

THE CHIRALA-PERALA TRAGEDY



RAMDAS DUGGIRALA GOPALAKRISHNAYYA.
HERO OF CHIRALA-PERALA

THE Chirala-Perala Tragedy:

An Episode of Voluntary Exile

BY
G. V. KRISHNA RAO

"Sweet smiling village, loveliest of the lawn,
Thy sports are fled, and all thy charms withdrawn;
Amidst thy bowers the tyrant's hand is seen,
And desolation saddens all thy green."

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THE CAMBRIDGE
PRESS, MADRAS.



DUGGIRALA GOPALAKRISHNAYYA, RAMDAS.

THIS BOOK IS DEDICATED

(Without Permission)

TO

His Excellency The Right Hon'ble
SIR RUFUS DANIEL ISSACS,

Earl of Reading,

P.C., G.C.B., G.C.S.I., G.C.I.E., K.C.V.O.,

Viceroy and Governor-General of India,

TO

His Excellency The Right Hon'ble
Sir Freeman Freeman Thomas
Baron Willingdon of Ratton,

G.C.S.I., G.C.I.E., G.B.K.,

Governor of Madras,

AND TO

The Hon'ble Dewan Bahadur
P. RAMARAYANINGAR, M.A.,

Minister for Local Self-Government,

Government of Madras,

Who have lent their hands in the sinful task
of desolating two beautiful spots of

God's Creation by their
neglect.

“Earth is sick and Heaven is weary
Of the hollow words that States and Kingdoms
utter
When they talk of truth and justice.”

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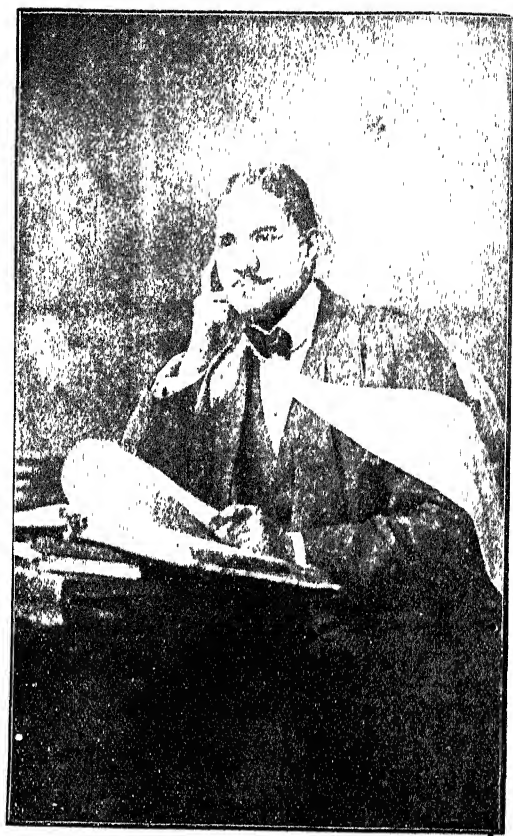
PROEM

I have tried to set out the facts about the Chirala-Perala Tragedy as clearly and dispassionately as I can. I have omitted much that I might have said. Throughout the book I have tried to understate difficulties rather than exaggerate them, for exaggeration defeats its own purpose. But I think if the reader will try to realise for himself the miserable state of affairs where a village can have no say even in simplest matters, where everything is under the eye of a Government official, where initiative is forbidden, where the ignorant people are severely repressed, he will certainly have some idea that unrest is not unreasonable, and surely feel the desertion or death of village units portend the destruction of Empires, or commonwealths or all civilizations.

MADRAS,
20th January, 1922. } G. V. KRISHNA RAO.

ERRATA.

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
9	23	old union again	old union.
24	9	into	to
26	19	in	on
27	5	Peruganchiprole	Penuganchiprole
27	12	the boy very much	the boy.
35	5	humour incarnate	Humour Incarnate
110	24	Study idioms	learn English
153	14	and according	and act according



DUGGIRALA GOPALAKRISHNAYYA, M.A.

THE CHIRALA-PERALA TRAGEDY AN EPISODE OF VOLUNTARY EXILE

CHAPTER I

UNDER THE UNION

Of all the errors committed by the Indian Government none is more gravely serious than their destruction of village organism throughout India. From times of yore village has been the unit of all free life and civilization. It has absorbed within itself diverse trades and occupations and religions and castes in one community. It has absorbed new comers, acquired new blood, assimilated new ideas to add to the old and "leaven" them. The village is the basis of all civilization and "the *one* germ of corporate life that could be

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encouraged into a larger growth." But it is an irony of fate to note that it has been killed by the British administrators in India.

The English official comes to India "new-fledged and eager for his work." Knowing nothing of India, he proceeds to overrule "the well-informed Indian opinion and seeks to impose English methods on an ancient land which has its own traditions." They then complain that Indians are ignorant, they are not fit for self-government and they should be ruled with an iron hand. "It is the way with the hybrids."

After the advent of the British rule in India, various enactments were framed to destroy the independent initiative power of villages and crush out the life and spirit of the people, "and to reduce them to the status of humble, tractable servants of the official hierarchy." Instead of becoming a school for local self-government, village administration seems "in danger of conversion into a branch of the bureaucracy." It is also a pity to note that a section of our countrymen become tools in the hands of an Alien Bureaucracy which transforms them by its jugglery into "statesmen." It is these "statesmen" who help the foreigner

to enslave people and advise the government to resort to severe repression if the nation asserts its self-consciousness. This is the ineffaceable impression one gets when he reviews the history of local self-government in India. To those who doubt the above truth, I cite the tragic episode of Chirala-Perala in the Andhradesh as an instance on the point, and let them mark, learn, and inwardly digest the bitter truth that the so-called reforms doled out now and then to a seemingly impotent nation by a benevolent *Ma Bap* Government, sap the little bit of initiative and independence a nation possesses and condemn it to the hell of slavery for ever.

A cluster of trees consisting of mango and cocoanut and other useful Indian trees, a group of dwellings some tiled and some thatched, a temple in the centre, a church and a rice mill, —signs of the invasion of modern Western Civilization---these surrounded on all sides by large barren fields---this is the village of Chirala (in the Guntur District, the Madras Presidency); and near and around it are four villages, Viraraghavapet, Jandrapet, Perala, and Old Chirala. With its surrounding four villages Chirala has formed as the basis of a Union

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during the last forty years silently doing its God-appointed task. In fact the Chirala Union formed a little state in itself and though years have rolled away and changes have been vast and varied, still it maintained its unity and perfection and "resembled exactly his prototype of at least one thousand years ago."

Chirala possesses a Board Elementary School and an hospital both maintained by the Taluk Board of Bapatla. Educational facilities are also afforded in the form of twelve Results' Schools getting government grants. Not only these but a secondary school maintained by the village committee, a Government's girls' school, and Mission's boys' and girls' schools form the chief centres of education in these five villages.

The collections of the Union amount roughly to Rs. 5,000 a year, which money used to be spent on establishment, scavenging, and street-lighting.

These villages possess excellent and happy climate. Chirala is a summer resort to those who cannot afford to ascend to the Olympian heights of Ooty or the Elysian heights of Simla. As the soil of the villages is sandy and porous (the sea is three miles distant from the villages) there is no need on the part of a British official

to think of a permanent drainage scheme. The villages have gardens on their outskirts and Nature has provided them with scavengers (pigs) in large numbers; hence a British officer need not trouble himself of plans to maintain a grand scavenging department. Plenty of sweet water can be had in the villages and hence they do not require a water scheme from expert engineers of the modern day civilization.

The villagers are simple, happy, and work hard. In food and in dress as well as in many other things they are simple. They are contented and have no high ambitions. They work when there is work, and play when they have no work and enjoy life's pleasures most keenly. Dyeing and weaving form their chief occupations and they are able to raise sufficient food to sustain them for a year. Under the Union their life, in general, flowed on happily and smoothly on un-ruffled by anything uncommon, and "undisturbed by the many conflicting interests that are at work in the outside world." Truly one remembers the following words of the poet when he thinks of the simple and happy life of the villagers under the Union :
"It was a land of plenty and of wealth ;
There God's indulgent hand made for a race

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Supremely blest a paradise on earth,
A land of virtue, truth, and charity,
Where nature's choicest treasures man enjoyed
With little toil, where youth respected age,
Where each his neighbour's wife his sister deemed.

.....

.....

A land where each man deemed him highly blest
When he relieved the mis'ries of the poor ;
When to his roof the wearied traveller came
To share his proffered bounty with good cheer."

CHAPTER II

ENFORCEMENT OF MUNICIPALITY

Carlyle says: "The ways of the world are more anarchical than ever.....we have got into the age of revolutions. All kinds of things are coming to be subjected to fire as it were; hotter and hotter the wind rises around everything." The above remark applies with equal force to the village constitutions in India. Introduction of the Ryotwari system (in the Madras Presidency), and the extreme centralization of judicial and executive powers in the hands of its (British Bureaucracy) own officials have completed the task of destroying, root and branch, the old village constitutions: and as a result we find now hybrid councils and unions in their places. In spite of the cataclysmic changes, the villagers of the Chirala union were self-sufficient and happily living, when, the Government of Madras threw a bomb shell—

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God knows the reason why—on the union and disturbed the placid contentment of the villagers.

In November, 1919, the Government of Madras issued a notification to the effect that Chirala and Perala should henceforth be formed as a municipality; and Jandrapet and Old Chirala should be separated from Chirala and Perala and constitute themselves as a union; and if there were any complaints to the contrary they might be notified to the Government by a certain date. This strange pronouncement astounded the villagers; and they, not only sent reasoned petitions, but also deputed some of their men to go to Madras and discuss the question with the Government. But all their attempts became futile. The Government, at last, declared the constitution of the municipality of Chirala-Perala in January, 1920.

Eleven councillors with a Revenue Divisional Officer as Chairman were nominated and they formed as a Municipal Council to carry on the administration of Chirala-Perala. Taxes were increased from Rs. 4,000 to Rs. 32,000. Many revision petitions were sent up to the Chairman complaining about the nature of the exorbitant taxation. But the Chairman advised the people

to pay taxes and then appeal against high and unjust taxation. The advice was accepted and for the first half-year taxes were paid and then the villagers appealed to the higher authorities of their grievances. But wastage of money on courts and posts was the result of their legitimate agitation.

At last goaded to despair the villagers resolved to boycott the municipality. The municipal councillors, feeling the righteous and just indignation of their countrymen against the municipality, resigned in a body. The District Collector having learnt of the serious step taken by the councillors visited the place, when, the villagers urged him to recommend the abolition of the municipality. Afterwards, when, Hon'ble Mr. Ramarayaningar, Minister of Local Self-Government, visited Chirala in February, 1921, the villagers sent a deputation to him praying to dissolve the municipality. The councillors unanimously demanded the Minister to yield to the wishes of the people and reinstate the old union again. The Minister never cared for the strong public opinion but threatened to appoint a paid chairman, to establish punitive police, to remove the Railway Station, Post Office, and hospital, and to station

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the military if they do not agree to have a municipality. His threats having no effect on the villagers, the Minister, through the help of the village munsiff of Nidubrole, invited some non-Brahmins and tickling their caste prejudices and giving them hopes of nomination on the council tried his best to seduce them to his side; but glad to note he failed and failed miserably. After returning to Madras the Minister officially asked the newly-instituted Chirala Municipal Council why it should not be superseded and a paid chairman appointed in its place, to carry on its duties. The Municipal Council met (the American Missionary Mr. Thomas too attended) and in a well-reasoned statement resolved that the villagers could not bear heavy taxation, *the villagers did not require a municipality*, therefore the Minister should abide by the wishes of the people and instead of superseding it should reinstate the old union dissolving the Municipal Council. But as the master so the servant, the Minister being a Brown Bureaucrat, turned a deaf ear to the resolution of the municipality and, on 1st April, 1921, superseding it appointed a paid chairman on a fat salary of Rs. 390 a month.

CHAPTER III

EVACUATION OF VILLAGES

The first act of the tragedy is over and you will enter upon the second act where you will witness the subtle workings of a Bureaucracy driving out the villagers across the plains "with their hymns of lofty cheer."

Alleging that the people became riotous, burnt toll-gate and placed toll-bar across the rail-road stopping the Calcutta mail for some time, the Government stationed a batch of reserve police (100 or so in number) at Chirala and thus began their operations in the field, viz., threatening the villagers to submit to the municipality. The paid chairman, with the help of the reserve police, went to the defaulters' houses and in many cases attached their properties, which, though auctioned at different places many a time, nobody bought them. In consequence of these repressive acts the villagers apprehended danger to their person and property and con-

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sulted their leaders what to do in those circumstances. At that time Mahatma Gandhi, on his way to Madras, visited Chirala and inquiring into the grievances of the villagers advised them either to adopt civil disobedience or *desatyag*, i.e., to evacuate the villages. To adopt civil disobedience means to refuse payment of taxes, to submit to the attachment of property, and if necessary to go to jails in large numbers. The leaders of the villagers apprehended that, if they adopt civil disobedience, they might at any moment lose their patience and come into conflict with the Bureaucracy which awaits with glee for an opportunity "to make them learn a lesson which they might not forget for another fifty years." Thereupon *Ramdas Duggirala Gopalakrishnayya*, the leader of Chirala-Perala advised the villagers to leave the municipal limits, to construct huts on the outskirts, and live in them till the fulfilment of their wishes. Accordingly, the villagers, 15,000 in all, gathering their properties, began to evacuate the villages. During those midsummer days, the people were prepared even to give up their young children to death on their way or in the huts, and the old men, taking their be-all on their heads, were prepared even to die or

swoon on their way rather than meekly submit to a wanton disregard of their popular rights and liberties by the Bureaucracy.

Afterwards the cases, regarding toll-shed-burning, toll-bar placed across railway lines, were duly heard before a tribunal. The evidence extracted before the tribunal clearly proved that the villagers were innocent and had nothing to do with those mischievous acts engineered by their enemies behind the scenes.

After the villagers left their native soil to live in huts constructed by themselves on the outskirts of the municipality, some engineered attempts were made to burn vacated houses and as a result we witness ten houses were burnt to ashes. Had there been a sudden blast of wind when the fire occurred, both the villages should have been burnt to ashes! But God frowned and non-co-operated with the male-factors.

Before the evacuation of the villages—

“As I past with careless steps and slow,
The mingling notes came softened from below;
The swain responsive as the milk-maid sung,
The sober herd that lowed to meet their young,
The noisy geese that gabbled o’er the pool,
The playful children just let loose from school.

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The watch-dog's voice that bayed the whispering wind,

And the loud laugh that spoke the vacant mind ;

These all in sweet confusion sought the shade,
And filled each pause the nightingale had made."

But now—

"the sounds of population fail,

No cheerful murmurs fluctuate in the gale,

No busy steps the grass-grown foot-way tread,

For all the bloomy flush of life is fled."

Both the villages are in a dilapidated condition for the last six months. We find jackals taking their abode in the deserted houses. One feels terrified at the spectacle of seeing the snakes crawling here and there in the deserted villages. Green pasture has grown by the sideways in the villages and Nature "red in tooth and claw" reigns supreme. When I visited the villages after evacuation, I felt pained at the desolation of the two beautiful spots of God's creation and involuntarily remembering recited the words of the poet (with slight change)—

"Sweet Chiral ! parent of the blissful hour,

Thy glades forlorn confess the tyrant's power,

Here, as I take my solitary rounds

Amidst thy tangling walks and ruined grounds,

And, many a year elapsed, return to view
Where once the cottage stood, the hawthorn
grew,

Remembrance wakes with all her busy train,
Swells at my breast, and turns the past to
pain."

The villagers are determined not to re-enter the villages till the dissolution of the municipality. At first some people desired to return to the deserted villages but happily the incarceration of their beloved chief intervened and they too emphatically declared to me their intention of staying in the huts in the new colony till the municipality is abolished. As long as there is the municipality in existence.—

" Thither no more the peasant shall repair
To sweet oblivion of his daily care ;
No more the farmer's news, the barber's tale,
No more the woodman's ballad shall prevail ;
No more the smith his dusky brow shall clear,
Relax his ponderous strength, and lean to
hear ;

The host himself no longer shall be found
Careful to see the mantling bliss go round ;
Nor the coy maid.....

CHAPTER IV

PUBLICITY BUREAU ANSWERED

When the villagers were struggling in the white heat of a mid-summer season in the huts to maintain their ordinary human rights, the Government of Madras, enjoying on the Olympion heights of Ooty, coolly kept quiet without once reviewing its act of misbehaviour towards a vast population of 15,000 human souls, in the light of the altered circumstances of the case. On the other hand, a statement was issued by the Publicity Bureau, Madras,* defending the Government's action and attributing the whole trouble to the non-co-operators. The reasons—if reasons they are—forwarded on behalf of the Government by the Publicity Bureau are, to put it mildly, mischievous, if not meaningless.

The Publicity Bureau says because the Sanitary Commissioner recommended the constitution of the municipality on grounds of public health, therefore the Government acted on his

* *Vide* Appendix I.

suggestion. This contention betrays woeful ignorance of the conditions of the villages on the part of a Sanitary Commissioner. Did he mean to say that the union was not taking an active interest in the work of sanitation? Did he compare the statistics of births, deaths and infectious diseases spread in the villages with those of other municipal towns and villages? Indeed, it is true that plague infected these villages in 1918. But this is directly attributable to the importation of it from big cities and towns, Bombay, Ahmedabad, Bezwada, and Guntur. Only 25 deaths occurred from plague in Chirala and its surrounding villages. Why not the Government convert the municipalities of Guntur and Bezwada into corporations for they have betrayed their inability of administering their areas when plague infected? For the matter of that Bapatla, Vetapalem unions, and the areas of some other non-unions too were infected with plague. Then why does not the Government turn them into municipalities so that money might be found "for the improvement of sanitation" of those infected areas? Why did the Government separate Jandrapet, a place infected with plague from Chirala municipality and awarded it a union? When every

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body knows that to evacuate a place infected with plague is the best and wise thing for one to do, it is strange to hear the absurd statement that the plague-infected area should be converted into a municipality. Let the reader judge for himself the soundness of this argument forwarded by an apologetic Publicity Bureau on behalf of the Government of Madras!

I invite the reader's attention to read Appendix II, a statement made in reply to the Publicity Bureau by the Secretary, the Andhra Provincial Congress Committee, in which the Secretary, in a well-reasoned and logical manner, refutes the contentions of the Bureau, argument by argument, and clearly proves the gross neglect paid by the Government in this matter, and how a "prestige-ridden" bureaucracy tries to override "the wishes of the people expressed emphatically and un-ambiguously."

Suppose (a moment please!) the arguments of the Bureau are right and a municipality should be established at Chirala. What are the benefits that the Chirala people accrue from a municipality? The benefits are—

(1). to bear the expenses of a school and hospital maintained by the Taluk Board in the past days, (2) to have a permanent vaccinator,

(3) to have a registrar of births and deaths (this work used to be done by the village munsiff under the union), (4) to have a sanitary inspector and building experts, (5) to have an Overseer with his establishment, (6) to have a manager, an accountant, a tax-clerk, a warrant officer, a typist, a shroff, etc. (The work of all these used to be done effectively by a clerk on a salary of Rs. 18 a month under the union). In short the expenses on all these items (excluding hospitals and school) approximately comes up to Rs. 14,500 a year: On the other hand the whole work was done by the union with Rs. 4,000 a year. Is it not a reckless wastage of money of the poor villagers under the municipality? This is the blessing the Government bestows on the villagers and for which they are maltreated without pity!

The Bureau contends why the Taluk Board should pay for the expenses of the hospital and other conveniences in Chirala. It should be stated that the hospital at Chirala is intended for the use of the whole district. The villages possess 30 or 35 good Ayurvedic physicians who treat the villagers of their petty diseases. Except in serious and complicated cases, none of the villagers had any necessity to go to the

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Board's Hospital. An examination of the attendance register at the hospital reveals that people from outside the villages form a large majority of the cases attending the hospital.

When hospitals at various places in other unions are being maintained by Taluk Boards, is it a special rule laid down by the Government of Madras that Chirala should maintain its own hospital? Are not schools, as a rule, maintained by Taluk Boards in union and non-union areas? Thus we see this argument of the Bureau also is devoid of meaning.

The Bureau says also, as, in 1918, the Union Chairman advised constitution of a municipality and as the District Board supported the chairman's finding, hence the Government established a municipality. India is a land of mysteries. Local self-government is an anamoly in India. The people have no right in choosing their own officials in local administration but nomination is the order of the day. A nominated member on the Union, Council, or Assembly is a *Johukum wallah*, begs the Bureaucracy for favours, acts according to the wishes of the Bureaucracy and meekly submits to everything the Bureaucracy says or does. There may be exceptions to the rule here and there but on the whole, it is the

general rule which could not be contradicted by any one, nay, not even by the Bureau.

Probably the Bureau does not know that the people protested against the nomination of the said person as the Union Chairman when he was appointed to the post. The members of the union too were nominated by the Government. It is this union with its chairman, a man hated by the people, at its head recommended the constitution of a municipality! This is the form of Local self-government we are enjoying under the British Rule during the last half-a-century and more!

What wonder is there if the District Board accepts the proposal of the Union Chairman, who is after all a member of the same District Board! In 1915 the same District Board resolved that Chirala should not have a municipality. Then what unearthly things have occurred in the meanwhile for the District Board to change its opinion? Is it on account of plague infection? We have discussed about it before and shown the futility of that contention. Is it to please the Higher Authorities? Let the District Board answer! Jandrapet, one of the plague infected areas in 1918 was in the old union. Why should it be separated and made

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a union ? Did the District Board recommend to do like that ? Or is it an inexplicable whim of the Presiding Deity of the "prestige-ridden" Bureaucracy of Madras ?

Even taking into consideration the number of houses in the Chirala Union, we do not find it reasonable to convert it into a municipality. The Old Chirala Union consists of 4,529 houses of all classes : Bapatla Union possesses 2,245 houses and Ponur Union 2,180 houses. The total number of houses in the Chirala Union may seem to be great in number but if we go into details we find the reverse of it. The number of first five classes of houses in Chirala-Perala excluding those of Jandrapet is 400, while Bapatla has 434, and Ponur 546. We see that the number of valuable houses in Chirala-Perala is meagre compared with the other two unions. When, on an examination, we find that 400 houses (of the five classes) constitute Chirala-Perala is it justifiable to force a municipality upon them ? Taking on an average 4 people to live in each house, and deducting 1,600 rich men from a total population of 18,000, we see that 16,400 poor souls live in Chirala-Perala. Did the Government think of this aspect of the question at all before establishing the municipality ? Did the Sanitary

Commissioner recommend to constitute a municipality taking into consideration the above incontestable statistical figures? Or did the Government get, as a matter of course, the usual assent of the District Board and the Union Chairman to convert the Union into a Municipality? Let us admit that the Government pays scrupulous and respectful regard to the recommendations of the District Board and Union Chairman and Sanitary Commissioner. On the express recommendation of the Sanitary Commissioner and District Board, the Repalli Union has been converted into a municipality. The Repalli people protested. The Government prohibited meetings under Section 144, Criminal Procedure Code. But the agitation continued and at last the Minister issued a notification that the Repalli Municipality would be abolished very soon! The Minister naively speaks out that Repalli has no urban interests and it is a rural area. And yet the Government seems to think of establishing a Munsiff's Court there! If the minister acted to the contrary in the question of Repalli Municipality, *the constitution of which was recommended by the District Board and the Sanitary Commissioner*, then what obstacles are in his way to

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rescind the orders in the case of Chirala-Perala? Oh! I forget. It is a matter of prestige? No sound reason can be given for enforcement of a municipality on Chirala-Perala but that the minister is not willing to yield to the just agitation of the people.

In this righteous struggle up till now eleven men and an old woman who refused to pay taxes went into jail for 20 days. The village *karnam*, Mr. Chirala Rangayya resigned his post and suffered a rigorous imprisonment of 3 months. Two more are at present in jail. We do not find a greater mockery of justice as we witness in some of the cases of Chirala people. Some of the people have been sentenced to imprisonment ranging from days to months, and they are told by the presiding officer to go home, stay there, and await their arrests. One of those men who received a sentence of imprisonment wrote to the presiding officer that he wanted to go to Benares on a visit and asked him when he would get the warrant of arrest so that after he served the term of imprisonment he might purge the sins of his stay in a British prison with a bath in the Ganges at Benares.

In August last the Minister proposed that the

villagers of Chirala-Perala, *retaining the name of municipality* may tax themselves, Rs. 4,000 only and do the work of the union as before. This "condescension" must be characterised as hypocrisy, pure and simple. How could the work of a municipality be carried on with the collections of a union? This kind of tactics is certainly unworthy on the part of a minister and it speaks of the mentality of those who, enjoying power and authority, worshipping the Deity of Prestige, override mercilessly the legitimate rights and wishes of their own countrymen.

The Bureau alleges that "after a careful examination of the situation he (the minister) came to the conclusion that the agitation for the abolition of the municipality was fictitious" and that "apparently under the influence of the non-co-operators and some of the rich merchants" the people agitated for the dissolution of the municipality. Whenever and whatever opposition comes to Government from any quarter, there the influence of some non-co-operator is attributed as a reason for it. This has become a matter of daily occurrence in India. You find the same thing at Malabar, at Contai and other places. We have grown sick

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with this ever-repeated-but-contradicted charge against non-co-operators. We have repudiated it many a time and yet the Government blindly asserts the repudiated myth. Suppose the non-co-operator is at the bottom of it at Chirala-Perala. Why is not the Government sensible enough to win over the villagers to its side by the abolition of the municipality? Why did the Government repress the villagers and has driven them into the fold of the non-co-operator? The non-co-operator never said that he would boycott the municipality. It is expressly laid down that a non-co-operator should contest the seats of election on the municipalities and convert them into powerful organisations of non-co-operation. How could we believe that the non-co-operator is the mischief-maker in Chirala-Perala affair, when we witness the villagers waiting in a deputation on a minister? For a non-co-operator should not seek help from the blood-stained hands of an alien bureaucracy. To say that non-co-operation is responsible for the Chirala-Perala tragedy is blasphemous.

CHAPTER V.

THE HERO OF CHIRALA-PERALA

The noble hero of Chirala-Perala, *Ramdas* Duggirala Gopalakrishnayya, was born at Peruganchiprole (Nandigama Taluk, Kistna District). His father was a teacher and poor young Gopalakrishna lost his mother on the third day of his birth. Then his father re-married but he too expired one-and-half years after the re-marriage. Young Gopalakrishna has been brought up from his childhood by his grand-mother who tenderly loves the boy very much. She became father and mother to him and Gopalakrishna in return for her deep affection tries his best to make her happy in her last days.

Educated by his uncle he studied till Matriculation Class in Town High School, Guntur. He failed in the Matriculation examination thrice owing to his waywardness and sportive company. Seeing this his uncle removed him to

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Bapatla where, after a diligent study, he passed the Matriculation of the Madras University. Then he served as a clerk in the Taluk Office at Bapatla for a year, in which task he proved his incapacity to do the drudgery. He wrote a letter to his guardian in strong language that it would be wise to beg in streets than be a clerk in a Government Office where independence and the power of initiative would be destroyed by the spiritless and lifeless routine of the day. He requested his guardian to give him permission to resign and allow him to take up higher studies. Being a shrewd man, his guardian did not force him to be a clerk and assented to his proposal. Gopalakrishna resigned, joined in Intermediate Class in the College at Guntur but did not prosecute his studies till he completed his course. Giving up his studies he became a teacher in a mission's school and afterwards went to Scotland to study at the Edinburgh University. He received the M.A. diploma in History and Economics and tasting the pleasures and pains of Western life he returned to India after a stay of five years. On his arrival he was appointed as a Professor at the Training College, Rajahmundry, which he gave up owing to a hitch

with the principal. Then he joined the Andhra Jateeya Kalasala as a teacher and left it too after some time.

He had an idea of starting a paper "Sadhana" and for this purpose he bought a press and obtained a security-less declaration both for the paper and the press. As his wife was a sickly girl, he wanted to take her to a healthy resort where she could recoup her health and staying there permanently he might start the paper. He chose Chirala as the best place for him with healthy climatic conditions. On his arrival at Chirala with his family, everybody, except the doctor, was new to him. Slowly he acquainted himself with his neighbours and became

to all the country dear.

And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change, his
place;

Unpractised he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More skilled to raise the wretched than to rise;
His house was known to all the vagrant train;
He chid their wanderings, but relieved their
pain;

The long-remember'd beggar was his guest,

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Whose beard descending swept his aged breast;
The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims
allowed ;

.....
.....
Pleased with his guests, the good man learned
to glow,
And quite forgot their vices in their woe ;
Careless their merits or their faults to scan,
His pity gave ere charity began.

.....
.....
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried enchantment, reprov'd each dull
delay,

Allured to brighter worlds, and led the way."

Everything went on quite happily when, the Madras Government suddenly declared to convert the Chirala Union into a Municipality. The villagers looked up to Gopalakrishna who became their friend, guide, and philosopher in their distress. He advised the people to petition to the Government, spoke personally with the Government officials, in fact, he did his best to do everything in his power both to help the people and the Government to be on good

terms. But the Government persisted and the municipality was established. He advised the people to boycott the municipality and be non-violent in their struggle. He impressed on their minds on all occasions the necessity of non-violence; and knowing pretty well the human nature he organised *Ramdandu* ("A Peaceful Army") whose duty is to do social service to their brethren and to maintain peace in the villages. Through this organisation he prevented the people losing their patience from the provoking pin-pricks of the Bureaucracy.

At meetings

"With meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway
And fools, who came to scoff, remained to pray.
The service past, around the pious man,
With steady zeal, each honest rustic ran;
E'en children followed with endearing wile,
And plucked his gown, to share the good mans'
smile.

His ready smile permits warmth expressed;
Their welfare pleased him, and their cares
distressed:

To them his heart, his love, his griefs, were
given,

But all his serious thoughts had rest in heaven."

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When the fight with the Government took a serious turn and when it came to a question of application of civil disobedience or *Desatyag* he thought over the matter for a fortnight or more revolving in his mind the serious nature of the step he would have to take in the matter. He felt diffident about the patience of the people if their properties would be attached before their very eyes, and resolved to carry out *Desatyag*. He consulted the elders of the town and at last definitely declared for *Desatyag*. At his call, men, women, and children gathering their properties, some carrying on their heads, some on carriages, quitted the villages, as though plague infected the villages, to live in huts outside the outskirts of the municipality. It is a sight for Gods to see those unhappy people leaving their sweet homes to worship freely at the pure shrine of self-determination.

“Good Heaven! What sorrows gloomed that
parting day,

That called them from their native walks away:
When the poor exiles ; every pleasure past,
Hung round the bowers, and fondly looked
their last,

And took a long farewell.”

Amidst that noble band, there were men ‘with
hoary hair,’ and

“ There was woman’s fearless eye,
Lit by her deep love’s truth ;
There was manhood’s brow serenely high,
And the fiery heart of youth.”

Gopalakrishna appealed to the rich men of Andhradesh to help the Chirala-Perala souls with money so that they might spend it in constructing huts and live an unhampered, free life. The Andhras responded to the appeal generously and the Andhra, Provincial Congress Committee voted Rs. 3,000. A Committee was formed to maintain order and peace in the colony and everyone obeyed the injunctions of the Committee.

On 24th September last the Andhra Conferences were held at Berhampore. Gopalakrishna went there to bring “ *Sanjivi* ” (money) to his Chirala-Perala brethren. Alleging that he made violent speeches, the District Collector of Ganjam ordered him under Section 144, Criminal Procedure Code not to deliver speeches till one month in his jurisdiction. But Gopalakrishna fearlessly disobeyed the said order on 29th September giving intimation of it to the Collector a day before. At last on 1st October he was arrested at the Berhampore Railway

*Vide Appendix III.

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Station and his trial was held at Chicacole Road. The Collector asked Gopalakrishna to give security and he, having refused, was sentenced to one year's simple imprisonment.

The news of his arrest flashed across the country with lightning rapidity and the whole country congratulated him from many platforms. He sent messages to his brethren at Chirala-Perala to continue the struggle peacefully to the end and he would be praying for their success during his stay in the gaol. He sent another message to his countrymen that they should be prepared even to die and establish Swaraj before the end of this year. The Chirala-Perala people congratulated him and resolved to maintain his family till he would return back free.

Gopalakrishna is thirty summers old. A stalwart man as he is, he wears pure Khadder dhoty, a Khadder turban, and beads of *rudraksha* around his neck. He looks like *Ramdas* (the servant of Rama.). He sings poems and *Slokams* in praise of Shri Ramachandra and at all meetings he attends he induces the people to give up the western method of shouting, and cry "*Shrimad Rama Ramana Govindo Hari.*" (Let Creation, Protection and

Destruction go on.) He teaches Bhakti cult to the young men and women in the Andhradesh and picturing to them the noble personality of Hanuman he appeals to the people to be true servants of the country. He is humour incarnate and everybody, who has heard him, must confess he has been a great source of pleasure to the people. He used to keep them laughing so that they might not become morbid and desperate when they think of their slavish condition of life. He believes that the duty of a leader is to go forward, risking all hazards even to his life: and this is the reason why when some of his friends have expressed their doubts about non-violent aspect of the struggle in Palnad forest-affairs, he reprimanded thus:

“Your duty is to see that no violence is done. You must risk even your life to maintain non-violence. If the people assure you that they be *non-violent* then you think of going to Palnad and taking up the leadership!! That is the way with the cowards. When you doubt there occurs violence go and try your level best that no violence is done. Then only you are fit to be a leader of the people.”

He was awarded the title of *Andhra Ratna* at the Guntur District Conference. He wrote

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a book jointly with Dr. A. K. Coomaraswamy on Dancing.

When I was travelling with Gopalakrishna to Berhampore during the month of September last to visit the Andhra Conferences he divulged to me some of his secret thoughts and opinions on men and matters in a frank, sincere and appealing manner. He confessed, with tears in his eyes, he had done many sins in his life but now he felt happy having "purged away the foreign matter." He has done his duty to his country and has become its servant. He expressed to me that property is murder and to down-trod the poor is a crime against humanity.

When he was going to Trichinopoly to be located in the gaol there, I met him at Bezwada Station, and he, taking his photo from me signed his autograph with a smile. He appealed to his friends to take care of his Chirala-Perala brethren, to be brave, and face even death for the sake of establishing Swaraj before the month of December ends. He humourously asked his friends to get jail certificates at an early date. As the train steamed out of the station, I saw him standing like the obedient Hanuman, hands-folded, smiling bidding good

bye to us all. As one of his lovely opponents remarked to me, "A great and important figure quits the stage of Andhra life and we feel his absence for sometime to come." Even his worst enemies had nothing to say against him but pour their torrents of mild praise on him out of their jealous hearts.

Ere long, I hope, he will come out with a philosophy of his own to teach his countrymen and may God bless him with long and healthy life so that he might successfully complete the work allotted unto him by his Creator.

EPILOGUE

In these pages I have traced the course of the noble struggle till Gopalakrishna's arrest and imprisonment. I will deal in the second part of the book with the new prosecutions that are going on and in what manner the fight ends.

Having been masters at applying the insidious policy of *Divide at impera*, the Government at the present moment are trying their best to prevail upon a portion of the population to return to the deserted villages, now giving hopes of appointments, then by gentle persuasion, and lastly by threats. The accused in the new prosecutions are determined to enter the gaols rather than give taxes to a municipality enforced on them at the point of a bayonet. The Government, as is evident, believe in repression as their sole remedy and think that if they punish the influential people in Chirala-Perala (new colony), the remaining population could be prevailed upon to come back to the deserted villages. We cannot help feeling pity

at the perverted mentality of the Bureaucracy for probably they do not know that repression is a strong dose to make the people determined to fight to the end. The Government stand condemned before the bar of public opinion for the atrocious manner in which they are treating 18,000 poor, wretched souls without a dram of pity on them. We have heard the tall-talk of justice and equity for a long time and are disgusted to see it tomtomed by the Viceroy, the Ex-chief Justice of England, without witnessing it in the *practical field*. What will he say if he sees five thousand men, homeless and wretched, willing to die to maintain their birth-right of self-determination, yet starving and preparing themselves to front with joy the coming awful winter cold? What will he say if he sees five thousand mothers living in misery and squalor, struggling to earn enough to feed their little children? What will he say if he sees five thousand children giving up their sportly lives, wearing out their strength, and nursing hatred towards those who blasted their lives? What will he say if he sees a thousand of old people, cast off and helpless, waiting for death to take them from their earthly troubles? What will he say if he sees fifteen thousand men

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women, and children, who desiring not to submit to an unjust and enforced measure, toil every hour they can stand and see for just enough to keep them alive, who are condemned to monotony and weariness, to hunger and misery, and to heat and cold? Has Justice run amok in the case of these helpless people? Have those in power no hearts to sympathise with and allieviate the sufferings of these miserable people? Do they not feel for these unhappy villagers while living in their palaces, rioting in luxury and extravagance—"such as no words can describe, as makes the imagination reel and stagger, makes the soul grow sick and faint? Cannot the authorities abolish the municipality and yield to the righteous agitation of the people *once* in their life? What stands in their way to dissolve the municipality which nobody requires? Do they fear that they lose their prestige? Then woe unto those who worship the devil—

"Blood on his heavenly altar flows,
Hell's burning incense fills the air,
And Death attests in street and lane,
The hideous glory of his reign."

We believe the Local Government will not retrace its steps in this affair for we do not see

any signs till the present moment. The whole matter rests on a "Justice-loving" Viceroy. If he really believes in truth and justice, let him get down from the Elysian heights of Simla and personally undertake investigation into this tragedy. Let him judge for himself the righteousness or otherwise of his lieutenants' work and let him undo the mischief that is done. If even he remains mute and dumb, then we, mortals, must bid adieu to the higher authorities and be prepared to die in maintenance of our legitimate rights and liberties. We must leave ourselves into the hands of the Almighty and grope on in the darkness of misery and poverty exclaiming, O! Autocracy!

"Thou curst by Heaven's decree,
How ill exchanged are things like these for
thee!

How do thy potions, with insidious joy,
Diffuse their pleasures only to destroy!
Kingdoms by thee, to sickly greatness grown,
Boast of a florid vigour not their own,
At every draught more large and large they
grow,

A bloated mass of rank, unwieldy woe;
Till sapped their strength, and every part un-
sound,

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Down, down they sink, and spread a ruin
round."

Yes! Autocracy will never listen to the
counsels of History, ranges itself against the
people, digs its own grave, and buries itself
"unwept, unhonoured, and unsung."

APPENDIX I

THE CHIRALA MUNICIPALITY

THE PUBLICITY BUREAU STATEMENT

The supersession of the Chirala Municipality has excited considerable comment in the newspapers. The public may like to know the circumstances in which the place was constituted as a Municipality and the reasons why it was decided to supersede the municipal council.

Chirala is the largest town in the Guntur District next to Guntur itself. At the census of 1911 it had a population of 22,000. It has a flourishing weaving and dyeing industry and it is also one of the biggest trade centres in the district. The place, however, is very congested and the Deputy Sanitary Commissioner who visited the town in July 1914, severely commented on the insanitary condition of the town and strongly recommended the conversion of the Union into a Municipality as the only possible means.

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of improving its sanitation, the resources of the Union being quite inadequate for the purpose. In January 1915, the District Board discussed the question of converting it into a Municipality and came to the conclusion that the proposal was premature. The Government did not therefore accept the recommendation of the Deputy Sanitary Commissioner.

In 1917 plague broke out in a virulent form in Chirala and spread to all the neighbouring places in the taluk and even Ongole was infected. In 1918 the Union Chairman himself reopened the question and submitted a formal proposal for the conversion of the Union into a municipality. The Taluk Board discussed the matter at a meeting held in June 1918 and approved of the proposal. Meanwhile some of the rich merchants of Chirala strongly protested against the change and so the question was re-discussed at a special meeting of the Taluk Board in August 1918. The Taluk Board by a large majority adhered to its original resolution.

The subject was placed before the District Board in September 1918 and the Board unanimously supported the proposal, although three years before it had come to the conclusion that it was premature. The Government carefully

considered the objections raised by some of the inhabitants of the place. The population of Chirala was more than that of 24 other towns which were under municipal administration, and it was in every way a more advanced place than several municipalities. The resources of the Union were quite inadequate for the improvement of the sanitation of the place, which was becoming a breeding place of epidemics. Plague had already broken out and the neighbouring places also had suffered, because the Chirala Union could not keep Chirala in a sanitary condition. After a consideration of all these circumstances the Government came to the conclusion that the opinion of the Taluk Board and the District Board should prevail. The town was therefore formally constituted as a Municipality in November 1919.

The inhabitants of the place presumably accepted the decision of the Government for there was no further agitation against the Municipality until September 1920, when some non-co-operators took advantage of the natural reluctance of the people to pay additional taxes and revived the agitation against the municipality. Ten out of the twelve councillors resigned and municipal administration was

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brought to a standstill. The Hon. the Minister for Local Self Government himself visited the place, discussed the situation with the leading residents of the place, and made personal enquiries into their alleged grievances. He also offered to exempt agricultural cattle and land from municipal taxation. This should have satisfied the poorer residents of the place but apparently under the influence of the non-co-operators and some of the rich merchants and money-lenders, the offer was rejected. After a careful examination of the situation he came to the conclusion that the agitation for the abolition of the municipality was fictitious and that the town should continue to be a municipality in the interests of public health. The Government, therefore, decided to supersede the municipal council and appoint a paid officer to discharge the duties of the council and its chairman.

If the Government had decided otherwise, what would be the alternative? The Government might abolish the municipality and restore the Union, but this would not solve the difficulties that gave rise to the proposal for the constitution of a Municipality. Money has to be found for the improvement of the sanitation

of the town not merely in the interests of the inhabitants of Chirala, but also of those of the neighbouring places; for, if any epidemic breaks out at Chirala it is sure to spread to the neighbouring villages. The ordinary resources of the Union are quite insufficient for the purpose and either the Government would be compelled to extend the provisions of the District Municipalities Act relating to taxation to the Union or the Taluk Board would have to supply the money. If the former course were adopted, the ratepayers would have to pay exactly the same taxes that they now do but they would not have an independent status or the other advantages which a municipal administration implies. This would hardly be acceptable to them, for the main grievance of the people is against the additional taxes. As regards the second course, it is for the Taluk Board to decide whether it should pay for all the conveniences that the people of Chirala enjoy. The poverty of Taluk Boards is well-known and the only way by which they can find money is by the levy of an additional cess on land. The views of the Taluk Board are indicated in the following extracts from the letter of the President of the Ongole Taluk

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Board, dated 23rd August 1918, in which the Board's resolution strongly recommending the conversion of the Union into a Municipality was conveyed to the District Board.

"Taxes collected elsewhere are now being spent on hospitals, schools, roads, markets, etc., in Chirala town where the inhabitants can afford to look to their wants and there is no reason why they should not be made to pay for their own comforts. For the above reasons the Taluk Board strongly recommends the conversion of the union into a Municipality."

It will be observed from what has been stated above that the point involved is not whether a municipality should be forced on Chirala but whether the Taluk Board or the residents of Chirala should pay for the hospital and the other conveniences which they enjoy and for the improvement of the sanitation of Chirala which is an urgent necessity. Should Chirala and its rich merchants, who are demanding the abolition of the Municipality, pay for those advantages to the town or should the poor ryot outside Chirala for them? That is the issue involved in this agitation for the abolition of the Municipality.

APPENDIX II.

THE REAL ISSUE ABOUT CHIRALA

A REPLY TO THE PUBLICITY BUREAU'S STATEMENT

1. The allegations of the Publicity Bureau are incorrect in several respects and are calculated to mislead the public regarding the attitude of the people of Chirala towards the constitution and continuance of the Municipality.

2. Chirala is not a single town. The old Union consisted of four villages—Chirala, Perala, Jandrapet, and Old Chirala. Perala is about a mile, Jandrapet about $2\frac{1}{2}$ miles, and Old Chirala about two miles from Chirala Proper.

3. The statement about population is also incorrect. The population of all these places put together according to the census of 1911 was 18,618 and not 22,000, in 1919-20 it was only 18,600.

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4. Of the four villages only the first two were constituted into a Municipality their population at the commencement of the Municipality being 13,500 ; It is widely believed that the other two places as well as a few houses in Chirala Proper were excluded from the municipal limits in deference to the wishes of the American Missionaries who possess extensive interests therein.

5. Chirala Municipality is not the second town in the district. It stands fourth in the list, Tenali with a population of about 23,000 and Ongole with a population of about 16,000, coming second and third respectively.

6. Chirala is not a flourishing trade-centre. Inconsiderable at any time, its trades in cotton fabrics declined during and after the war.

7. As regards the sanitation it is not a congested place. It possesses "a typically porous sandy soil" which absorbs the drainage water. Very good water is available for drinking and other purposes during all seasons of the year and never was any scarcity felt. It has a cool and salubrious climate. Plague was imported into Chirala in 1918, 1919 as into so many other towns big and small in the Andhradesa. It did not recur in subsequent years. The first town to be affected in Andhradesa was

Bezwada which has been a well-equipped Municipality for over 40 years. For the matter of that, it has been prevalent in large cities like Poona, Bombay, Hyderabad and Bangalore for years continuously in spite of the existence of efficient municipal councils. So the reason assigned by the Bureau for the imperative need of forcing a Municipality on Chirala is untenable.

3. As regards official and non-official opinion about the fitness of Chirala to be constituted into a Municipality, the Bureau's failure to refer to the opinion of the Hon. N. E. Marjoribanks, I.C.S., is significant. Before the War, he reported against such constitution and the District Board endorsed his view in 1915. Evidently, no change in the natural situation of Chirala or its attendant advantages had occurred to justify the change in the Board's view in 1918. Quite possibly, it registered the Decrees of superior authority. In any case, the views of the semi-officialised Taluk and District Boards do not truly represent the views of the people, and in this particular case, their decision can not carry much weight inasmuch as they were anxious to shift their pecuniary responsibility in the matter of roads, hospital and education

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on to the shoulders of the poor inhabitants of Chirala. Last year the Sub-Collector of Ongole recommended its abolition.

9. That Chirala is a poor place is evident from the following figures;—

I. The average annual tax in the Union was Re. 1-5-9 per house and about As. 4 per head while that in the adjacent Union of Vetapalem with a population of 10,582 was Re. 1-5-9 per house and Re. 0-5-4 per head, and that in Pennur it was Rs. 1-14-4 and Re. 0-7-10. The average for the Unions in the district was Rs. 2 per house and As. 8 per head.

II. Of the 4,529 houses, in Chirala Union, only 200 were classed in the first four classes liable to pay Rs. 4 per annum and above and the total tax realised from them was only Rs. 1,177. 2,548 houses were entered in classes 8 and 9 liable to pay As. 4 and As. 8 per year, fetching altogether Rs. 862-4-0.

III. About 90 per cent. of the population live by dyeing and weaving which bring them a bare living wage.

IV. The agricultural lands are poor. Of manufacturing activities, there is only one rice factory and nothing else.

10. The Municipality was established in

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January 1920 and not in November 1919, The Government announced its intention of making Chirala a Municipality on 16th September 1919. The people protested by telegram on 16th October 1919 and followed it up by a memorial which exhaustively dealt with the situation and afforded complete proof of the undesirability of converting it into a Municipality. The Union Chairman who is reported to have sent up a resolution in favour of the conversion was a man hated of the people. The people intimated to the Government their opinion of this person in strongly worded telegrams. He and the members of the Union over which he presided were nominated by the officials and very naturally echoed their views.

11. When in spite of popular opposition, the Government chose to establish the Municipality, the people formed themselves into a ratepayers' association on 18th February 1920 to mitigate the rigour of the municipal visitation. Their first official act was to protect against the heavy taxation. The Chairman and the Councillors, all of whom were nominated by the Government, levied very high rates. While the income from the Union consisting of four villages with a population of 18,600 was about Rs. 4,700 for the year

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1919-20, the budgeted income for the year 1919-20, of the newly constituted Municipality consisting of only two villages with a population of 13,500 was Rs. 33,136 and actual collection for the first half-year came up to the huge figure of Rs. 20,500. While the actual expenditure in the Union for the same period was Rs. 4,200, the estimated expenditure of the Municipality was Rs. 29,136 and the actual expenditure for the first half-year was Rs. 8,008 which shows that the Municipality added enormously to the burdens without causing any material improvement in the people's condition. Out of this expenditure of Rs. 8008, the costly office establishment and miscellaneous charges which were the inevitable accompaniments of the Municipality consumed Rs. 2,668 while public works and lighting were starved with a sum of Rs. 550 and the rest was paid for items of expenditure hitherto borne by the Taluk and District Boards. The total amount proposed to be spent on education was only Rs. 1,030 which could cover the cost of but one out of the 13 schools in the place. There was already in existence a private middle school. Thus the Municipality did not add even to the educational facilities of Chirala.

12. The very fact admitted by the Bureau that there are 24 Municipalities with a population smaller than that of Chirala shows that both the authorities and the people considered Chirala Union unfit for municipal administration for a long time, and for that very reason did not interfere with the Union which had been in existence for over 35 years. The census report of 1911 shows that at least 12 towns with a population larger than that of Old Chirala Union were not made Municipalities. This shows that population is not the sole or main criterion in the establishment of a Municipality.

13. As regards medical aid of which much capital is sought to be made by the Bureau, the local hospital was not intended mainly for the inhabitants of Chirala. It served the needs of several surrounding villages. The Ongole Taluk Board had to its credit only three or four hospitals in the two taluks under their jurisdiction. In view of the fact that the Taluk Boards have not established itinerant hospitals, the hospitals established by them should be located in some place or other and, if in this particular instance, the 'Taluk Board pitched upon Chirala' it did not do so at the request of the people of Chirala and there is nothing inequita-

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ble in charging the cost to the Taluk Board. The inequity on the other hand, would lie in charging it to Chirala solely. The Chirala people would gladly get rid of the hospital if it is to be had only on condition of maintaining a Municipality at the enormous cost of Rs. 40,000 per year.

14. The main road that serves Perala and Chirala Proper is a portion of the Trunk Road that passes between Bapatla and Ongole and is not specially laid for these two villages. The remarks of the Taluk Board President relied upon by the Bureau in this respect are wholly beside the point.

15. The Publicity Bureau tries hard to make out that the inhabitants meekly submitted to the Municipality till some non-co-operators bent on mischief disturbed the placid contentment of the masses, and set afloat an unreasonable agitation. There is nothing strange in this sort of attitude as the Publicity Bureau is set up for the express purpose of bolstering up the official view. The fact that nearly the whole demand for the first half-year of 1920 was paid up by the people may tend to support the Bureau's view. But the payment was necessitated in order to acquire a right of

appeal against the oppressive taxation, and, as a matter of fact, several appeals were filed. The ratepayer's association sent up protest after protest and waited in deputation on the ex-officio Chairman who paid no heed to them all. In addition to this the people were prosecuted for merely trivial acts of nuisance and heavily fined by the Second-Class Magisterial Bench. The dyeing yards which had been in use from time immemorial were objected to by the Chairman and the people were asked to prepare their dye-stuffs far away from their homes. This caused serious inconvenience and hardship.

16. The high taxation, the frequent and frivolous prosecutions, the notices to remove the dyeing yards taken together exasperated the people and strengthened their determination to get rid of the municipality. Finding that their protests and memorials were of no avail, they resolved to suspend payment of taxes on 27th December, 1920.

17. The Minister came to Chirala early in February 1921 at about 9 A. M. rested in the bungalow 5 yards from the station during the day-time and left the place after nightfall. He did not inspect the place. He merely tried to

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preach the justice-party doctrines and create a split amongst the people on caste-lines, but failed ignominiously.

18. The municipal councillors that resigned made it clear that they realised the difficulties of the people and sympathised with them in their efforts to dissolve the municipality.

19. The Bureau's statement talks glibly about applying the municipal rules to major unions in certain contingencies. But the foregoing statement must have made it abundantly clear that the people need not and cannot pay any extraordinary charges which ought in the nature of things to be borne by the Local Boards.

20. The Publicity Bureau has deliberately misstated the whole issue when it framed it in the following terms:—

“Should Chirala and its rich inhabitants who are demanding the abolition of the municipality pay for those advantages to the town or should the poor ryot outside Chirala pay for them.”

The real issue is “Whether even in the sphere of Local Self-Government the views of the prestige-ridden Bureaucracy should prevail over the wishes of the people expressed emphatically and unambiguously?” The evacuation, so

heroically undertaken and so peacefully conducted is a conclusive reply to the allegation that the whole trouble is due to a handful of mischief-mongering non-co-operators. The attempt of the Bureau to create a split between the residents of Chirala and the ryots of the Taluk Board and to wean away the sympathies of the people is bound to fail and has already failed. The people in several villages are contributing their might to the relief of the inhabitants of Chirala.

APPENDIX III

CHIRALA-PERALA, THE NEW PHASE

(ISSUED BY THE PUBLICITY OFFICER,
THE ANDHRA PROVINCIAL CONGRESS
COMMITTEE.)

The struggle at Chirala-Perala for the cancellation of the municipality has entered on a new phase. After the evacuation and the construction of hundreds of sheds for accommodating the large population, Government seem to have determined upon crushing the spirit of the people by subjecting them to oppression in new and ingenious ways. The Revenue Department levied penal cesses in respect of the sheds on the ground that they were pitched in Government assessed waste. The rate for each shed is Rs. 10-2-6, the value of the sheds themselves being about Rs. 26 each. This levy of penalty has been made on 41 sheds on pain of eviction. We understand that 74 more notices will be

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issued shortly and that 70 more are under consideration.

2. It is well to remember in this connection that the evacuation was completed and the sheds put up about the first week of May. The people have passed these three months in the sheds. The summer was unusually severe, the maximum temperature being 116 degrees in the sheds. During June and July $10\frac{1}{2}$ " of rain has fallen and most of the sheds are leaking. In spite of all these adverse circumstances these brave citizens of Chirala-Perala fighting for justice, truth and self-determination, have continued their struggle and stood the test most admirably.

3. The Publicity Bureau of the Madras Government mentions that for the year 1920-21 there were 32 income-tax assesseees in Chirala-Perala and argues that it is evidence of prosperity. But we understand that the number of assesseees is only 35 out of a population of 14 to 15 thousand. The Bureau also tries to make out that the municipality was established in order to confer on the people the privileges of self-Government. But at Chirala-Perala even as at Repalli the existence of the municipality has meant not the enjoyment by the people of the

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privileges of self-Government, but the very negation of all self-Government. The people prayed, protested and in the end left their ancient dwellings rather than submit to a municipality which was imposed on them against their will.

4. In the repression at Chirala-Perala, the roll of honour is lengthening. Already 12 men and 1 woman have served out their term of imprisonment for refusing to pay the municipal taxes. Three men are now undergoing rigorous imprisonment in the Central Jail at Rajahmundry; six more are awaiting orders of incarceration. It is extraordinary that these six were sentenced to imprisonment—nearly a month ago and the sentence held in abeyance. We have not heard of any other instance in which convicted persons are quietly told that they might go home and await orders, not even bail bonds being taken from them. Many more in Chirala-Perala are prepared to fill the prisons. The struggle is being carried on with remarkable vigour and persistence though the dislocation of business caused by the evacuation and the loss of living in the case of poorer inhabitants have entailed serious hardship.

5. The property of the convicted persons has

been attached and brought to sale a number of times at Bapatla and at Guntur for realising the amount of fine levied on them. But no bidders have come forward in either place. This is an eloquent testimony to the sympathy generally felt for the sufferings of the Chirala-Perala patriots.

6. Some legislative councillors seem to be vying with each other to secure credit for themselves by moving in the Council for the cancellation of the municipality. But let it be distinctly understood that their exertions are not the outcome of any solicitude on the part of responsible individuals connected with this struggle at Chirala-Perala.

APPENDIX IV

THE HERO OF CHIRALA-PERALA THE TRIAL SCENE

MR. GOPALAKRISHNIAH'S STATEMENT

(FROM ANDHRA PROVINCIAL CONGRESS
PUBLICITY BUREAU)

BERHAMPORE, October 1.—We have already intimated that Andhraratna Duggirala Gopalakrishniah was arrested on the 1st instant at Berhampore station under a warrant issued by the District Magistrate of Ganjam for “disseminating sedition”. The warrant mentioned no section. On the 2nd morning he was taken to Chicacole Road station to take his trial before the District Magistrate. It is noteworthy that though a second-class ticket was purchased for him the Deputy Superintendent of Police, insisted of his travelling in

inter-class. This is a trifle but it shows up the mentality of the officials. The trial commenced at 12 noon. The preliminary order under section 112 was handed over to Mr. Gopalakrishniah just before the commencement of the trial whereas in the ordinary course it should have been served along with the warrant. The preliminary order was as follows :—

THE TEXT OF NOTICE

Duggirala Gopalakrishniah of Guntur District.

Whereas information has been laid by the District Superintendent of Police, Ganjam, that, on 24th and 26th September, at the Andhra Conference and on 27th September at a mass meeting in Berhampore within the limits of my jurisdiction, you delivered speeches calculated to stir up hatred and contempt of the Government by law established in British India and to incite the people to revolt by making an obscene remark about the King-Emperor, by comparing the Government of Ravana, Bali Chakravarti and Hiranyakasyapa and elaborating these comparisons with false accusations that the present Government has ruined the people of the country and asserting that it must and will

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be destroyed in three months, and further by threat of what will happen to those who do now support rebellion; whereas also you sought to stir up enmity between the Brahmin and non-Brahmin by taunting the Brahmins with their alleged miserable conditions and abusing non-Brahmins as traitors to their country for co-operating with Government; I hereby call upon you to show cause why you should not be ordered to furnish security in a sum of Rs. 1,000 to be of good behaviour for a period of one year, with one surety in a like amount.

(Sd.) T. G. RUTHERFORD,

District Magistrate,

2nd October 1921.

Thus it turned out that the prosecution was not in respect of his speech delivered on the 29th "in due disobedience" to the District Magistrate's order under Section 144 served on Mr. Gopalakrishniah on the 28th. It is likely that a separate prosecution is awaiting.

THE STATEMENT

Mr. Gopalakrishniah gave his statement orally in English "in order to expedite the

business of the Court." But he took care to sign it in Telugu. The District Magistrate did not permit him to make his statements sitting though he pleaded ill-health. His statement was in the form of a running commentary on the allegations in the preliminary order with which dialogues interposed here and there. The statement ran as follows:—

"It is a fact that I spoke at the Andhra Conferences on the 24th and 26th of September and at the mass meeting at Berhampore on the 27th. My speeches were "calculated" to give a correct idea of the mental and moral constitution of the existing Government. I do not know whether they are "stirring up hatred and contempt." But I certainly "incited" them to prepare themselves for civil disobedience eventually. If however you wish to use the word "revolt," it is revolt in the realm of morality and of ideas, but certainly not revolt in the military sense of the term and our aim is to purify the Britisher in its conduct towards men and things.

Question :—Magistrate :—You made an obscene remark about the King-Emperor.

Answer : Gopal : What is that ?

Here the Prosecuting Inspector read out

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a passage from Mr. Gopalakrishniah's speech of the 24th which showed that Mr. Gopalakrishniah and others had on one occasion corrected a drunken lout of Chirala who was crying out: —'Ping George ki Jai' and asked him to say "King George ki Jai."

Mr. Gopal :—I brought up the remark about King George to show the type of allies that are gone in for by the local officials, in despair.

Continuing the statement Mr. Gopalakrishniah said :—I compared the Government to Ravana, Bali and Hiranyakasyapa. I have been doing so for the last 6 or 7 months particularly because they present the exact analogies to the different aspects of the existing Government from the Puranas which alone are competent to be presented to the masses so as to help their understanding instead of stale common places or boring philosophic presentations. I have elaborated these comparisons in order to show up the aesthetic implications of the setting which I am glad to say is very exact.

"That the present Government has ruined the country" is true and not false. My assertion that "it must and will be destroyed" holds true. I never mentioned any months in the absolute sense, though it is our hope to attain Swarajya

in three months according to Mahatmaji's gauging of the situation.

The Magistrate: You seem to be as exceedingly a popular preacher. You raise laughter.

Mr. Gopal; Laughter prevents people from becoming morbid. It lubricates the soul.

Continuing, he said:—About "threaten to those who do not support rebellion," the fact that is alleged was only a spiritual demonstration, a moral admonition that one cannot escape judgment before the maker of things on judgment day.

I did say that some "non-Brahmins" are traitors. What I meant was that there are some amongst us who do not call themselves Kshatriyas. Vysyas or Sudras but go in for an exceedingly funny appellation "non-brahmin" which by its very nature implies hatred of the Brahmins. And when the Government countenanced the birth and growth of these communities which is so avowedly anti-Brahmin (hatred of Brahmins) I felt that the Government will be sporty enough to rub in our statements pretty complacently. The Government has overtly and covertly assisted the impudence of this non-Brahmin community and thus themselves "stirred up enmity" if any as

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alleged in the order. As regards "showing cause," "I am a non-co-operator and I have nothing to say but quietly, meekly and humbly submit to whatever punishment the Government choose to inflict on me and pray for the betterment of my countrymen as well as of the Government."

It is unfortunate that the charge of having made obscene remarks about King George has come up against me. I am afraid it is due to a misinterpretation or misunderstanding of my language in its context. It is but right that I should express my regret about it. I have already explained the circumstances in which I used the quotation. It was never my own and I am equally indignant that such a remark should have fallen from an ally of Government in my village.

Mr. Gopal continued:—

"About the mythological statement I shall make a general remark to dispel delusion. First about Ravana, while comparing the existing Government to Ravana, I prefaced it with a correct thesis of Rakshasa's country to the current notion, I said Rakshasas are not devils or demons but may be human with an emphasis on a particular manifestation of egoism. That is

why I instanced Ravana's snatching away of others' women and contrasted it with the existing Government snatching away of others' wealth. I also said that otherwise Ravana was a very great man worshipping a thousand "Lingams" every morning. In a similar manner while bringing in the analogy of Hiranyakasyapa I said the British Government stood to us in the relation of a father

"Magistrate : " And that is why you wish to get rid of them in 3 months.

Gopal. But is because they are just reaching the sublimity of egoism. I was not quite sure and expressly stated that I did not know whether they were the one or the other (Bali or Hiranyakasyapa). They were not ripe. We were yet in the realm of hypothesis.

"In the case of Bali he gracefully and graciously offered what was asked of him. And I said that it was a genuine relation which we all hoped for as an ally in an imperial brotherhood. Regarding the three months' limit Mahatma Gandhi has on many an occasion expressed his conviction that we will get Swarajya in three months; and being a faithful disciple I have nothing to doubt about it.

Regarding the currency notes I have examin-

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ed a hypothetical situation which, by the way, must be popular and not abstruse; and this I have been doing on many a platform. Further it is quite clear from the evidence that not a single currency note has been cashed. The whole thing was purely academical.

“It is rather interesting that while two thousand persons attended the meeting (of the 27th), people from the cultured strata of society have not come forward to depose to the correct understanding appreciation and revaluation of my speech. I always present my statement with force, with clarity and with mythological allusions seasoned with plenty of humour, I do it deliberately in order to prevent the masses from getting morbid over the ills of Government and to preserve an equipoise in their feelings. Differences in outlook and differences in taste and language are perhaps the reason why these misinterpretations or misunderstandings have occurred. Whatever looks indecent is merely a difference in idiom. Differences in idiom may result in creating a false sense of indecency, but that is all.

“About the Prince of Wales I mentioned, not 12,000 but 1,200 as having died in the Punjab. I said we were in mourning—not in Pollution’

—and could not extend to him a hearty welcome.

“Generally speaking my view is in accordance with the Congress view and particularly I follow Mahatma Gandhi's precepts. I have nothing more to add.”

MAGISTRATE'S QUESTIONS

Magistrate:—Do you deny the charge of having stirred enmity against Government?

Gopal:—I do deny it. Being a sport myself I do not create enmity against Government nor do I intend it.

Magistrate:—And about creating disaffection?

Here followed a discussion as to the exact meaning to be attached to the word “disaffection.”

At last, Mr. Gopal said:—‘Now I shall give you a concrete instance.’ Mahatma Gandhi has said that the present Government is ‘satanic.’ I am a follower of Mahatmajī and I also believe in it. Now is that disaffection?

Magistrate:—It may be so but you say you do not stir up enmity.

Gopal:—I do not.

Magistrate:—That will do.

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The proceedings closed for the day at this stage (5 P.M.). The case was adjourned for judgment to 9 A.M. next day (3rd October 1921). Mr. Gopal was released on his personal recognisance so that his friends had an opportunity of spending some more time with him. Next morning at 9-30 the Magistrate summoned Mr. Gopal before him and the following conversation took place between them.

Magistrate:—Will you sign the bond and furnish security?

Gopal:—No. As a Congressman I cannot do it.

Magistrate:—I am sorry I would much rather prefer your executing the bond. But since you refuse I must finish the order, but why don't you execute the bond?

Gopal:—I cannot do it now. I shall give security to a free Government.

Magistrate:—What do you mean by a free Government? It is probably anarchy.

Gopal:—Why, this very Government will evolve itself into a free Government.

Magistrate:—It will if you help those of us who are trying our best to evolve it. Why do you carry on your political agitation with so much rancour?

Gopal:—There is no rancour. It is only righteous indignation. It may appear to have a veneer of rancour.

Magistrate:—Why should it?

Gopal:—We are in opposite political camps. So, it may look like rancour to the prejudiced eyes of our opponents.

Magistrate:—You were in England for five years. You know the political agitation there is not carried on with so much rancour.

Gopal:—No. But the Government there is more sportly.

Magistrate:—Did you think so?

Gopal:—Yes. Don't you see how Lloyd George has agreed to another conference with De Valera accepting his "sine qua non."

Magistrate:—But Lord Reading saw Gandhi.

Gopal:—But not in a similar manner and with the same credentials as De Valera. What is the term of my imprisonment?

Magistrate:—One year's simple imprisonment or such earlier term if you furnish security. I hear that Raja Venkatakrihna Rao is already thinking of furnishing security. (This, by the way, is not correct.)

The District Magistrate wished to know if any special arrangements were to be made for

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diet. Mr. Gopal said that he was not well and that he would be glad if he was provided with milk and wheat diet, and continue his usual medicine. The District Magistrate made a note of it and agreed to give wide discretion to the Jail Superintendent. Mr. Gopal thanked the District Magistrate for the courtesy shown by the District Magistrate towards himself and his friends throughout the proceedings. He also observed that such courtesy was not usually forthcoming.

Magistrate:—Is there anything else you want?

Gopal:—I wish to say just a few words to my friend Ramakotiswara Rao.

Magistrate:—Yes, he may accompany you in the car to the Railway station.

When he came out I (Mr. Ramakotiswara Rao) asked him how he took to charges. He said:—One at least is absurd, namely, that of having used obscene remarks. If I am asked as to why it was mentioned in the meeting at all, I would reply that truth however ugly it is and however unaesthetic its form must be told. Drawing room susceptibilities are out of place in a gathering of grim politics, Mahatma Gandhiji appears in his “Kaupenam” (join

cloth), before an audience of 50,000, these people would probably explain that the demonstration is highly obscene. This is an usual subterfuge of the Government to damn the voterries of the movement. I am never under the influence of "moralic acid." I suspect with Nietzsche that "English puritanism smell-spleen and alcoholic excess." Regarding other charges, they are the usual story everywhere and my statement is explanatory enough. The one new thing is about those mythological allusions. My thesis about Rakshasas and their attainment of moksha through "sathru sadhana," if properly placed before the public will clearly obviate the charge and incidentally present the different aspects of the existing Government in a typically Indian manner to a typically Indian audience uncorrupted in their mentality and unalloyed in their instinct. He added : "I do not hate the 'non-Brahmans.' I have all love for them but I grieve that some of them are opposed to the Swarajya movement."

He gave some parting messages to be conveyed to friends and expressed his gratefulness and his sincere respects to Mahatmajī and to Desabhakta Venkatappayya.

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I wish to add a word about the District Magistrate Mr. T. G. Rutherford. His behaviour throughout the trial was exceedingly gentlemanly. He was good humoured and was smiling visibly on occasions more especially when P. W. 1 was explaining how, according to Mr. Gopalakrishniah. Lord Willingdon resembled Ravana with his ten heads; The eight Ministers were the eight heads; Lord Willingdon's own head was the 9th and on the top of it all, Sir P. Tyagaraya Chetty's was the tenth." At the last remark the Magistrate burst out laughing. He also mentioned that the Government of Madras were likely to make special arrangements for political prisoners and that Mr. Gopalakrishniah might take his own bed, cot and other things.

The Magistrate's order contained the following passage :—

"This District has hitherto been spared such excess of political madness, and I see no reason why if accused has been allowed to pursue his career of incitement to disaffection unchecked elsewhere, he should be allowed to do so here. Further even from his manner in Court, it is clear that he has the art of putting an audience in good humour with itself and the speaker,

and is therefore more dangerous as an agitator. That he is utterly reckless is shown by his disobeying an order under section 144, Criminal Procedure Code issued after the delivery of the speech now under consideration.

ADDENDUM

THE HERO OF CHIRALA-PERALA RESURRECTED

ALLEGED SEDITION

Second trial under Section 124A, Indian Penal Code.

It was stated in the columns of *Kistna Patrica* of 5th November, 1921 that Mr. Duggirala Gopalakrishnayya, who was sentenced to one year's simple imprisonment under Section 107 Criminal Procedure Code (security proceedings) at Berhampore would have to undergo another trial at Masulipatam on 10th November under Section 124A, Indian Penal Code. The Andhra people did not at first believe the paper's revelation; but afterwards when the *Andhra Patrica* published that Gopalakrishna was brought from Trichinopoly to Madras and thence he would proceed to Masulipatam to undergo a

farcical trial, the Andhras were astir and began to wonder at the wicked policy of the Government of Madras. Gopalakrishna started on 8th November at Madras by Waltair passenger and at every station on his way to Bezwada, people flocked in large numbers to pay their respects to the hero. At Bezwada on 9th morning, at 8 o'clock, people crowded to have a glimpse of the hero's features. Till 11 o'clock, there was a regular stream of people coming and going, asking the hero of his experiences in the jail, begging him to receive fruits they brought with them and when he gladly accepted them, quitting the place with great joy and happiness. At Bezwada I met Gopalakrishna and he handed over to me the notice served on him at Trichinopoly Central Jail to take a copy of it. Here is the notice :—

“ C. G. 4 OF 1921.

NOTICE FOR THE ACCUSED.

IN THE COURT OF THE DISTRICT MAGISTRATE,
KISTNA

To Duggirala Gopalakrishnayya Garu now in Central Jail, Trichinopoly.

Notice is hereby given to you that a case against you under Section 124A, Indian Penal

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Code, filed before this Court stands posted to 10th November 1921 at 11 A.M. at Masulipatam.

You can engage a pleader if you desire to do so.

Given under my hand and seal this 27th day of October 1921.

(Sd.) H. H. F. M. TYLER.

District Magistrate."

The train for Masulipatam started punctually at 11 o'clock. Gopalakrishna had some breathing space after the train started, when he told us his experiences of the Jail. The features of the hero clearly indicate that his health has failed him ; and he said " I never thought such a hell (the jail) exists upon this beautiful earth." He described the jail as a *cremation ground* wherein one pines after his love, another abuses the prison authorities, a third falls foul with his fellow-prisoner and so on. It seems, he said, that seven Sikhs, who were sentenced to transportation for life in the last Lahore Conspiracy case were on hunger-strike at Trichinopoly jail protesting against the wretched conditions prevailing there. The jail warders, it is a custom with them, to cry " all is well " during the nights. Gopalakrishna

made them to change their cry into "all is hell." The prison authorities, after a great deliberation extending over a fortnight, gave our hero a pencil and no paper. Gopalakrishna wrote with the pencil on the white wall of his cell "*Economics does not cure a crime.*" He also said that people should not be attracted by garlands if they go to jails but must be prepared to undergo all difficulties, nay even be prepared to sacrifice their lives.

At every intermediate station, a group of passengers came, visited the hero, asked about his health, presented fruits, and carried his message of love and sacrifice. The train steamed into the Masulipatam station at 2 o'clock where a large crowd of people gathered on the platform to give a royal welcome to the hero. As soon as he got down from the compartment Gopalakrishna was garlanded and he embraced Mr. Krishna Rao, Editor, the *Kistna Patrica*, expressing his ecstasies of joy on seeing his old "friend and philosopher." A large number of friends came from Guntur, Bezwada, Gudivada, and other places to attend the trial the next day. Gopalakrishna was taken in procession in a jutka followed by a huge crowd of people, singing national songs, and was lodged in the

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sub-jail. All streets were lined with large number of spectators and that was a *gala* day in Masulipatam. The police tried their best to get rid of the procession but their attempts ignominiously failed. It was in 1908 that the first sedition trial took place at Masulipatam in the Andhradesh when two patriots were sentenced to 6 and 9 months simple imprisonment and again the town sustained its traditions well in the year 1921.

On 10th November 1921 the trial commenced punctually at 11 A.M. before Mr. H. H. F. M. Tyler, C. I. E. I.C.S., the District Magistrate of Kistna. The attendance was very restricted; but after some rupture, some of the prominent men were allowed into the court.

When the Public Prosecutor, Mr. Sidimbi Hanumantha Rao was addressing the court Gopalakrishnayya asked the District Magistrate "Excuse me, Sir, will you please ask him (the Public Prosecutor) to speak a little louder?"

The District Magistrate accordingly directed the Public Prosecutor.

Gopal :—Am I here as an accused?

Dt. Mg. :—Yes.

Gopal :—Is this trial a public trial or a *ghosha* affair?

Dt. Mg. :—This is a public trial.

Gopal :—If so, can you consider anyone as a public man here ?

Dt. Mg. :—I have no objection if anybody proposes to come in.

Gopal :—How many had you proposed to admit ?

Dt. Mg. :—As many as this hall can accommodate.

Here the Deputy Superintendent intervened and said that nobody was forthcoming, though about a thousand people stood outside the gates waiting anxiously for admittance.

Gopal :—Is nobody forthcoming !! I saw my friends outside the gate which remains closed evidently with the intention of preventing everybody from entering in. For instance there is my friend Krishna Rao, awaiting admittance outside the gate.

Dt. Mg. :—I invited Mr. Krishna Rao (thinking him to be Mr. M. Krishna Rao). I sent him a letter.

Gopal :—Possibly it might not have reached Mr. Krishna Rao.

Dt. Mg. :—It is not my look-out.

Gopal :—Oh ! the police must have managed

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it otherwise. I am afraid people will put it to diplomacy so that there may be a show of the District Magistrate having allowed some to come in and the police in the interests of 'order' prevented everybody and thus get credit for having managed "decently." I am not anxious anybody should come in: as a matter of fact I do not recognise this court at all and I do not consider myself as undergoing trial as it is prohibited by our Congress. If I participate in the proceedings, I do it only as presenting my position to a fair-minded English gentleman who is anxious to know the truth of the whole affair, the accusations of the Government and my comment thereon.

The Deputy Superintendent of Police audaciously again remarked that nobody expresses his wish to come in.

Gopal:—The people outside the gate may not know at all. You may just send a word to them; and I hope you will pardon my precipitating the silence of the "court." It might bore you and everybody here.

After so much fuss, a small number of people were admitted into the court.

C. Krishnaswami Naidu, Inspector of Police, lodged complaint under section 124A, Indian

Penal Code, on behalf of the Government of Madras. The subject of the prosecution was a speech delivered at Ellore by Gopalakrishna on 26th June 1921. The Madras Government sanctioned prosecution in September and the case was heard on 10th November.

Gopal:—The case would have been settled by punchayets when Swaraj comes and there is no need for wasting so much precious time here.

Dt. Mg.:—You have not got swaraj yet.

Gopal:—We will get it shortly. You may postpone the case till then.

Then S. Ponnurangam Mudaliar, the Deputy Superintendent of Police, was called in. He said that he belongs to Vellala community and attested the signature of Marjoribanks, the official who sanctioned the prosecution on behalf of the Government of Madras.

Gopal:—Then Brahmin (Vs.) non-Brahmin. I am glad you did not declare yourself as a non-Brahmin for Brahmins are dead in my country.

Dt. Mg.:—Will you cross-examine the witness?

Gopal:—I do not. I know Englishman will never forge and their tradition is a long time back to visit forgery by hanging.

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K. Srinivasa Rao, a short-hand sub-Inspector, was called in. He said:—

“I have been deputed to take speeches at Ellore by my official superiors. I took short-hand notes of Mr. Gopalakrishnayya’s speech at Ellore. The meeting was on 26th June 1921, These are the shorthand notes of the speech (pointing to the notes). I have taken the speech correctly. I obtained the signature of the superior officer immediately after the meeting was over. I have obtained the signature of the Assistant Superintendent of Police Mr. K. I have transcribed the speech into longhand. Exhibit B is the correct transcription of the speech. Exhibit B is in my own handwriting and signed by me. I have also taken the speeches of other speakers. They are also in shorthand and longhand. The transcription of the accused’s speech begins from pages 22 to 39 and 44, 47, and 48 pages also.

Gopal:—I wish to have a copy of the speeches.

P. P. :—I have no objection.

Dt. Mg. :—Will you cross-examine the witness?

Gopal:—No. I am not much concerned with the reliability or unreliability of these chaps. I

do not want to be *cross* with them at all. I am glad that the Government obtained such a band of fellows who do the shorthand writing in our language smartly so that they might be producing something like your *Hansard* (the Parliamentary Reports). I am not particular about that. Please see that you expediate the proceedings so that time might not be wasted and you bring in as many of our men as you can and help us in winning Swaraj immediately.

Then the shorthand reporter read the whole speech.

Gopal :—I want to draw your (District Magistrate's) attention that my whole speech is woefully disconnected and he (the shorthand reporter) misunderstood some of the statements. He presented the speech in a shabby manner and there are many omissions and in many parts irrelevant. Of course he has taken notes from my speech. He omitted many thesis. I said something about Panchamas and the theory of criminology. Perhaps the whole of my speech would have taken more than 200 pages (laughter in the court).

Here the accused asked the District Magistrate to put in one statement after another so as to

facilitate work and so as he could comment on them then and there.

Dt. Mg.:—You can say everything through a vakil afterwards.

Gopal:—I do not defend. I do not find any able advocate at present except Sir Issacs Rufus (now known as Lord Reading) who ably defended Lokamanya Tilak on a former occasion. I may not have him now, for I do not think he will give up his viceroyalty and come here to plead on my behalf. I do not have any defence or offence, but only some reference to my speeches so that my people may be assured that I have not in any way gone against the Congress creed. I have no hatred against Englishmen. I know many English people. I like many of them. This is a war of love and I always prescribed the following formula from a number of platforms—*Rôshum* (self-respect) and no *Dvêsham* (hatred and contempt): and *Sauryam* (gallantry and chivalry) and no *krouryam* (cruelty).

P. P. to Sh. R.:—Who is *Rudramurty*?

Sh. R.:—God of Destruction.

Gopal:—Is it of good?

Sh. R.:—No, of bad.

P. P. (to the court):—I wish to file a speech

delivered by the accused on 28th (two days after the speech of 26th), So that it might throw light upon the subject (turning to the Sh. R.) Did you attend to the speech on 28h ?

Sh. R.:—I have attended to the accused's speech delivered on 28th at Ellore. I took the speech in shorthand. It is correctly recorded. No signature of the official superior is appended to the shorthand notes.

P. P.:—Why ?

Sh. R.:—Probably there was no superior officer present at that time. The transcription is in my own hand. (Reads portions of the speech).

Gopal:—On many platforms I have delivered many speeches. I know my ideas. You should not omit my ideas having aesthetic touches, life-giving touches which alone can bring out the fullest implications of those mythological illustrations which are specially brought in, in appreciation of the mental, moral, and emotional individuality of the members of the audience which is a hotchpotch of philosophers, ignoramuses, people of irascible temperament, cynics, etc.,—a vast mass. I do not say he is damning me. He is damning my country.

Dt. Mg.:—Will you cross-examine him ?

Gopal:—No. He has done me a service here

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but not outside. Please note reliability of shorthand notes is not my concern.

P. P.:—There are other speeches of the accused which do not come under this section but throw light on the subject of his thought.

Gopal:—Delivered at what place?

P. P.:—Some at Bezwada.

Gopal:—Then take them into 124A section.

Dt. Mg.:—If they are relevant.

Gopal:—Why! Judging from their physiognomy the Bezwada speeches come along with Ellore ones and they betray a kinship. I request you to take in the Bezwada speeches. Technically speaking we are at war and my thesis there was war and violence can afford to be two different things. I was demonstrating as to how to obtain war without violence for instance *Sâpam* and our Rishis are *Sâpâyudhulu* which is not a metaphor. I have developed the Congress creed, of course, not conflicting with it but supplementing it. Those speeches must be taken into this section for in them I advocated a sort of war—*Dandopâyam*.

(Here the bayonet of the Reserved Policeman fell down and the accused remarked it was a bad omen as it forbades the Government made drop down violence.)

Dt. Mg. (to P.P.):—I cannot allow the Bezwada speeches to be filed here. How do you say that the accused's Ellore speech offends 124A?

P. P. (got up and began to take the objectionable portions, one by one, and commented on them.)

“When white faces that have come from a distance of 8,000 miles rule, we sit with white (pale) faces.” This sentence creates disaffection. “Thieving is going on in my country.” This sentence implies accusation against the Government and tends to produce hatred in the minds of the hearers. These sentences—“They have instilled fear and devotion (in us). They have first instilled poison into our heads”—also help to create contempt towards the Government.

Gopal:—These sentences have been taken away from their context and the Public Prosecutor attributes wrong meaning to them. This is a typical case of omission.

Dt. Mg.:—After the speech of the Public Prosecutor you can have your say.

Gopal:—I do not want to waste your time. You will help us to win Swaraj if you send as many of my countrymen as you can to jails within this month.

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P. P.:—(continuing). “You have been here without shame or whatsoever when people who came from 8000 miles rule over you.” This sentence also indicates disaffection. “If need be, we must have the power to throw, at once, one hundred white men into the *Swarga*. If not we are unfit for swaraj.” This sentence clearly evokes hatred against the Government.

Gopal:—That is a typical case of omission. My view was that people have become so emaciated, lean and lanky and look so lancorous with some deep-seated agony *e.g.*, look at myself. We, people, must be like you (pointing to the District Magistrate), robust, strong, and well-built. We must be a match to the Englishmen in point of wealth and strength.

P. P.:—“Our difficulties are severe: We are not able to live.” This means that the Government does not allow us to live. And this certainly creates disaffection towards the Government.

Gopal:—I propose you should go to the national college and study idioms for sometime. I said “we do not deserve to live.” But your translation of the Telugu idiom is meaningless.

P. P.:—Gandhi is *Rudramurty* (the God of

Destruction). If we take the context it indicates hatred and contempt.

Gopal:—That is a typical case of incorrect understanding. The Police are not philosophers. Hence this defect. I have developed a great thesis on it. I will explain it to you. Economics deal with wealth. Wealth consists of utilities; and utilities are “appropriated.” Appropriation is consumption. The commodity, material or immaterial, must cease to exist that is to say when we impart value to things we decree their death: and such death is *Pralaya* whose *Adhithana Devata* is Rudra.

P. P.:—“The Government is *arrogant*.” This generates contempt.

Gopal:—People are not much acquainted with Telugu idioms nowadays. Therefore in the open meeting I translated it at once as *Prestige* so that one might understand our clean methods.

P. P.:—“We get Swaraj in a month.” This means that the British Government will be destroyed: and this produces hatred. “Earth withholds milk.” Before this sentence a story was told by the accused. Once a king went to see a sugar-cane plantation when he witnessed that a large quantity of juice was being

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extracted from sugar-canes. He became jealous of the owners' profits and from that time, sugar-canes on that plantation became juiceless. Another story also is told by the accused. "The other day, on our return from Nagpur, Pantulu Garu and I halted at Doulatabad. There are great temples there. The artistic skill of them is excellent. At such a place we found that there was no water to drink. How many must have been at work in constructing such big temples? How many years must they have worked? In such a place drinking water has to be bought at so many *Manikas* a rupee. Has (the cow of) the Earth withheld her milk (sap) or not? Thinking that it is a great sin, even the earth has withheld her milk." When we consider these two stories one is left with the impression that because the Government is going in a wrong path, therefore there was no water in that place. "For they say that the efficacy of the arrow of Sri Ramachandra was known to the sea. We should not say it was known to Ravana (a *sloka* was read by the accused here in the meeting): for Ravanesura was a wicked being: what great effort is required to kill him? It does not matter if

the British Government exists, ceases to exist or meets with destruction." The accused compared the Government with Ravana and Hiranyakasyapa and this certainly produces hatred in the minds of the hearers.

Gopal:—I am sorry to note you have not clearly grasped the meaning and purport of those sentences. The sea is infinite and one of the visible kinsmen of God. The measure of Rama's prowess is to be judged not by his killing Ravana but by trying conclusions over the Infinite. You punish the criminal and your capacity cannot be judged by that but by your power over the Infinite. Yes. It does not matter if the British Government exists or not. That is to say we should kill Ravana in the British Government. There may be Rama in British Government too. As for comparing the Government to Ravana and other Rakshasas, I can have the necessary objectivity of mind and vision being emphasized for instance Ravana has *Paradârâpaharanam* while this Government has *Paravitthâpaharanam*. Hiranyakasyapa was punished not by his son Prahlada, but by God Himself. We must play the part of Prahlada because the Government are supposed to be "father" of the people. If the Govern-

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ment choose the path of Hiranyakasyapa, God appears in *Nrisimhavatara* : but if they choose the path of Bali he is Vamana as he is now. In the latter case we will be allies and be happy. But in the former Nrisimha is violence and who knows that Prahlada may not be violent as in Nrisimha's Manifestation. He filled Himself in all Creation ; and therefore cannot escape possessing Prahlada too the very incarnation of Humility.

Public Prosecutor afterwards again took portions of his speech one by one and began to point out how they tend to create hatred and contempt and disaffection.

Dt. Mg. (to the accused) :—Do you want to say anything ?

Gopal :—First of all I want to make my position clear. I certainly accept an English judge because I wish to enlighten you for the civilians have to help us in our Civil Disobedience programme. I ask you to resign and help us to attain Swaraj. The prosecution is very bad. I could prosecute myself more ably than the Public Prosecutor has done, for I am a dramatist. The basis of prosecution is one of misunderstanding and ignorance. Take for instance the currency notes question, I examined a hypothe-

tical statement. When Mahatma Gandhi said he would establish Swaraj in one month, I want the people to clearly grasp the full significance of the statement. I pointed out to them the uselessness of the currency paper for it is a popular question which I had to deal with. Hatred and contempt are abominable. We have contempt not towards the English nation, nor the English people, but to some who richly deserve it. I am sick of this refrain. The most important thing to the Government is money. Money is the soul, the life of all Governments. Now the British Government presented us money in notes. I was criticising the attitude of the Government's economics. War chests may be filled up with money and inconvertible notes may be used. That economics is very bad. The shorthand reporter did not understand it well. If you invest those notes with us we will honour them otherwise we won't. As for Rakshasa he is a man in whom a particular type of egoism is emphasized and I know that Rakshasas belong to the Brahmin class (laughter in the court). Brahmins are dead in my country. You (Dt. Mg.) are in a way a brahmin for Brahmins are always rulers. I use popular illustra-

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tions for they are well understood by the masses.

Dt. Mg.:—Do you believe that the transcribed speech of the prosecution is not fair ?

(Here the accused pointed out certain words which indicate that they do not bear the interpretation put upon them by the prosecution).

Gopal:—There are four points. Very important omissions. This would result in an incorrect understanding of those sentiments which are bundled up so that the whole looks like an incoherent and intangible mass.

Dt. Mg.:—I like to say this. If you think that there is any incorrect thing the proper course is to cross-examine witnesses. You will be free to recall each of them to cross-examine after the charges are framed.

Gopal:—I do not want to cross-examine nor am I going to put in defence. I want you to clearly understand things as they are. If you permit, I will put in my preliminary statement in which I will explain the omissions and commissions of the prosecution. Please see that you allow my friends Mr. M. Krishna Rao, my philosopher, and Mr. G. V. Krishna Rao, my scribe, to be with me to prepare the statement and give it to you to-morrow.

Dt. Mg. :—Yes. I permit your friends to help you. I adjourn the case till to-morrow at 2 P.M.

Second day (11th November).

The accused has been handed a copy of the paragraphs of his speech complained against by the prosecution and was asked to give his preliminary statement thereon. The paragraphs were typed and numbered. The accused stated that he would take them up one by one and would comment thereon. Before that he proposed to read the preliminary statement he was asked to prepare the other day. The District Magistrate allowed and the accused read the following preliminary statement which made a profound impression on the ‘court’ especially the latter portion of it when he referred to the Chirala-Perala tragedy.

Preliminary statement.

“The speech as reported is an insult to justice, as the Court cannot correctly appreciate and appraise my intention, my mentality, and action with such an incoherent and intangible bundle of mutilated sentences. I sympathise with the shorthand reporter. I know he has done his

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job splendidly well at Berhampore. Possibly the poor fellow was exhausted at the moment owing to a storm of emotion upsetting him at the movement as, after all, he is my kith and kin and his lancorous look, I prophesy, betrays an early resignation of his bad job, which compels him to damn himself in this manner before his own countrymen. The chief features of the report are :—

1. Omission of the nucleus ; 2. Murder of sequence ; 3. Mutilation of illustration ; 4. Wrong reproduction of sound ; 5. A false knowledge of allusion, during the mention of which possibly negligence of not taking it down at the time in full owing to a self-confidence.

And all these, who knows, may be due to a tip from above to cook it up to suit the fancy of the prosecution and what is more a serious lack of knowledge on the part of the Public Prosecutor regarding the idiom both in Telugu and English languages.

I am sorry to say that my amiable adversary, the Public Prosecutor does not get even a pass mark in this, his examination in the subject of literatures. Perhaps he studied well but is nervous in the hall for having to send a fellow-being of his own to jail for opinions which, I

detect, he himself in his heart of hearts cherishes and believes.

A misapprehension of the significance of my statement owing perhaps to want of good discipline in logic for hypothetical situations which I presented and examined in my speech as for example the question of currency notes is confounded to be the presentations of the actuals.

General lack of wider outlook and a penetrating vision on the part of the prosecution and the most important of all, the lack of æsthetic sensitivity to see in full length the suggestions and implications. But all these omissions and commissions are due to all the instruments of this trial being tools in the bureaucratic machine which is still "too wooden, too iron, too antedeluvian" to be eligible to rule or to be just.

I meant no hatred and contempt, nor my movement does, nor my audience felt, but these obtain in the morbid imagination of a mad and angry Government. My refrain is love and sacrifice. I wish well with the police and the prosecution and pray for the dawn of sense and sanity all round.

At this moment alas! even humility wants

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to be immodest and impels me to say that the Government has to thank me for having been so considerate, so compassionate, so human and so homely in my references always to them and their law even in the face of such an extraordinary provocation I had from them as that with regard to Chirala and Perala tragedy. If Mahatmaji is responsible for the weal of three hundred millions of my countrymen I, as a humble follower of the Rishi, am at least responsible for the welfare of 15,000 souls for whom the sense of d—d prestige of this Government has created a miserable hell for the last 7 or 8 months and who knows how long. If you are an Irishman—I do not know who you are—Sir, you will know what Chirala means for me. It has been a continuous moral and mental exercise for a long twelve months, a wonderful discipline in social psychology and action and if I had borne or bear or am capable of bearing hatred and contempt towards you, you should have raised by now in that place a wild crop of dyers, an *edition-de-luxe* of the Punjab wrong."

Then the accused began to read the paragraphs handed over to him and commenced comment upon them. Here are the paragraphs objected to by the Prosecution :—

I

“ Our country, a country with a population of 33 crores, a country that has been held in great honour by its superiority to all other countries in point of wealth and knowledge—such a great country white faces that have come from a distance of 8,000 miles rule and we sit with white (pale) faces. Gradually we have been reduced to this position. They are not of our caste or clan. They are not of our form nor of our country. Why should we do service to them cheerfully ? Why have they come ? Why should people go from one country to another ? Firstly we go for want of food ; we also go for thieving ; or we go for the purpose of trade. Trade comes under one of the first two heads (above stated). Failing, thieving or trading, there is begging. Why have our people come ? They have come for all the three. Begging has become the chief thing. Thieving is going on in our country. Making all of us unfortunate (destitute) (interruption by some one saying that the shorthand reporter is writing :—Lecturer replying “ what fear still ?”) They have gradually come and have occupied the whole of our dominion (country). They thought that they would for ever remain here. They have

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instilled fear and devotion (in us). For instilling fear they have disarmed (us). They have first instilled poison into our heads.

II

When, on return, I got down at the Alexandra Docks in Bombay and first beheld the people here, my impression was, as when I behold your oxen after having seen the oxen of *Palnatseema* (the region of Palnad, a taluk in the Guntur District, where a good breed of oxen is available). Why are they so? They have freedom. They have been committing some blunders. Can they come to the right without committing blunders? When I beheld them at Bombay I thought "There are 320 millions of us. Some Dyer must cut down 319 millions. The one million that remain may be regenerated." I thought "you are devoid of shame to remain in this condition when those that have come from a distance of 8,000 miles are ruling over you. Wherever we see there is fear, fear for everything. Why should they have fear, even now, at the mere mention of the name of the Collector? Perhaps they think that they live for ever. No; not at all. They say that even a King must have death. It is certain

that we die. It is not good to be treacherous. We must have our eyes wide open (unintelligible). If need be, we must have the power to throw, at once, one hundred white men into the Swarga. If not, we are unfit for Swaraj.

III

Our difficulties are severe. We are not able to live. When Mr. Gandhi, the Rudramurty (the form of Siva) was in this country, some said that they would sacrifice their blood for the movement. They said that they would organise Raj in a month. What does a month mean ?

IV

But when the rulers are treading the path of Adharma only, and the ruled are treading the path of Adharma and are sinful, will not the (cow of the) earth withhold her milk ?

V

The other day, on our return from Nagpur, Pantulu Garu and I halted at Doulatabad. There are both Kailas (Siva's Abode) and

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Vaikuntha (Vishnu's Abode) there. There are great temples there. The artistic skill of them is excellent. At such a place we found that there was no water to drink. How many must have been at work in constructing such big temples? How many years must they have worked? In such a place drinking water has to be bought at so many *Manikas* a rupee. Has (the cow of) the earth withheld her milk (sap) or not? Thinking that it is a great sin, even the earth has withheld her milk.

VI

He said that he would accomplish it by the arrow of mere word. We know the efficacy of the word. There is no need of our considering the matter of the British Government. For they say that the efficacy of the arrow of Sri Ramachandra was known to the sea. They said that we should not say that it was known to Ravana (sloka); for Ravanesura was a wicked being; what great (effort) is required to kill him? It does not matter, if the British Government exists, ceases to exist, or meets with destruction. The determination of the Mahatma (is): Whatever may happen we shall establish that *Saras-watamma* (goddess of learning) with her locks,

divided and ordered, lengthwise and crosswise (with *prakka-papata* and *Adda-papata*). Even as Ramadandu (Rama's army) rendered help for the recovery of Sita (Rama's wife) when she had been carried away, we must do. War may come. It will all depend upon the English. If they adopt Hiranyakasipu's ways the Mahatma will assume the incarnation of 'Nrisimha' (sloka from Prahlada). He has asked us to meditate upon *Srimannarayana* always. If this incarnation of 'Nrisimha' comes, these English will be the cause of it.

VII

We are representing to all who possess money. They carried away all the gold and silver which was with us and introduced papers. It is not enough that it merely bears the stamp of His Majesty George V. Declaring Moratorium, they withheld payment of money. What will become of all your papers, if Swaraj is established in our country under Mr. Gandhi? They will say to them who are now shampooing the legs of the Government, "Go you and shampoo legs."

VIII

So say out chiefly in this meeting, "we shall, without paying as much heed to this British Government as to a hair, let them know their bad practices and intend to destroy their wickedness."

IX

Venkatappayya Pantulu, who is solely a Desabhakta (a devotee to the country), is the Guru (Preceptor) to us all. What has he said He has said "The time of destruction has come and some decision must be arrived at."

Gopal :—I will take para by para and comment on them. The first para suffers, in fact all do, from all the infirmities mentioned in my preliminary statement. All the sentences mentioned in the first para must certainly have occurred somewhere in the course of my speech. But they have been unrecognisably scattered. For instance, take the sentences "Why have our people come? They have come for all the three. Begging has become the chief thing. Thieving is going on in our country." You certainly, credit me with some sense of sequence. Don't you ?

Dt. Mg. :—Of course.

Gopal :—Well, thank you, then what do you think of these ? Is there not murder of sequence ? Now take the last sentence “They have first instilled poison.” This should be as “They have next instilled poison in the shape of bad education to secure devotion.” This poison brought about paralysis of the mind and engendered slave mentality. If the attention of the audience is drawn to this, it is not to instill hatred but to induce self-pity as every government does, it may be.

P. P. : We are not concerned with your intentions. It may be and perhaps is good. But the words as they are may create hatred.

Gopal. Yes. They may create hatred only in a prejudiced, morbid, self-seeking, moderate, non-Brahmin and government party audience whose delicate mental constitution is most easily disturbed by even a look at it. Certainly not the most unsophisticated audience I had.

In the second paragraph those sentences might have occurred somewhere in my speech. This para also suffers from the same ailments. My idea was my eye, being trained to see the finest breed of men and women in Europe during my long stay of five years over there, found my people, in its first impression of

them, awfully Lilliputian, dwarfish, stunted. No wonder, I felt, every European on landing, instinctively despises us as a race, as they are guided mostly in their opinions by their first physical impressions. This war of reconstruction of social polity must be, I mean, a sort of national purgative in which even 319 millions of Lilliputs may sacrifice themselves leaving behind just a million who can stand the trial to provide seed for the new generation. When I referred to shame I alluded to the astonishment everybody will have at the lack even of a sense of subjection in us. One of your greatest professors Sir John Seeley himself whose work, I fancy, is prescribed to you (I.C.S. men), Sir, said that the moment national consciousness merely sprouts in the Indian mind we must think that is the beginning of the end. Now let me take up the third para. Rudra is the Presiding Deity (*Adhistanadevata*) of Economics, the third in the Hindu Trinity. Economics deal with wealth. Wealth invests all things with utilities and render them capable of being appropriated and consumed. Even mental capital is included. Consumption decrees death to all things, a change of name and form. When mankind find themselves in economic

mood as we are now it is destruction of all things that is ordained. It is *laya*. *Layakarta* is Rudra. That is why we find the world in the vortex of a big conflagration now. And the leaders of mankind now are all Rudras not of good but of evil. Such is the case with De Valera, Lenin, Gandhi, and Zaghul Pasha. This thesis can be understood only by a typical Indian audience unlettered though they may be in your opinion but perfectly capable of comprehending by virtue of the equipment of their mental and moral constitution.

The idea in the fourth para is that even the elements were discontented. They become so owing to an attitude of our mind. For example, you, Europeans, are out for the conquest of nature. You bear a belligerent attitude while we call this earth, *Bhudevi* (Mother). Take the case of Kistna Anicut. You spent so many millions of money. You cut her throat and got her blood for irrigation and proclaimed you have conquered her. But she conquers you now. She is getting silted up and very soon the course of the river itself may change needing another waste of a large number of millions of money. I was pleading for the restoration of our fundamental traditional attitude towards nature.

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This (mentioned in the fifth para) was at Doulatabad in Nizam's territory, the Ellora Cave temples. It might apply to the Nizam's Government perhaps the Prosecution does not know it. Bad Geography again: though, of course, Nizam's territory is a subordinate clause to the British Government.

As for the sixth para, words are the *ayudhas* (weapons) for our Rishis. They are called *Sapayudhas*. *Sapa* is not a curse. It does not bring on evil but is calculated to do good to one on whom it is bestowed. Words uttered by a Rishi like Gandhi are concentrated moral and spiritual dynamite. The words 'Equality, Liberty or Fraternity' were responsible for the doom of many an Empire in Europe which is still groaning under their effect. Who knows Swaraj is not one such another to destroy another Empire of egoism ?

The measure of prowess of Ramachandra is to be judged not by punishing Ravana, a master egoist who is easily vulnerable to ordinary virtue but his power over the Infinite as the sea, of all visible things in the world, is Infinite, the nearest kinsman of god. I compared this to the prowess of the British Empire that it should be judged not by its thorough enslavement of

300 millions and perhaps all the world by its diplomacy and silver bullet, but in the words of Macaulay, by its establishment of an Empire of morality over the world.

Ramadandu is suggested by your Scout Movement. They scouted out Sita's whereabouts. Unalloyed devotion, unfailing love towards all beings, constant readiness to spring to action at the call of Dharma, Love and Sacrifice are its primary features. It is a more comprehensive one and it is a correct Indian reply to the Western form of Boy Scout Movement.

The allusion to Hiranya Kasyapa is intended to strongly repudiate all our responsibility for any violence that might occur. Hiranyakasyapa, while praying to Brahma, obtained insurance and immunity against all conceivable poses and weapons of Vishnu but did not contemplate one particular contingency that of Man-Lion which Vishnu in relief adopted to deal with him. So Hiranyakasyapa himself is responsible to the hideous, terrible, Man-Lion shape which fell on him. If Prahlada is given the option of determining Vishnu's shape in his manifestation for destroying his father he would have perhaps prescribed an amiable, non-

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violent, sweet-mannered morning suit. But he had no say in the matter. Even so we, like Prahlada, are not responsible for the appearance of violence if it were to come. If it comes, we like Prahlada, may not escape (Heaven forbid !) its infection as the Lord in his Manifestation filled all the Universe (*Sthavara jangāma*). And Prahlada also at the moment did not escape being filled thus. But if the egoism of the Government takes the form of Bali as I fancy it is so now and helps in the realisation of all our wishes, the Avatar would be Vamana as it is now in the shape of Gandhi, the puny form. The prosecutor suggested that even in this case the third foot of Vamana is placed on the head of Bali and destroyed him. I am quite sorry for his knowledge of the mythology. It simply sent him to *Pâthâla*, the Antipodes and made him the monarch of everything there. Surely in this spherical globe your country represents the Antipodes of ours. The idea is we are asking you three feet measure of boon like Vamana. The first is righting the Punjab wrong, the second is Khilafat and the third is *Swaraj*, which sends you to confine your rule to your own country and be our allies to exchange hoasts of friendship on our *San-*

krānti day when Bali is worshipped in my country.

Dt. Mg.:—You mean, in short, you are not responsible for any violence.

Gopal:—Quite so: We and our movement.

The matter of the seventh para I have already explained. I am complaining against bad economics of this bad system of government. "Shampooing legs" is an idiom in our language and its grotesqueness is due to obscene translation. Strictly speaking it means sycophancy, fawning.

In the eighth para also there is bad idiom in translation. 'Hair' must be replaced by the word 'straw.'

In the last para bad idiom again. Not 'solely' but 'genuine' Desabhakta. Utterances in inspired moments are prophetic. He said '*Vinâsakâlam*' ('the time of destruction') It means transformation into a better one. It is not destruction for nothing is destroyed 'when a candle is burnt.'

I have nothing to say further except to ask you to send to jail as many of my countrymen as you can and thus accelerate the establishment of Swaraj in my country.

Afterwards the District Magistrate framed

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the charge that his speech comes under 124A Indian Penal Code, and should be tried in this court (by himself).

Gopal :—Did my speech create disaffection in you ?

Dt. Mg. :—No. But it might have created disaffection in your unlettered audience. Do you plead guilty ?

Gopal :—Morally I have not been guilty of any offence towards anybody in this connection. I do not put in any defence. We are enjoined by our Congress creed not to recognise this as a Court of Law.

Dt. Mg. :—Do you wish to cross-examine any of the prosecution witnesses ?

Gopal :—No. I do not want to be *cross* with them at all.

P. P. :—Not *cross* but do you *cross-examine* ?

Gopal :—When you are only *cross* you want to *cross-examine*.

P. P. (addressing Dt. Mg.) :—The accused's main contention is that there was omission of some parts of his speech but he did not definitely state them. Therefore that ground is perfectly useless. He is not positive in his comments to-day and hence it is equally of no use.

It is not a question of drawing up one's imagination but the primary question is what does it convey to an ordinary mind? His intention may be different but natural effects went the other way. The very fact that he said that the Government poisons us will certainly create hatred. Human nature being what it is, I do not think his audience is full of philosophers to appreciate the philosophical notes of his speech. He has done a positive disservice to the Government. Sending a man to Swarga means literally to kill him. He incited the people to kill Englishmen in those words. He said even elements boycott those who live under the Adharma rule of a king, thus creating the impression in the mind of the simple folk that the rule of the British Government is unjust. The accused says that Daulatabad is in the Nizam's territory and if it at all offends, it should offend the Nizam's Government. But I submit that people do not know geography and where the place is. They think it is in the British dominions and this helps to create hatred and disaffection.

Therefore on these grounds I submit the accused has offended the Law and should be dealt with according to the Law.

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Dt. Mg.:—(to the accused)—Do you wish to say anything?

Gopal:—If you permit, I will put in my final statement to-morrow in which I will expound to you the philosophy, and the principles of our movement in support of my speech.

Dt. Mg.:—Yes. I permit you to file your statement. I adjourn the case till to-morrow at 2 P.M.

Third Day (12th November).

D.M. :—Will you read your final statement?

Gopal:—Yes (and he began to read the following final statement).

FINAL STATEMENT

This is the first State Prosecution in my Andhradesa and I congratulate myself as being the first friend of 124-A. Indian Penal Code. This is my final statement. This is primarily addressed to you as an English gentleman and through you to all my countrymen. I am sorry I cannot, technically speaking, recognise this as a Court of Law. Nevertheless, British gentlemen have, humanly speaking, a right to be acquainted with the actual situation of my country and I am convinced that most of them, honest and conscientious among them I

mean, are sincerely anxious to throw in their lot with the struggles for freedom wherever they obtain. Therefore I consider myself as having a delightful talk with a kindly British gentleman in his own parlour.

INDIAN NATIONALISM

India's emancipation is of a far more profound consequence to the welfare of the world than perhaps of other countries, except I seriously apprehend Ireland with its Celtic blood and culture, as our political idealism is far more comprehensive than that professed elsewhere. The fundamental conceptions of our political philosophy and practice, if they are to be steered clear through the storm of unpatented ideas that is raging about the Indian mentality at the present moment, guided by correct dynamic appreciation of our tradition, of our historical consciousness, "Sanchita Karma," the abiding moral pose of our fundamental "Swabhava," need at the present juncture of our national destiny a clear and perhaps a very brief and almost aphoristic enunciation so that our present rulers, our intellectual Eurasians and in fact the whole world which is groaning for

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freedom can understand and bear witness before the Maker of All Things to the righteousness of our cause and also probably to our competence to lead political thought and action in the world.

It is our peculiar fate and fortune that the new system of moral and mental philosophy that is to guide the world in the "Nava Yuga." (The new age)—the Post-Industrial Age—is to arise out of the present momentous conflict in our country; as this conflict, it is important to emphasise, is not to be understood as aiming at merely wresting power from the hands of the British, but as one where in all conceivable ideas of principle and conduct are fighting for supremacy in the governance of the Universe. We must recognise that India now represents a "Triveni Sangamam,"—a confluence of the three mighty streams that have so far nourished the life on this planet, namely Hinduism (which includes of course Buddhism), Mohamadanism and Christianity—in the sacred waters of which the future humanity must bathe itself off all their past sins and emerge out with the new robes of righteousness, love and sacrifice into the "Krithayuga" that awaits them with Immortal Bliss.

The European struggle and all the horrid agony and divine discontent prevailing in the world of to-day is but the frontier of the conflict, or rather to be more correct, the union of cultures that is going on in my country. The range of Indian consciousness is not merely national in the European sense of the term, not merely human either, but comprehends the entire universe which includes not only humanity, but animality, vegetality and minerality; and according to our tradition 13 other worlds yet unconceived by the modern intellect. If we adopt the European national spirit at the present moment in our moral action, it is only to be understood as the intensive—and not the extensive—method of enabling the fruits of our action to benefit the entire universe. The new phenomenon that has now arisen in European moral practice, namely, the League of Nations (It must be stated here that it is so far political, of course, and does not extend to the entire moral sphere, but I think if it at all lives it is potential of the widest import) appears to be the extensive form of the method. And this is, as it should be, as Indian individuality is characterised fundamentally by subjective and spiritual pursuit while that of the European is.

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objective and material. And this is amply and significantly illustrated in our non-co-operation movement.

NON-CO-OPERATION

If the Punjab wrong, the Khilafat treachery, and if my indulgence is pardoned, the Chirala-Perala tragedy and the almost incurable, interminable foreign tyranny announce themselves to our mind as the causes of our movement, they must be recognised as the "Nimitta" (Topical, Ostensible) and not the "Upadana" (The Primal, Real) causes for starting us on this national "Yoga Sadhana" under the guidance of Gandhi 'Maharishi' to achieve "Swarâjya," the final liberation. Non-co-operation is but the purificatory stage of the Yoga, the 'Yama' stage which is defined to consist explicitly of 'Ahimsa,' 'Astheya,' 'Brahmacharya,' 'Aparigraha,' etc. Curiously and significantly enough that in these days of Europeanisation of Indian mentality, such a scrupulous adherance to our traditional methods of sadhana issuing forth from Gandhi Maharishi's instinct and injunction show that at last India has begun to discover her soul. The abiding *Dharmabeeja* (The

Seed of Righteousness) is sprouting forth. Non-co-operation, with due deference to our Poet-Laureate, is not "a congregated menace of negation shouts and denial of love and life" and so forth, but constitutes an Anubhava and Sathwicabhava which leads up to the fundamental aethos Rasa, the Beautiful (one of the three theoretic forms of Reality) which leads up to the fundamental sentiments of the aesthetic organisation of the Universe or the World process, viz., Sringara (Love). Non-co-operation embodies the abiding sentiments of "Khandi-thanayika" (the woman who snubs her Lord) one of the eight heroines mentioned in Indian dramaturgy. Perhaps "Raudra" (The furious), 'Bhibhathsa' (The detestable) and "Bhayanaka" (The terrible) "Rasas" await to be disclosed in God's wardrobe in the present drama of Universal reconstruction. This non-co-operation in the case of these three Rasas may also constitute a "Vyabhichari-Bhava" which nourishes them. A non-acquaintance with the traditional Hindu Aesthetics alone should have instilled the doubt that non-co-operation may be an un-Indian method of furthering the Cause of Life. Gandhi Maharishi, our Guru, to be "Purushottama" must be capable of

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“Navarasaspoorthi ” (must comprehend the nine varieties of Rasa) as Sree Ramachandra was. The Nine, the Prime Numbers, the only number of fundamental sentiments which produce, not in their totality, but in their severality, God in his fulness must find their fullest consummation in the eventual evolution of my Guru's character, and in our utter self-surrender to our Guru we believe in it.

LAW AND SWADHARMA

This, in brief, is my faith which colours all my utterances. The presentation of my ideal and method, therefore, need illustration from our mythology, tradition and history and not a mere despicable performance of the modern, economic, bourgeoisie, dilettante, philistine mood and its positive method as typified by the demagogue of Trafalgar Square. *It is not calculated to instil malignant patriotism nor provoke vulgar hatred of God's sons nor even blatant contempt for egoistic follies of soulless bureaucracies.* My utterances aim at rejuvenating the atrophied centres of human compassion and pity for agony and misery, that requires constant adjustment

and alleviation, and kindle faith and hope in the darkness of desperation and despondency. *The police that espy, the Magistrate that adjudicates, the law that pants for vindication, are all alike, let me assure you, Sir, woefully ignorant and culpably untutored to comprehend, much less sympathize with, the form and movement of my thought and action.* And this explains the unnatural and grotesque positions that placed the rulers and the ruled in their relations to each other. Law, I hold, cannot be the resultant of a conflict of interests and compromise of ideals, is not based on consensus, does not embody the power and pleasure of the Crown (as in our view the Crown merely executes God's Will nothing more nothing less); but is *Swayambhu* (Self-Creating) the fundamental substratum of the world process as revealed through the supermen and their actions. Law is not what the modern Parliamentarian, makes with his narrow bourgeois interests and party shibboleths but is the utterance of the Rishi when he is the perfected instrument of the dynamic pose of the national soul. I recognise your law in so far as it is in tune with our national swadharma. If you think I have offended your law it is not to

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defy it in a spirit of scorn or contempt, but to provoke it to purge itself of its erratic form and evil import, and attune it to that of our own. *If you can strip yourself of your official austerity and self-insinuation as the defender of law, and for the moment become the man and the Irishman that you are, and view it from a high pedestal, you will see the truth of it and realise that this accusation of offence is a mockery of God's Law.* This offence, if you still hold it so is, capable of emancipating not only my country but also yours, and, let the Britisher understand, his country too. I hold the method I have adopted in gaining our Swaraj, viz., non-co-operation is and cannot be, even in the hands of the most wicked votaries of it, violent, as conceived to be a method of gaining political Independence. Every War, in my view, can afford to be non-violent. *India exists and shall exist as a racial unit in this universe, only to render war non-violent and to teach erring humanity the true method of moral and social self-adjustment.* India punishes herself for the redemption of the world.

THE INDIAN METHOD

Our moral ideal, our "Pravurthika Dharma" does not consist of our own emancipation, and even at that, political emancipation alone, as life is a complex phenomenon in which all the apparently autonomous aspects, social, political, economical, moral and aesthetic are interlaced and intertwined together in such a manner that action in one aspect will have momentous incidence in all the others; but directs itself towards the achievements of the emancipation of all existence from its phenomenal bondage, the realisation of every "Swarupa" (form and name) in strict consonance with its "Swabhava" (individuality of the "Swadharma" (its abiding Functions). In this view this righteous war is essentially one species of educational process that enables everybody and everything to reach God with the employment of the only true method (the True Indian Method) of appreciating the infinite variety of mental, moral and emotional constitution of all beings so that every one grows to one's fullest spiritual stature, everyone becoming a genius ("Siddha") with the achievement of fullest originality and the complete realisation of one's own individuality. That is why,

Sir, we are enjoined to throw in our lot with all struggles for freedom in this world, irrespective of time and clime, be it in Ireland, or in Egypt or in Russia or in England. "Sarva Bhuta Hitam" (The well-being of all existence) is our ideal. Wherever it is trampled into the dust we must get ready to sacrifice ourselves. And in so doing we do not bargain with that bereaved nation or community for a territorial grant or an economic concession for a baptism into our fold as a condition precedent to our allying ourselves with them. Thus you can see that we can make the cause of our Moslem Brethren as our own only when they remain truly Muslim, fighting for their Islam Dharma. The Hindu-Muslim Unity, judged from the Hindu standpoint, cannot be achieved and becomes a mere camouflage if Hindus and Muslims think of stripping themselves of their Hindu-ity and Muhāmmadan-ity to reduce themselves into a uniforme clectic hotch-potch, at the bidding of the so-called rationalistic training which results not in a real unity but a grotesque political pageantry. It is not the common political suffering that is to weld together the Hindu and the Muslim, like the Greeks of old during the Persian invasions, but the mutual respect,

regard, and love for each other's Dharma and the necessity of its individuated preservation that can and shall achieve it. *Swaraj, therefore, means the preservation of Hindu Dharma, Muslim Dharma, Christian Dharma, Parsi Dharma, Sikh Dharma, in short the Swadharma of all, and a co-ordinated federation of all, which are now being threatened with destruction by a positive Godless Philosophy, industrial anarchy, and spiritual famine that beset the world at the present moment.* We shall achieve it by "Nishkama Karma," action without a longing for the fruit, and then, Sir, tell me where do hatred and contempt come in the performance of such an action ?

My amiable adversary, the Public Prosecutor, has laboured long to manufacture hatred and contempt and disaffection out of my speech towards the existing Government, but alas ! he miserably failed to do so, but, however, succeeded in showing up those (hatred, contempt, and disaffection) in the attitude of the Government towards my country. You know that I admitted the paragraphs and sentences to have occurred in the course of my speech, though ailing from a lot of infirmities ; and I accosted

you as to whether you yourself were disaffected over them. And when you replied that possibly you are not and perhaps my audience, generally unlettered as they are, in your opinion might have become so, I replied that if they (my audience) being acquainted with the language of my speech, my method of argument, my mythological allusions, my vital touches, my idiom, my gesture, might be disaffected, you who are quite alien to all these, sitting in judgment over these notwithstanding, and however sympathetic, should have been more so. I also said the general uneducatedness which you impute to my audience is born of false apprehension. As you remember I remarked that some of what we, Indians, learn from our mother's lap is imparted to an European youth in the post-graduate course, and I cited the idea of 'Karma' (in the European philosophical slang, the idea of 'metempsychosis') is a part and parcel of our volition, even from our childhood and this is engendered in our germ plasm by centuries of emotional and moral training in our previous births. It is futile perhaps to argue that we meant no disaffection hatred or contempt as you cannot perhaps comprehend our view of life that even a full-fledged

sublime revolt against God as practised by Ravana, Hiranyakasyapa and other Rakshasas is merely "Satrusadhana" (the Controversial, the Oppositional, the Belligerent method, in contrast with "Mitrasadhana" (the Expository, the Devotional, and the Self-surrendering methods,) leading up to final liberation (*Moksha*) as they all got to. I have argued out everything of those paras complained against, in my preliminary statement and I need say nothing further.

CONCLUSION

In conclusion, let me imitate the Indian School Boy, nervous and trembling in the examination hall, addressing in his answer book an appeal to the humanity of the examiner, ignoring his questions to be answered, that he should be passed off to give him a lease of life and say that you, Sir, shall immediately inform your Government that they expedite the establishment of Swarajya by sending thousands and thousands of my countrymen into the Training Colleges of patriotism and self-fulfilment, your jails. Delay is dangerous. My Lord Sree Rama Chandra has sanctioned the prosecution of three hundred millions of my countrymen, in

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the Civil Disobedience resolution at Hastinapura (Delhi), the cremation ground of many an Empire of egoism, the outskirts of Kurukshetra, and His Inspector-General, the Lord of Ramadandu, Mahatma Gandhi awaits to execute it. My incessant prayer is that thus shall it be.

“Swasthi Sree Ramarpana Masthu.”

Dt. Mg. :—The judgment will be delivered on Monday, the 14th instant.

Fourth Day (14th November).

The District Magistrate delivered his judgment at 12 noon.

He delivered an admirable judgment in which he admitted that there was much force in the complaint of the accused, viz., mutilation of illustration and the murder of context. Anyhow as the speech offends 124A Indian Penal Code, technically therefore ‘I sentence him to 9 months simple imprisonment running concurrently with the ‘old one.’

Gopal recited the following *Swasthi*—

[May monarchs govern the people of this world in the true righteous path and all bliss to them: May the cow and the Brahmin be blessed with peace and plenty ever and ever. May happiness reign over the entire world.]

This is our national anthem. It is known to

every orthodox Hindu throughout the length and breadth of this land. The words cow and Brahmin mean the nourishers of our body and soul. Brahmana gives milk of knowledge and love. It is the generic Brahmin and not the modern variety which is a mockery. It means the educators of the world.

Ramdas Duggirala Gopalakrishna's message to his countrymen—

To my countrymen,

The Civil Revolution began.

Gita Ch. 2.

[If thou should'st not engage thyself in this holy war, thou shalt perish with thy fame and svadharma (individuality as a nation) and live ever in sin].

Of this I remind you all, my brethren. Hope you can draw upon from the Lord's assurance.

["But they who, cleansed of 'other'—ness,

Where'er they turn, See ME hail ME,

At-One for aye in ME are they :

I gain for them, I hold for them."]

Yoga is the securing of our further aspirations and *Kshema* means the preservation of that already secured. These are the Lord's concern. Let us jump in with a 'Nishkama Dhruthi' with the determination devoid of

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longing after any fruit. We may, and perhaps will, perish in the conflict but our children and the generations to come shall enjoy the fruit. Let there be no violence even in the hour of the utmost temptation. That would be puerile egoism, self-destruction and un-Indian in the extreme.

And even in the hour of victory be generous and chivalrous.

[If you catch your enemy who deserves death, see that you do not kill him, but do good to him and send him away.]

Gandhi Maharishi is born to lead us to *Swarâjya* and thence to *Swarâjya*. He is our Superman, our *Jivanmukta*, the Transparent Instrument of God's Will. Mistake him not. March on to Victory under his guidance. Non-violent non-co-operation surely the un-initiate misunderstand.

[That which is thought of as darkness by all beings is light to the Rishi and *vice versa*.]

So be not deceived. Have faith in him and glory and Victory shall be ours.

The Punjab wrong, Khilafat treachery, and Chirala-Perala tragedy are but the *Avarohanas*, The descending ones, in the even song of *Swaraj* whose *Âroharas*, the ascending ones,

are the establishment of Swaraj in India and also in England, which awaits you in your on-coming struggle. I am destined to deny myself the sharing of your pangs in suffering and sacrifice : but may yet share your joy when it is settled and becomes the *Rasa* of universal love. I embrace you all and exit to my cell.

Swasthi Sri Ramarpana Masthu.

(Camp) Sub-Jail,
Masulipatam
14th November
1921.

Yours in love,
DUGGIRALA
GOPALAKRISHNAYYA.

Another message was also delivered by him to his Chirala-Perala brethren to carry out their fight to the end and according to the decision of Gandhiji and the Andhra leaders. These messages were handed over to me early morning on 14th November, at 12 o'clock the judgment was delivered, and by 2 o'clock train he was sent to the Trichinopoly Jail. Thus ended one of the farcical trials in a British Court of Law !

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THE SAYINGS OF TULSIDAS

LALA KANNOO MAL, M.A.



S. GANESAN,
PUBLISHER, TRIPPLICANE, MADRAS, S.E.

1923

THE SAYINGS OF TULSIDAS

TULSIDAS, THE PREMIER POET OF INDIA

THE poetical firmament of India teems with many a shining luminary but the refulgence, glory and radiance of Tulsidas are his own. He is verily the noon-day sun amidst the starry millions that glow in the heavens of the Indian muses. He stands unapproached and unapproachable—a master poet, admired, venerated and worshipped by millions of souls and to be held as an inimitable model—a transcendental ideal—by the generations yet to be born. He is more than a Shakespeare of the Hindi literature in that he was not only a great poet

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but a great saint, an enthusiastic devotee, a moral philosopher and a prophetic genius.

His immortal work Ramayana is daily read, recited and sung by millions of Hindus throughout the length and breadth of India. It is a work of which one may safely say that the book is unmatched, unrivalled and un-paralleled in the whole range of human literature. For exquisiteness of style, elegance of diction, lucidity and clarity of expression, dignified magnificence of poetic embellishments, depth of feeling, profoundness of philosophical wisdom, significance of moral sentiments, veiled visions of spiritual truths, the Ramayana stands alone—unapproached and unapproachable. It has been translated into almost all the living languages of the world; and its editions in its original tongue are as many and as various as there are Hindi presses in India. A translation, however fine and admirable, can never breathe the freshness and natural beauty of the original, yet Mr. Grose's translation of

this great work leaves very little to improve upon. It is a gem of literature in English and must be read by all who can.

Tulsidas's next great work which is no less destined to be immortal is his *Vinaya Patrika*. It is a collection of hymns breathing with an all-absorbing devotion of the poet to his ideal Rama and replete with the sublimest and noblest of moral sentiments that could inspire a human breast.

Tulsidas was a voluminous writer. His work, all in poetry, numbers about thirty-two, each of which occupies a high place in the national literature of the Hindus, but *Ramayana* and *Vinaya Patrika* are the masterpieces which eclipse all his other literary productions.

It is needless to say that *Ramayana* is an epic, the story of which is well known to Hindus and non-Hindus alike. It is a record of the noble deeds of Rama, one of the twelve incarnations of Vishnu, with others of his family in the setting.

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The story was originally written in easy flowing Sanskrit by Valmiki, the Chaucer of Indian poetry, but the version of it given by Tulsidas in his Ramayana is more widely known, appreciated and acted upon in the form of a national drama on occasions of Hindu fairs and festivals. The institution of Ramlila is so popular and widely known that there is hardly a city, a town—nay a village, where it is not celebrated every year with ever fresh enthusiasm and demonstrations of popular national rejoicing.

The most interesting, striking, nay inspiring characters in the Ramayana are Rama, his wife, Sita, his brother B̥harata and his monkey-orderly, Hanuman. Rama is naturally the central figure visible in a variety of aspects, all bespeaking his transcendent greatness and divine genius. He is an ideal son, an ideal husband, an ideal master, an ideal hero, an ideal king. Sita is, by a consensus of opinion of all critics Eastern and Western, the

very paragon of beauty, the incarnation of female virtues, the loftiest, sublimest and grandest ideal of a wife yet wrought into conception by the genius of poetry. She is self-denial, self-abnegation, self-sacrifice, through and through. Her love for Rama is as fresh and undying and eternal as the human soul. She stands to-day as she has been standing all these ages, the noblest example of wifely virtues, to be admired, imitated and venerated by the women of India.

Bharata is an ideal brother who sacrifices all for his brother Rama. He spurns the sovereignty of Ajodhia won for him by his crooked machiavellian mother out of her old, doting, dying husband.

Hanuman, the monkey-orderly, though popularly known for his herculean strength is the highest example of a faithful, devoted and loyal servant. His sacrifices for his master are as great and varied as are his deeds of superhuman strength. He has been for all

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this deified into a god universally worshipped in India.

The early life of Tulsidas is shrouded in mystery, as is the case with all the master-poets of the world. They were far in advance of their age which cared little for them and their literary products. Whom the contemporaries did not care to notice, the succeeding generations have held in the highest esteem and worshipped with the deepest feelings of veneration.

The place or places they lived in, have been turned into centres of pilgrimages, the things they touched and used have been held as holy relics and the manuscripts they wrote, if ever found, have been treasured up as the most glorious heirlooms of mankind not to be touched but seen, admired and worshipped at a distance.

The most vital details concerning the life of Tulsidas are, therefore, after all conjectures, bolstered up with such internal evidence of his works as have been traced and the

traditions that have come down from the past. They still form a subject of controversy, but until some finally convincing proof is forthcoming they may serve as working hypotheses.

It is now generally believed that Tulsidas was a Sarvaria Brahman born of poor parents living at Rajapura, a village in the Banda district. The dates of his birth and death are A.D. 1542 and 1623, Tulsidas lived in poverty in which he was born, but poverty has, in many cases, proved a very useful school of training. It is that ordeal which brings out the pure gold of genius, burning away all extraneous dross and rubbish. Tulsidas was passionately devoted to his wife who gave the first necessary impetus to the manifestation of his genius. In one of her frivolous moods she sneered at her husband's passion for her and said that if he had been devoted half as much to his God as to his wife, he would have been a great saint. This taunt was enough to set on fire the sleeping spiritual energies of

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the doting husband. He left home, his wife and child and became a disciple of a great Ramanadi monk who initiated him into the religious mysteries of his order. Tulsidas was fond of making pilgrimages to holy places such as Prayag, Kashi and others and seems to have finally settled down at Kashi where he passed the rest of his life in writing his immortal works. It is said that a fragment of the manuscript of Ramayana in Tulsidas's own handwriting is still preserved at Benares. The best Indian presses are vying with each other in bringing out the editions of Tulsidas's works without which the renaissance of Indian literature can neither be full nor thorough.

The sayings given in this book are based on the dohas (couplets) that occur in the Ramayana and are generally such as can universally be applied.

THE SAYINGS OF TULSIDAS

GENERAL MORAL EXHORTATIONS

1

The virtuous get praise for their good deeds :
the wicked get censure for their wickedness.
If you drink nectar, you will be immortal ; if
you take poison, you will instantly die.

2

Water, air, medicine, cloth and the astro-
logical planets become good or bad by their
good or bad associations. People talk only of
their good aspects.

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3

Just as mighty rivers, bridged over by kings, are easily crossed even by such tiny creatures as ants; even so, difficult undertakings can easily be performed by ordinary men if helped by great men.

4

If you want light within and without, place the glowing diamond of Lord's name as a lamp on the threshold of your tongue.

5

Evil ways, futile discussions, bad demeanour, deceit, arrogance and humbug—characteristics of this Iron Age—are but fuel that can easily be reduced to ashes by the burning fire of Lord's names.

6

The talk about the Lord's deeds imparts peace to all just like the Moon, but it is of special benefit to the pious and virtuous as the rays of the Moon are to the Kumud ' flower and chakor-bird.²

7

Fullness of joy is the bower, hearing of Lord's praises, the garden, forgetfulness of the world, the forest, in which the bird of happiness enjoys itself. The gardener is the sincere heart, which the eyes water with the tears of love.

8

It is said by wise men and also confirmed by holy scriptures that one who conceals things from his Guru is never able to acquire pure wisdom.

¹ The white water lily which is said to open at moon-rise.

² A kind of bird, the Greek partridge, said to feed on moon-beams.

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9

The brave show their valour in the battle-field ; they do not talk tall of themselves and waste time ; but the cowards simply swagger of their bravery when they confront the enemy in battle.

10

The love of the Lord is like the rainy season ; a true devotee, like the corn-leaves and the two letters forming the word Ram which is the Lord's name, are like the two months of Sravan ¹ and Bhadu ¹ which afford great joy.

11

There is nothing that fire cannot burn ; there is nothing that cannot be swallowed by the ocean ; there is nothing that a mischievous woman cannot do ; there is nothing that is not devoured by death.

¹ These two months constitute the rainy season of India.

12

He who does not listen and act according to the naturally beneficial advice of his teacher, master and friend, is sorely smitten with repentance ; for he is destined to suffer for ignoring it.

13

Blessed, indeed, are those who obey their parents, teachers and masters. They alone take full advantage of their life—all others waste it.

14

How mysterious are the ways of Providence ! One commits an offence and another is punished for it.

14 THE SAYINGS OF TULSIDAS

15

Hear, O Bharat,¹ fates are almighty! Gain or loss, life or death, fame or disgrace are only in the hands of the Creator.

16

Cursed is the householder who giveth up the right path out of attachment; cursed is the ascetic, who for his living, deals in humbugs, giving up right knowledge and freedom from passions.

17

He who obeys his parents giving up all thought as to what is proper and what is improper, enjoys happiness and glory and ultimately goes to abide in the realms of the Lord of the immortals.

¹ Brother of Rama who refused the throne of Ajodhia for his brother's sake.

18

The effect is stronger than its cause, for the bones¹ produced the adamantine bolt, and stone produces iron.

19

Is there any cure for a man who has been overwhelmed by malignant stars, smitten with wind, stung by a scorpion and then intoxicated with wine?

20

The best example of unselfish and devoted service is illustrated in the service of the eyes, feet, hands and the mouth, which all co-operate in feeding their master, who, in turn, nourishes and strengthens them all by his digestive power. These are the ways of loving service which the poet is never tired in praising.

¹ This is an allusion to the bones of Rishi Dadhichi which were fashioned out in the famous thunderbolt of Indra in his war with the demons.

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21

A leader or a ruler ought to be like the mouth which though one, in eating and drinking, discriminately nourishes and invigorates all limbs.

22

Nectar is only heard of; poison is an every day fact; swans are only now and then heard to be living at Mansarovar¹, but gulls and owls are seen everywhere. These are all the inexplicable mysteries of the Creator.

23

Woman, who is by nature fickle and impure, attains a noble position by devotion to her husband; and her praises are sung by the Vedas. Just look at Tulsi² who is ever dear to Hari—the Lord.

¹ The holy lake situated in Tibet on the Himalayas—the resort of swans.

² Tulsi plant is sacred to the incarnation of Lord Vishnu as Sri Krishna.

24

Lust, anger and greed are three inveterate enemies (of man). They disturb the tranquillity of the minds of even great and holy sages.

25

The weapons of greed are desire and deceit; the weapon of Lust is woman and the weapons of Anger are harsh words.

26

Just as fishes live in perennial joy in unfathomably deep water; even so the men immersed in virtue pass their days in incessant happiness.

18 THE SAYINGS OF TULSIDAS

27

All trees laden with fruits bend towards the earth; even so good men adopt humility when blessed with riches.

28

Among the forces of worldly attachment, lust, anger and greed are very terrible, but the most inexorable instrument of affliction is a deceitful woman.

29

Do not burn yourself away like a moth attached to the body of woman, which is like the flame of a burning lamp. Give up lust and inebriety, have recourse always to the society of noble and good men and devote yourself to God.

30

A friend loveth a friend, but he has one thing in heart and another in mouth. One, in whose mind and talk there is no love, is not a friend but a foe.

31

Look at the swarm of peacocks. How they dance in joy at the sight of clouds! Even so a householder feels delighted at the sight of a devotee of the Lord, who has renounced the world.

32

Just as green grass covers the land and the pathway becomes invisible; even so the true scriptures become choked up with the superabundance of false discussions.

33

Just as all rainy clouds vanish away by the blowing of a terrible wind ; even so all family virtues disappear at the birth of a wicked child.

34

Now it is bright, now it is dark, by the appearance or disappearance of the sun. Even so wisdom shines or disappears by good or bad associations.

35

Just as a ruler, a king, an ascetic, a merchant and a beggar gladly leave their places and go out at the beginning of the Sarad¹ Season ; even so a student, a householder, a Vanaprasth (dweller of the forest) and a Sannyasi give up their respective activities on attaining the love of God.

¹ Autumn.

36

Just as worms and reptiles born of the rainy season disappear at the outset of autumn (Sarad); even so all doubts and misunderstandings disappear on getting a true teacher.

37

Give up pride with its many thorny roots in worldly attachment and devote yourself to the Lord who is the limitless ocean of mercy.

38

If a minister, a physician and a preceptor speak in a flattering tone out of fear or selfishness; consider that state, body and religion are soon to come to grief.

22 THE SAYINGS OF TULSIDAS

39

Lust, anger, pride, greed—all these are the paths to hell. Give up all and devote yourself to the service of the Lord. This is what all true scriptures teach.

40

Those who give up the men who have sought protection with them, out of fear of their own troubles, are the meanest and the most sinful of men; their sight is polluting and full of harm.

41

There is no happiness to man—no peace even in a dream so long as he does not give up desire—the root of all misery, and devote himself to the Lord.

42

Just as a plantain tree does not grow without being cut, though watered in most ingenious ways; even so a wicked man does not give up his wicked ways until he is chastised.

43

The singing of Lord's praises is full of all success and plenty. Those who take to it in a reverent spirit cross the ocean of worldly misery, though unprovided with a boat.

44

By the power of Rama the Lord, even the stones floated¹ on the ocean. Cursed, indeed, are the men who, leaving Him, devote themselves to other gods.

¹ When crossing the sea to Lanka (Ceylon) Rama put up a bridge of stones which floated on the surface of the sea.

24 THE SAYINGS OF TULSIDAS

45

People love and hate their equals. None would praise a Lion if he kills a frog.

46

Moths burn themselves in ignorance before the flame of a lamp, and asses bear burdens. O Fool, understand they are not called brave warriors.

47

Those who hate living beings, those who are overpowered by lust and those who forget the Lord out of delusion, never attain prosperity, good omens and peace of mind, even in a dream.

48

The world is a formidable foe. What soldier is there who can conquer it? O Friend, hear, only one who is riding in the adamantine car of righteousness (Dharma) can conquer it.

49

The pure lead to salvation, the impure and lustful to hell. It is a truism declared by all great men, poets, and scholars and laid down in the Vedas, Puranas and holy scriptures.

50

Look at Sandal-wood, which, for its doing good to others, is placed on the heads of the gods. Look, on the other hand, at the mischievous axe, the forepart of which is placed into fire and sorely tortured by being beaten with an iron club.

51

Those who hate others, love others' wives, covet others' riches, speak evil of others are the meanest and vilest of sinners and veritable demons in the form of men.

52

Infinitely varied are the effects of Maya, good and bad, but the wise do not observe them. They who are attracted by them, are unwise.

53

Even those who have attained salvation in this life and who have become identified with the Almighty Spirit give up contemplation and hear the praises of the Lord. The laymen who do not feel inclined to hear such talks are verily stone-hearted.

54

He who does not hoard merits in this human life for the next world, ultimately gets suffering, when he repents by repeatedly beating his head and vainly blaming Time, Fate and God.

55

He who, having been born among men, does not cross the ocean of the world, is dull-headed, ungrateful and destined to the fate of a man who commits suicide.

56

None has an opportunity to hear holy discourses about the Lord without the society of saintly persons. Without hearing these discourses, there is no destruction of ignorance, and without this, there can be no firm devotion to the feet of the Lord.

57

Which philosopher, ascetic, soldier, poet, scholar, sage is there in the world, who is not under the spell of greed ?

58

Which man is there who is not susceptible of becoming mad by the intoxication of Riches, deaf by the influence of power and afflicted by the arrows of a woman's eyes ?

59

The terrible forces of Maya (ignorance) are overwhelming the whole world. The soldiers in this campaign are lust and greed, and the generals are pride, deceit and hypocrisy.

60

Maya is a maid servant of the Lord and is an illusion when deeply pondered over. Let me say it positively that her spell is not gone until the Lord is pleased to show His grace.

61

Verily the fools imprisoned in the house of suffering and afflicted with lust, anger, pride and greed and sunk in the deep pit of darkness and ignorance, do not know the Lord.

62

Without trust, there is no faith or love. Without faith, the Lord does not show His grace. Without His Grace, there is no peace in the mind even in a dream.

63

O Garuda, a devotee does not cross the ocean of the world without realising his dependence upon the Lord. Ponder over this truth and devote thyself to the Lord.

64

A single disease is potent enough to kill a man, but here are innumerable incurable diseases (in the forms of desire, lust, pride, vanity, attachment, etc.,) perpetually afflicting man. How can that man be able to remember the Lord in Samadhi ?¹

65

Moral rules, piety, pure life, austerity, knowledge, sacrifice, repetition of holy names and alms-giving, are numerous medicaments, but they do not cure the disease. (It is cured only by the sovereign remedy of devotion to the Lord.)

¹ It is the highest form of spiritual contemplation in which the consciousness of the subject and the object is merged into one.

66

It is possible to get butter by churning water, possible to get oil out of sands, but it is totally impossible to cross the ocean of this world without devotion to the Lord. This is an irrefragible conclusion.

67

Hear, O Uma, blessed, world-revered and holy is the family, in which is born an humble devotee of the Lord. A King should have polity, riches and virtues. He should never hesitate in protecting his subjects by kind words and pure deeds.

68

Saraswati, Shesh, Mahesh, Brahma, Vedas, Shashtras and Puranas¹ sing the praises of the Lord, repeatedly chanting 'He is not this'. 'He is not this,' *i.e.*, He is mysterious and beyond all mundane qualities.

¹ Goddess of learning, the divine serpent on which Lord Vishnu rests, Lord Siva—one of the Trinity, the Lord of Creation, the revealed books of the

32 THE SAYINGS OF TULSIDAS

69

The Lord is omnipresent in the Universe. He is devoid of all mundane suffering, is unborn, immutable, indivisible and beyond all desires. Even the Vedas do not know why such a mysterious formless Brahm incarnates himself as man.

70

O Lord! Thou art almighty, Omniscient, blissful and the abode of all knowledge and arts. Thou art the ocean of all wisdom, austerities, and renunciation; and Thy name is just like a tangible Kalpavricha¹ which supplies all wants.

71

The Lord who is omnipresent, immutable, desireless, unborn, devoid of all qualities and name and form, performs various inimitable acts for the sake of His devotees.

Hindus, philosophical treatises and Life-histories of Divine Incarnations and human race.

¹ Kalpavricha is a tree in heaven which supplies all wants.

72

Such is the mighty magic of the Lord's name that even the lowest and meanest of men such as the eaters of dogs, dancers on the bamboo, Khashas, Yavans, Pamars, Koels and Kirats, become holy and attain fame in the world. ¹

73

The being who enjoys Thy mercy, lives in perennial joy. Who can describe the greatness of that favourite devotee who has entirely surrendered himself to Thee.

74

The Lord sayeth, 'I always dwell in the lotus of the heart of one who having wiped off all desires, devotes himself to me in thought, word and deed.

¹ The castes mentioned here are very low and impure, and are untouchable.

34 THE SAYINGS OF TULSIDAS

75

There is nothing impossible for him, to whom Thou showest Thy favour. The fire of Thy prowess burneth away as cotton, all the forces of the wicked.

76

The ego¹ is Shiva, the Buddhi is Brahma, the mind is moon, the life is the great primordial principle.² He dwelleth in all beings movable and immovable from men downwards, and is the Lord of the inexhaustible sources of Beauty.

77

It is a wonder that one who is infinite existence, intelligence and bliss and unborn and beyond knowledge, speech, organs, mind, Maya and the conglomeration of material qualities, acts like a man.

¹ Ahankar.

² Mahat. Sankhya philosophy lays down, Mahat, Buddhi, Ahankar, Mana and Chita as the principles of evolution in creation. The sense is that all great gods dwell in the created beings.

78

The formless aspect of the Lord is easy to comprehend but the Incarnation aspect is very difficult to understand. In the latter there is a display of various acts comprehensible and incomprehensible causing mental confusion even in holy sages.

79

No matter whether one is a man, a woman, an eunuch or any other movable or immovable being. If he gives up all deceit and loves the Lord with all his heart, he becomes most dear to Him.

80

Blessed indeed are the men who devote themselves to the Lord. He alone has the power to inspire life into the lifeless and draw life out of the living.

81

The Lord can turn a mere insect into an almighty Brahma and that Brahma into an insect. The wise, therefore, devote themselves to the Lord, giving up all doubts.

82

I am in the first place stunted with the worldly attachment and then full of ignorance. Thou art Almighty Lord and the friend of the poor. Why dost Thou forget me?

83

O Lord, I ask for only one gift. Be kind to give it to me. It is that my love to Thee may never abate in all my births.

84

O Lord, If thou art pleased with me and showest compassion to the poor and helpless, then be pleased to confer upon me the boon of Thy love and devotion. The next boon I solicit is this.

85

O Lord, the ocean of mercy, all the sentient and unsentient beings perpetually move about deluded and controlled by Thy Maya (ignorance). Be thou be pleased to show no wrath upon them, *i.e.*, be always kind to them.

86

There is none so helpless and poor as myself, none so merciful and compassionate as Thyself towards the helpless and the poor. Therefore O Lord, remove this poignant suffering of the world.

87

In dream, a king becomes a beggar and the beggar, the Lord of the Gods. On waking there is nothing ; such is the illusion of this world.

88

So long as one does not realise the Lord of the Cosmic illusion, he is a Jiva—an individual being or soul, but when he realises Him, he becomes the supreme director of the Maya¹ beyond all and the dispenser of freedom or bondage.

89

Just as a pole dancer dances, assuming various appearances and is not affected by the moods he shows ; even so the Lord assumes various aspects for the sake of His devotees.

¹ Cosmic illusion. Phenomena.

90

There is no feeling of anger without Dualism (lack of self-realisation) and there is no dualism without ignorance. The Jiva (individual soul) being incrustated with Maya (illusion) is extremely weak and dull. How can it be like the Lord (though it is said so)? Although the Jiva (soul) is like the Lord, it has become weak and dull, being enveloped with Maya (illusion).

91

O Uma,¹ Those who are devoted to the Lord, having abandoned lust, pride and anger, see the whole world in the Lord. They do not hate anyone.

92

The men who are dispassionate and firm-minded can dissociate themselves from woman, but those who are devoted to flesh and overmastered by passions and not devoted to the Lord cannot do so.

Wife of Shiva

93

Having ignited the fire of Yoga—(contemplation) let one offer in it his good and bad deeds; and when the dross of egotism (attachment) is burnt away, intellect (Buddhi) would cool as the pure butter (ghee) of knowledge.

94

Then the enlightened Buddhi, being pure butter (ghee) may be filled in the lamp of the mind. This lamp should be placed carefully on the lamp stand of even-mindedness firmly planted.

95

Out of the Kapas (the cotton pod) of the three states (awaking, sleeping and dream), and three gunas (Sattva, Raja and Tama) the pure cotton of the Turia¹ may be extracted and Knit into a strong wick. (Through the light of this lamp, the Lord will stand manifested to the devotee.)

¹ The final enlightened state of man.

96

Discrimination (viveka) is difficult to explain, difficult to grasp, and difficult to practise. Even if these three difficulties are overcome, other difficulties are numerous.

97

So long as man does not surrender himself to the Lord having given up all deceit in thought, word and deed, he never gets happiness even in dream, though he may devise thousands of means to attain it.

98

I do not want riches, virtues, pleasures or even salvation. I want only devotion in the Lord's feet birth after birth. This is the only gift I crave.

99

O Lord, by taking Thy name only, all vice, all humbug, all wretchedness disappear. While name and fame come to him in this world, happiness awaits him in the next.

100

O Uma! Let a man perform various kinds of sacrifices, vows and rites. Let him perform austerities, repetition of holy names, charities and holy contemplations but the Lord is not pleased with him as He is with one, showing pure and unselfish love.

101

O Lord—the ocean of intelligence and bliss. I have no doubts, no grief, no attachment, even in dream. I wholly and solely rely upon Thy mercy.

102

Even a wiseman who wishes to attain salvation without devotion to the Lord, is only an animal without a tail.

103

Let the moon shine in all its degrees to the fullest, let all the stars combined, display their lustre; let all the mountains be ablaze with fire but the night does not disappear without the rising of the sun. Similarly worldly troubles do not vanish without devotion to the Lord.

104

The undivided and pure love which the Vedas and the Puranas sing and which the highest ascetics and sages seek in vain, is easily accessible by Thy Grace.

105

Lord, Thou art like a Kalpa tree to thy devotees and the ocean of Mercy and the abode of happiness. Be gracious enough to confer Thy love upon me.

106

Disassociation from worldly passions is the shield, and knowledge, the sword, with which holy men having annihilated the enemies—lust, greed and attachment, have obtained the victory of Lord's devotion.

107

Let Brahm or the Vedas represent the ocean, knowledge, the churning stick of Mandor, holymen, the goods and the Lord's discourses, the nectar which is full of the sweetness of Bhakti the devotion of the Lord.¹

¹ This is an allusion to the churning of the ocean by Gods and demons in the beginning of the world.

108

Thy love is like the clear night of the last day of the month of Kuar¹ and Thy name is like the full shining Moon of that night ; all other names are the stars in that night's clear sky. Dwell Thou, O Lord, in the heart of Thy servant.

109

The Lord sayeth : ' My devotee—a repository of all virtues, free from all worldly suffering and doubts, is entirely devoted to my lotus-feet, caring not a bit for his body or house.'

110

The Lord sayeth—Those who are intensely devoted to the Personal God and firmly established in the principles of Morality and are affectionately disposed towards the Brahmans (men of true learning and wisdom) are dear to me as life.

¹ This is an allusion to the full moon night of the Sarad Purnamasi.

111

He is exultant in My praises, having abandoned egoism, pride and attachment. He alone knows his happiness—he becomes the repository of the highest intelligence and bliss.

112

He who has achieved victory over covetousness, attachment, pride of learning and pleasures of the senses which are our enemies, is a true devotee.

113

The Lord has created the world out of the admixture of matter and spirit. The wise are like swans which pick up only milk, leaving aside water.

114

They are totally devoid of all desires and are completely merged in devotion to the Lord. Their mind is like a fish in the lake of divine love.

115

The happiness born of a momentary association with a saintly man, if weighed in the balance, far exceeds the aggregate amount of happiness of all the seven heavens and salvation.

116

They regard praise and censure alike and are devoted only to the Lord; such noble souls are dear to Him. They are the tene-ments of all virtues and storehouses of all happiness.

117

O Uma, there is nothing better than the company of saintly persons. It is accessible only by the grace of the Lord. This is what the Vedas and the Shastras say.

118

The Kaliyuga has swallowed up all religions. All the true scriptures have fallen into oblivion. Hypocritical men have worked out new creeds and established them in the world.

119

People have become slaves to attachment and greed has overwhelmed all virtuous acts. Hear, O wise Garuda,¹ these characteristics of this age.

¹ The divine bird who serves as the conveyance of Lord Vishnu.

120

In this iron age, men who put on false appearances and quaint dresses and eat all sorts of uneatable things, are regarded as ascetics and saints and are worshipped.

121

All men and women talk and talk of the knowledge of Brahm but being mastered by greed of money, they have no scruples in slaying¹ Brahmins and their preceptors.

122

Men of the Sudra class dispute with the higher castes urging their equality with them and declaring with threatening looks that he who knows Brahm is the best Brahman.

¹ This is a deadly sin as laid down in the Hindu religious books.

123

People have become Varnshanker (having lost the purity of their blood) and taken resort to various cults. They commit sins and suffer from fear, disease, grief and separation.

124

The path of devotion to the Lord as prescribed in the holy scriptures, and based on renunciation and discrimination is not followed by men out of ignorance and selfish motives. Numerous new sects and creeds are being invented.

125

Hear, O, Khages,¹ the evils of Kali! Deception, obstinacy, pride, hatred, hypocrisy, lust, anger, greed, intoxication and like vices are permeating the whole world.

¹ Another name of Garuda.

126

Men are devoted to dark paths and their repetition of holy names, performance of austerities, sacrifices, fasts and charity are only laden with selfish motives.

There is paucity of rain on the earth and consequently death and scarcity of grain.

127

The merits which men could obtain by worship in Satyuga, by performance of sacrifices in Treta-Yuga, by Yoga in Dwapara, can get by simply repeating the names of Hâri in Kaliyuga.

128

No age like the Kaliyuga will come if you believe me, because in this age a man can cross the ocean of the world without effort by repeating the names of Rama.

129

There are four feet of religion in other Yogas but in Kaliyuga it has only one foot and it is represented by charity. One should always and anyhow give in charity; it will lead to happiness.

130

The good and bad things made out of Maya cannot disappear without the repetition of Hari's name. Therefore thinking of this give up all desire; and worship Rama.

THE APHORISMS OF NARADA

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PUBLISHER, TRIPPLICANE, MADRAS, S.E.

1923

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INTRODUCTION

AMIDST the din and bustle of the tumultuous work-a-day world, there come moments of serenity and peace, when the mind, for a while, soars above the smoke and sordidness of worldly things, and lights upon the contemplation of higher problems—problems of “whence” and “whither”—the ever-puzzling, never-unravell’d mysteries of the “where”. The sincere, the earnest, the man of keen perceptions and lively sensibilities, catch the moment and extend their reflections on the questions born of the time. The obtuse, the compromising, who can easily suppress the rising flood of inquisitiveness within themselves, pay no attention to them and are irresistibly borne away by the tumultuous stream of worldly concerns.

To the sincere and the reflective the world appears to be a mere show of things—a tableau of phantoms and shadows which impose upon

us with a vividness of reality like the shifting scenes of the phantasmagoria. They are not deceived by these delusions and fully recognising their hollowness, eagerly hunger after Truths that ever endure—that never die. It was in the search for these Eternal Truths that Buddha, the Great and the Grandest ideal of Love before the world, flung away his sovereignty and its pompous paraphernalia and retired into the forest from which he emerged “Enlightened”. It was in such a mood that Mahomet, the Prophet of Arabia, retired into the dark caves of Arabia, subjected himself to a series of mortifications, and at last issued forth the Messenger of God before the admiring world.

The Kings of ancient Aryavarta, one after another, disburdening themselves of the responsibilities of their dominions and realising the inanity and hollowness of the phenomenal world, took refuge in the forest under the instructions of great sages, who lifted their vision to the higher and sublimer planes of truth, removed far away from the sweep of change.

In the Maittrayana Upanishad, we read of a mighty ruler who, perceiving that all things

of the world from the grandest to the tiniest, from the highest to the lowest, are subject to disintegration by the ever-dancing eddies and whirlpools of Mutability, and that all attempts to obtain happiness in the world are like grasping at the shadows which ever elude the grip, renounced his sovereignty and retired into the forest to seek instruction and initiation into higher truths at the feet of a holy Rishi to whom he unburdened the load of his oppressed mind. In the agony of his soul he cried out :

“ The Universe is tending to decay,
 Grass, trees, and animals spring up and die.
 But what are they ? Earth’s mighty men
 are gone.

Leaving their joys and glories, they have
 passed

Out of this world into the realms of spirits.
 But what are they ? Beings greater still
 than these,

Gods, demi-gods and demons all have gone.
 But what are they ? For others greater
 still

Have passed away, vast oceans have been
 dried,

Mountains thrown down, the polar star
displaced,
The cords that bind the planets rent
asunder,
The whole earth deluged with a flood of
water,
Even highest angels driven from their
stations.

In such a world what relish can there be
For true enjoyment ? ”

And the search is not in vain. The truth has been found out by the Rishis of old, and anyone, who has the will and inclination and patience to follow the method devised by them, may find it, each for himself. The path is thorny, keen like the edge of a razor, but nevertheless has been trodden by the brave, the men of indomitable energy. The path is straight before everyone to the realms of eternal bliss, eternal life, eternal sunshine—realms where cares and anxieties which afflict our soul here dare not enter—where hatred, and dissension struggle in vain to appear, where all desires for enjoyment find their full satiety, where, in the one embrace of Love, all distinctions of caste, creed, and colour fall away.

No more tragedies performed on the stage of our world, are seen there. A path to such a realm—to such a truth, by knowing which all becomes known, has been discovered. It is not a path which leads only one way. The old, the weary, want an easier way; the young, the fresh in life, can attempt a hazardous journey; the child, the ignorant, can move but little. The path is four-fold—the path for the philosopher, for the ascetic, for the working man, and for the emotional, each one may choose according to his own propensities and convenience.

There can be one and one way only to truth, and it is the height of the presumption of man to restrict its attainment to one condition only, failing which the man is doomed.

As a religion which recognises various approaches to the Ultimate Goal for the aspirations and efforts of men of all kinds, Hinduism claims an unique and glorious distinction.

The four methods inculcated for the attainment of this Ultimate Truth from the different standpoints of the philosopher, the man of action, the man of will, and the emotional man, are respectively called Jnana-yoga,

Karma-yoga, Raja-yoga, and Bhakti-yoga. Though this volume is principally concerned with one of these four methods, *i.e.*, the Bhakti-yoga, yet an attempt has been made to give an outline sketch of the other three ways, so as to enable the reader thoroughly to grasp the square of the Hindu methods.

THE APHORISMS OF NARADA

CHAPTER I

THE FOUR-FOLD PATH OF RELIGION

Karma-Yoga.—Let us begin with the man of action and the method suitable to him.

Karma-yoga means the method of action, which enjoins upon us the observance of the various religious acts and ceremonious performances prescribed in the Shastras, such as Homa, Yajnya, etc. It holds up the high ideal of duty before us, but with this limitation, that we have no right to the fruit of it. Ours is to work and not be anxious about the result. Duty is to be performed for duty's sake. Unselfishness is the very corner-stone of this edifice.

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To the Karma-yogi, Sri Krishna says, "This world is bound by action, except by the action for the Lord's sake."

"For His sake free from all attachments, O Son of Kunti, do thou perform action."

"Perform action which is thy duty, without attachment and with perseverance, for by performing action without attachment man reaches the Supreme."

It is not necessary for the Karma-yogi to believe in any doctrine. His is to act and act in a disinterested manner. The greatest concrete example of a perfect Karma-yogi is Buddha the Great.

Raja-Yoga.—Next let us turn to Raja-yoga.

It has been said to be partly a psychological and partly a physiological method of worship. "It aims at controlling the breath and regulating the mind. It restrains the movement of the fickle mind and concentrates it on one subject and one only."

It leads to the unfolding of latent psychic powers, a mastery over which produces wonders. By it the man is enabled to see things thousands of miles away, hear persons talking in other countries, and work miracles.

But a real yogi never cares about such things : these he considers jugglery, and he aims at attaining the highest. Its culminating point is Samadhi which is a state of supersensuous, consciousness in which he finds the highest felicity and which is sometimes rendered by the English word, Ecstasy. This yoga is divided into eight parts, and hence it is called Ashtanga yoga.

These eight divisions are :

1. Yama—which comprises non-injuring, veracity of speech, chastity, non-receiving and non-stealing.

2. Niyama—cleanliness, contentment, austerities, study of the sacred Scriptures, and self-surrendering to God.

3. Asana—postures which a yogi should assume when concentrating his mind.

4. Pratyahara—making the mind introspective.

5. Dharana—concentration of mind.

6. Pranayama—controlling the breath with a view to purify it.

7. Dhyana—meditation.

8. Samadhi—the ecstatic state in which the yogi attains supersensuous consciousness.

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These are, in short, the eight steps to this yoga, for the elaborate description of each of which the reader is referred to the Yoga Sutras with their commentaries and other books dealing with the subject. It is beyond the compass of this short treatise to enter into particulars about them.

A mere glance at the list already stated will convince the reader that they all aim at making the highest ideal of a moral and contemplative man.

This path is very difficult and is consequently pursued by few. In the hands of a selfish man it is liable to degenerate into a mere jugglery. Renunciation, an utter self-abnegation, is its *sine qua non*, as in other cases. The man of the mighty will alone should attempt it; no weak man is competent for this task.

Jnana-Yoga.—Now let us turn to Jnana-yoga—the path of wisdom and pure reason. This is the way of the philosopher, the man of intellect. Sankara, Ramanuja and others are the beacon-lights on this path. The preliminary requisites for the disciple here, are Sadhanachatushtayam—the four means—

(a) discrimination between eternal and non-eternal, (b) indifference to the enjoyments of the fruits of actions in this world and the other, (c) possession of six siddhees such as self-restraint, endurance, etc., of moral character, and (d) an eager desire for liberation.

“Those who go through the path of wisdom, burn the vast wilderness of the multiplicity of existence by the fire of wisdom, break down all names and forms with the hammer of discrimination, dive deep beneath the surface of phenomenal appearance, and, whenever they find any trace of name and form, they say ‘not this’—‘not this’—and, when they find the nameless and formless eternal, Truth, they become one with that.”¹

This path is the path of the Vedanta philosophy, the doctrines of which are summed up thus :

“Brahman alone is true, the world is false. Jiva (soul) is verily Brahman. It is not separate.”

There is but one Ultimate Reality—the One without a second—penetrating and interpenetrating this stupendous world of appearances,

¹ *Brahmavadin*, page 122.

varying and shifting every second like scenes in the show of the phantasmagoria.

Itself standing ever pure and undefiled, Brahman seems to have assumed, to the eye of the ignorant, the manifold and variegated forms of this ever-changing nature, just as the light of the sun, pure and unstained in itself, appears to break up, to the deluded eye of the spectator, into a variety of prismatic hues behind the charming play of colors in the kaleidoscope.

How exquisitely this idea has been expressed by a writer on Vedanta! "All nature is the illusive wonder-play of the Divine Magician, and the visible world is a cipher through which those who have the key may read a secret message; that the flowing garb of appearances is but the embroidered veil which clothes Ultimate Reality—the Goal and Resting Place of pure intellectual apperception."

Brahman in itself is without the qualities which belong to the plane of the phenomenal world. Thought attempts in vain to penetrate there, the bird of reason beats its wings at the portals in fruitless effort to enter.

"He is Brahman by whom all things are illuminated, whose light causes the sun and

all luminous bodies to shine, but who is not made manifest by their light."

The yogi here, "seizes as his bow the great weapon of the Upanishad (wisdom), puts it to the arrow sharpened by devotion, attracting with the mind whose thought is fixed upon that indescribable Brahman—the aim".

The sacred word "Om" is called the bow, the arrow the Soul, and Brahman its aim. He shall be pierced by him whose attention does not swerve, then he will be of the same nature with Him as the arrow becomes one with the aim when it has pierced it.

Then alone the yogi exclaims in the rapture of his ecstasy, "I am Brahman," "this soul is Brahman," there is nothing but Brahman and all else is an illusion—an hallucination pure and simple. This path is difficult; yet it has been resorted to by sage after sage of ancient times, and by the great philosophers of other countries, too, such as Plato, Pythagoras, Plotinus, the sages of Athens and Egypt.

A Passing Review of Bhakti.—Now the only method that remains to be dealt with is Bhakti, of which the whole work principally treats. Bhakti is the path of devotion,

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consequently it is concerned with the heart in contradistinction to the intellect, to which the Vedanta appeals. Here no learning, no profound erudition of the Vedas is necessary, no rules of the artificial divisions of Caste hold good. It is open to all, who have heart and sincerity. This is the way adopted by thousands of Bhaktas of old, such as Narada, Prahlada, Parasarya, Bhishma, Hanuman and others too numerous to be mentioned. It is the way which Krishna, Buddha and Christ followed—the way of all the great Saviors of the world when mankind is divided for faith on the earth. The four methods already explained are not antagonistic one to another, but are, on the contrary, complementary. They all show the different methods of the Hindu religion are in harmony with each other. Each has its own proportion of importance, as it helps to lead the soul forward on its journey to the spiritual beatitude, the aim of all religions.

The Harmony Proved from the Vedic Stand-point.—The harmony existing among these several methods may be illustrated both by appeals to the Ancient Scriptures—the fountain

head of all Hinduism, and by a psychological analysis of the human mind. As to the first, we find that the Upanishads, than which no greater authority on the subject can be adduced for a Hindu, proclaim it in most clear and unequivocal notes, repeatedly and successively.

Prasna Upanishad 1. 10. "Again, those who, through austerities (Raja-yoga), by the performance of the duties of a Brahman student (Karma-yoga), by faith (Bhakti-yoga), and Knowledge (Jnana-yoga), comprehend themselves, obtain the sphere of Aditya, etc."

Mundaka 1. 2. 11. "Those again, who with subdued senses, with knowledge and practice of a mendicant in the forest follow austerity and faith go, freed from sin through the grace of the Sun, to the place where abides that immortal spirit of eternal nature."

Swetaswataropanishad IV. 17. "That God, whose work is the Universe, that supreme soul who is always dwelling in the hearts of all beings, is revealed by the heart, discrimination and meditation. Those who know him become immortal."

The Celestial Song, Bhagavad-Gita, pronounces the unity, not only of those methods

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but of all religions, and encourages the worshipper to keep on with his own path. It inspires him with a hope to be uplifted from his own plane of worship :

“ Freed from passion, fear and anger, thinking on Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My being.

“ However men approach Me even so do I accept them, for the path men take from every side is Mine, O, Partha.”¹

We meet with a similar sentiment in one of the well-known Siva Stokas : “ Though the ways of the devotional life of men, in the various systems of worship are ever so different, though some ways are straight and others roundabout, according to their different tastes, following either the Vedic doctrine, the Sankhya method, the Yoga system, or the Shaiva school, or the Vaishnava faith, yet thou art, O Lord, the only resting place of all, as the ocean is the ultimate destination of all the running waters on the surface of the globe.”

What is expressed in so many scriptural texts has been beautifully put in a metaphor,

¹ IV Chap., 9, 10.

when it is said that three things help the bird to fly well, *vis.*, two wings, and the tail as a rudder. Bhakti is one wing, Jnana the other, while Yoga is the rudder that keeps the balance.

The Psychological Point of View.—The ultimate division of human mind, has with one accord by almost all philosophers, been made into Will, Feeling, and Understanding, though expressed under different words. It makes little difference whether the Will is called volition, feeling, or emotion, and the Understanding, Intellection, if they all express the same ideas. In modern times, the highest ideal of Religion has been held to be that which provides for all these three and is not limited to the unfolding and development of one of them only, to the exclusion of the others.

A religion which professes to take charge only of the feeling, of the will, or of the intellect, is incomplete and is not placed upon a stable basis. It looks to others for its complement. Religion must educate the whole man. It does not deal with parts.

From these considerations, we can understand the importance of the harmony of these

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several paths, already stated, in the Hindu religion. The Bhakti path appeals to the heart and develops the emotions, the Yoga is concerned with the will, and the Vedanta addresses itself to the intellect, thus all affording pabulum for their respective faculties and developing the whole man.

From not rising to the broader and higher considerations of the harmony among these several yogas so prominently inculcated in the Vedas, people are apt to separate them, one from the other and thus confine their importance within an extremely limited sphere. But that this is not the intention and spirit of the Shastras nor consonant with a rational theory of Hinduism, is already made sufficiently clear from the numerous quotations on the subject from the Vedas.

CHAPTER II

BHAKTI AND BHAKTAS

The Systematic Treatment of Bhakti.— Bhakti comes from the word Bhaj, to be attached or devoted to; and it signifies attachment, faith, devotion, etc. It is love mixed with reverence and hence distinguished from its synonymous words, such as Prem, Priti, etc., which mean simply love. Take away the idea of reverence which forms an element in Bhakti, and it will degenerate to the level of mere passion, as has been well expressed in the Sutras under review.

Bhakti has been variously defined in general, but all these definitions are at one in as much as they declare that it is an intense devotion to God or to any of His Divine manifestations, irrespective of the forms in which it may appear.

Parasarya says it is an attachment to the worship of God. Garga opines that it consists

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in the sacred talk and hearing about Him. Sandilya declares that it is an unbroken feeling of rejoicing in oneself, but Narada, with whom we are concerned here, lays it down as an act of surrendering all actions to God and feeling extreme restlessness in forgetting Him, as was the case with the Gopees of Brindaban. The indispensable element in this Love is a sense of the greatness of the Person loved, without which it sinks to the mere sensual passion of the paramour.

There is a controversy over the point whether knowledge forms an important factor in Bhakti. Some say that knowledge is a means to attain it. Others say that knowledge and love are independent. But Narada is of opinion that Bhakti is its own end and does not look to knowledge for the realisation of its object. Mere knowledge of food does not satisfy the hunger of a man, nor does that of a palatial mansion give comfort to a fatigued king.

But to say that knowledge and Bhakti are antagonistic to each other is absurd. Knowledge is bound to follow a perfect Bhakti and vice versa. Krishna says: "A man full of

faith, who has subdued the senses and who is devoted to it, obtains wisdom. Having obtained wisdom, he soon attains to the Supreme Peace."

The Upanishads also lay down, "Seizing as his bow the great weapon of the Upanishads (wisdom), let man put on it the arrow sharpened by devotion."

Bhakti, the nature of which we have already determined but roughly, is divided into two classes, the Lower and the Higher.

The Lower Bhakti.—The Lower form of Bhakti, called Gauni, is a stepping stone to its higher form.

It is of a narrower significance than the higher one, and is apt to degenerate into an exclusive love and attachment to a particular ideal, to the despal and disparagement of all others. The Bhakta (the lover) may, while on this plane, love his own ideal very much and hate the ideals of others. He finds the horizon of his mind circumscribed to a particular God. It is while here that he has to choose his ideal, adopt certain symbols to express it, perform certain ceremonies to attain it, and discipline his mind by the

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beneficial influence of certain restraints such as abstaining from injuring others, giving up falsehood, speaking truth, etc. When he (the Bhakta) has passed the portals of the Lower Bhakti, he becomes free and no such encumbrances shackle his acts. He is expected to have become through this preliminary discipline, impervious to all evil thoughts, and pure in all his dealings with others.

Let us dwell at length on the Lower form of Bhakti, in order to make it clear :

This form of Bhakti, as already stated, requires certain external helps and means to attain its object.

The first help indispensably required is the choosing of a teacher, Guru, who will impart a spiritual impulse and advise him to adopt a particular means to reach his object.

The teacher must be a duly qualified person; *i.e.*, one who knows the spirit and the inner meaning of the Scriptural books, and not merely a man priding himself upon a superficial knowledge of them. He must be pure at heart and free from the stains of sin. He will have no ulterior motive to actuate him to impart this knowledge.

The conditions, similarly necessary, in a disciple are a purity of character, eager desire for knowledge, and indomitable energy and perseverance to keep on.

The importance of images or symbols as aids to raise the mind of the disciple to the infinite character of God cannot be overrated, and the disciple is therefore to first adopt them and, through them, to realize the Supreme Being.

Here he must adopt some particular image as that of Krishna, Rama, or Mahadeva—all of which are different manifestations of the same Ultimate Reality, and be faithful to him. This is choosing one's own ideal, but care must be taken that his love for the ideal chosen may not be so narrow as to be confined to it to the utter exclusion of all other ideals.

The methods of realising and worshipping the chosen ideal are by discriminating between what is right and what is wrong, controlling the passion, practice, sacrificial acts, purity, strength and suppression of excessive joy.

Purity is acquired by truthfulness, sincerity, compassion, non-injury, uncovetousness, cheerfulness, charity, unselfishness.

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These are, in short, the methods to be adopted by the beginner aspiring to tread in the devotional path.

The Higher Bhakti.—The higher form, called *Parābhakti*, is the love *par excellence*. It is that madness of love in which man forgets everything his and about him, and sees nothing but his own love. He sees nothing but love, hears nothing but love, talks of nothing but love and is, body and soul, immersed in that one idea.

All forms, all rituals, all symbols, all methods which form the parts of the Lower Bhakti are at this stage cast away. He forgets all personalities, which appear to him as embodiments of his love. He loves all, hates none, quarrels with none. All ideals appear to him representatives of the same light.

Renunciation, which means, or is, non-attachment to all things that are not God and which results from an intense devotion to God, is his great merit. He clings to nothing, gives up everything, and entirely surrenders himself to his ideal.

Selfishness and all ideas of interest and self-seeking are entirely renounced because

“Love is not a pedler’s trumpery, bought
and sold,
He will give freely, or he will withhold,
His soul abhors a mercenary thought,
And him as deeply who abhors it not.”

—COWPER

It is generally defined in a circumlocutory way, as in the following extracts from *Devi Bhagavata* :

“As oil poured from one vessel to another falls in an unbroken line, so, when the mind in an unbroken stream thinks of the Lord, we have what is called *Parābhakti*, or Supreme love. This kind of unbroken and ever steady concentration of the mind and heart upon the Lord, with an inseparable devotion, is *Parābhakti*. When it enters the heart of man, his mind will continuously think of God, remember nothing else, give no room in himself for thoughts other than those of God. His soul will be pure. To him all helps in the way of symbols, doctrines, images related before, are unnecessary. “Love for love’s sake” is his motto, and the guiding principle of his life. The language of the *Bhakta* is, “Lord, I do not want wealth, nor friends, nor beauty, nor

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learning, nor even freedom ; let me be born again and again, and be thou my love ”.

Its essentials, in short, are three : no desire for reward, no fear, no difference of ideals. Most unselfish, most fearless, most liberal-minded and most self-denying is this typical lover. He is tolerant towards all, has unbounded love for every creature, high or low, has not a tinge of hatred to mar his heart, he is all humility, meekness and self-denial. Night and day he thinks of his ideal, rejoices and exults in that one thought. Bhaktas such as these are glory to the human race and family to which they belong. They impart holiness to holy scriptures, sanctity to sacred places, and shed glory upon the human race.

The Bhakta, in short, is the beau-ideal of man.

This Parābhakti assumes two forms, though being one in itself. (*Vide Sutra 82.*)

Originality of the Doctrine of Bhakti in India.—The presence of the doctrine of love amidst the plethora of rites and ceremonies enjoined by the Mimamsa Shastras seems to be an anomaly, and has therefore given rise to the

suspicion whether it is an indigenous product in the Hindu religion or an exotic article engrafted upon it in recent times.

Much has been written to support and refute these two views.

It is almost superfluous to say that no other doctrine has been more original and indigenous than this doctrine of Bhakti with the Hindus. It is not only in the books of recent times that we find it inculcated and developed. It obtains in all ancient scriptures from the Vedas downwards, and though it has received a larger measure of attention in later times, it was never absent from the minds of the sages of the time of the Vedas and Upanishads. To support this statement I have subsequently given lengthy and copious extracts from many of the ancient Hindu books, which I hope the reader will peruse with interest.

But before I leave the point it will not be out of place to state without hazarding my own opinion, a few facts on the evidence of which great scholars and writers have come to the conclusion that the West is indebted to the East—especially to India—for its prevailing doctrine of Bhakti or love,

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Its Influence over Other Systems.—Dean Mansel, Professor Mahaffy, Bunsen, Seydel and others hold more or less that this doctrine has been imported into Europe and assimilated by Christianity from India through the Buddhistic missionaries who, under Asoka the Great, were sent to Syria in the third century B.C. and also to Egypt about that time. These missionaries produced what, in Palestine, are called the Essenes, to which sect John the Baptist, who baptized Jesus Christ, belonged, or from which he had borrowed the rite of baptism, and Therapeuts in Alexandria. It has been written with much force that Christ came in direct contact with these sects, and that they were the direct offshoots of Buddhistic missionaries. The close resemblance between the important ceremonies, rites, baptism, monks, church and other institutions of Christianity and those of Buddhism which was a prevailing religion of India, several centuries before the birth of Christ, and is now professed by the largest number of human beings, has been also adduced as one of the arguments for the influence of Buddhism on Christianity.

But what has been said of Buddhism has been urged with equal force for Hinduism—the teachings of the Upanishads and the Gita.

Dr. Lorenser, in his appendix to the German translation of Bhagvat-Gita, raised the dispute that most of the noble sentiments and teachings of the doctrine of love so prominently brought out in the Gita were borrowed from Christianity, and that the Hindu religion was indebted to it for the teachings of the Prophet of Nazareth. Dr. Weber, in his studies on Krishna and Janmashtami, and Professor Wilson in the III Volume of the Oriental Magazine, support the views of Dr. Lorenser and a host of other great oriental scholars, Sir Monier Williams, Dr. Muir, Dr. Bohtlengkas, M. Auguste Barth, Windisch, Max Müller, K. T. Telang and other independent scholars emphatically oppose the views of Dr. Lorenser and his party. It is by no means an uninteresting study to read the discussion, though it has been now relegated to oblivion, and the impression has gained ground all round that the Indians worked out this doctrine independently of any influence from without, and that the human nature, which can think

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out one thing in one part of the world is capable of doing the same in another part, independently of all mutual help and intercourse.

There are traces of the doctrine of Bhakti in the Hindu Scriptures as follows :

VEDAS

“We *pay our devotion* to Tryambaka of grateful fragrance, the augmentor of prosperity. May I like the ripe cucumber from its stalk, be delivered from death, but not from immortality.” (Rig-Veda V. VIII. 59, 12.) (Also see Taittra Sanhita 8, 6.)

UPANISHADS

“To him who abides, *i.e.*, has faith in Him, immortality is promised as a reward. He who abides in Brahman goes to immortality. (Chandogya.)

“It (the soul) is not to be gained by word, not by the mind, not by the eye. How could it be perceived by any other means than that of faith.” (Kathopanishad 11, 6, 12.)

“Again, those who, through austerity, by the performance of the duties of a student of Brahman, by Sraddha (faith), and knowledge, comprehend themselves, obtain the sphere of Aditya,” etc. (Prasana 1, 10.)

“Those again, who, with subdued senses, with knowledge and the practice of a mendicant in the forest, follow austerity and *faith* (Sraddha) go, freed from sin through the grace of the Sun to the place, where abides that immortal spirit of inexhaustible nature.” (Mundaka 1, 2, 11.)

“Seizing as his bow the great weapon of the Upanishad, let man put on it the arrow sharpened by devotion, attracting with the mind whose thought is fixed upon that Brahman, know, O beloved, that indescribable Brahman as the aim.” (Mundaka 2, 3.)

“To the high-minded who has an absolute *devotion* in God and as in God also in teacher, reveal themselves the meaning declared in the Upanishads.” (Swetaswataropanishad. VI. 23.)

“The Sage Swetaswatara, by the power of his austerity and the grace of God, has verily declared to the most excellent of the four orders—the Supreme holy Brahman who is

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adored as All in all by all the Rishies." (VI. 21.)

"That God, whose work is the Universe, that Supreme Soul who is always dwelling in the hearts of all beings, is revealed by the heart, discrimination and meditation; those who know Him become immortal." (IV. 17.)

VEDANTA SUTRAS

"Because Liberation is declared of one who abides in him." (I. i. 7.)

VISHNU PURANA

"In whatever thousands of births I may have to pass, O, Lord, through them all may my faith in them, Achyuta, never be shaken." (I, XX. 16.)

"May a passion as fixed as that which the unreflecting feel for worldly objects never depart from my heart, ever remembering thee." (I, XX. 17.)

KRISHNA'S SPEECH TO PRAHLAD

"As thy mind filled with faith in me wavers not, so thou, by my favour, shalt even go to Nirvana." (I. XX. 20.)

Having first described Sisupala's hatred for Krishna, the Purana goes on to say: "This divine Vishnu, if named or called to recollection even with uninterrupted hatred, confers a reward which is hard to be obtained by all gods and demons, how much more will he reward them who possess perfect *faith*." (IV, XV. 12.)

ATRI SANHITA

"Remembering Krishna even with hatred, Sisupala, the son of Damaghosha, went to heaven; how much more one who is wholly intent upon him."

BHAGAVAT-GITA

The whole of the XII chapter treats of it.

"Those who, fixing their *manas* on me, worship me always, devout, and with supreme faith, those, in my opinion, are the best yogi." (Chapter XII.)

"But they who follow this immortal law described above, endued with faith, regarding one supreme and devoted, they are exceedingly dear to me."

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“Fix thy manas in Me only, place thy Buddhi in Me, thou shalt no doubt live in Me hereafter.”

“By devotion he knows me in truth, what and who I am ; then knowing me in truth, he forthwith enters into me.”

Besides, all the other Puranas are strongly tingured with this doctrine of faith, and it is superfluous to quote from them. The Mahabharat also points to it, but lest the volume should grow unwieldy, I refrain from further quotations.

The doctrine of Love is chiefly the method adopted by the Hindus of modern times to the exclusion of other methods.

Sects founded on Bhakti.—The following is a list of some of the numerous sects founded on Bhakti which form the integral portion of the Hindu population of the present day :

1. Ramanujas or Sri Sampradayis or Sri Vaishnavas.
2. Ramanandis or Ramvatas.
3. Kabir Panthies.
4. Khakies.
5. Malukdasis.
6. Dadu Panthees.

7. Raya Dasis.
8. Senais.
9. Vallavacharis.
10. Mirabais.
11. Madhwacharies.
12. The Vaishnavas of Bengal.
13. Radha Vallabhis.
14. The Sakhi Bhavas.
15. Charan Dasis.
16. Harischandis.
17. Sadhna Panthees, and many other minor sects.

—ESSAYS BY H. H. WILSON.

Some Notable Bhaktas and Works on Bhakti.—Names of some of the well-known works on Bhakti :

1. Sandilya Sutras with four or five commentaries.
2. Bhakti Rasamrita Sindhu.
3. Bhagvata-Puran.
4. Some of the portions of Mahabharat.
5. Bhagvata-Gita.
6. A large number of poems and stotras on Bhakti by Vallabha Acharya. (Vide Dr. Fitz Edward Hall's "A Contribution Towards an

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Index to the Bibliography of the Indian Philosophical Systems.)

7. It is found prominently inculcated in the Puranas and the great Epic Poems of the Hindus.

Some of the celebrated Bhaktas and teachers of Bhakti mentioned in the Shastras are :

Prahlada, Narada, Parasarya, Pundarika, Vyasa, Ambrish, Suka, Sunaka, Bhishma, Rukmangada, Arjuna, Vasishta, Vibhishana, Kumar, Sandilya, Garga, Vishnu, Kaundinia, Sesha, Udhava, Aruna, Bali, Hanuman, Garud, and others.

Among the females, the names of Satyabhama, Radha, Sahodra, Rukamani, Draupati, Sita, may be mentioned.

CHAPTER III

THE NARADA SUTRAS

Time of the Composition of Narada Sutras.—

For want of any accurate and authentic information, no definite date can be assigned to the composition of the Narada Sutras. If we want to determine any time for it, we are forced upon the internal evidence of the book itself and here we have ample material to deal with.

In the first place we should consider the Sanskrit of the Sutras which certainly appears very modern. The condensed and rigid Sanskrit of the Sandilya Sutras is not to be found here. It is simple, flowing and unarchaic. Each Sutra is intelligible by itself and does not require the help of the commentator to illustrate it, as is the case with the Sandilya Sutras and the Sutras of the philosophical books. This leads to the conclusion that it is a very modern composition. That it

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was composed later than the Sandilya Sutras and other well-known treatises on Love, is evident from its mentioning the opinion of different writers on the characteristics of Bhakti and giving the names of these writers at the end of the book. Its allusion to the love of the Gopees of Brindaban, the beau-ideals of all lovers, leads us to think that it was composed long after the Bhagvat Purana in which the sports and loves of Krishna are fully related.

There is no doubt that the general tenor of the love inculcated in the Sutras is developed on the lines of the love such as is mentioned in the Puranas, and is very different from the tone adopted in ancient works. All these circumstances tend irresistibly to the conclusion that it is not a very old composition.

This fact, however, does not in any way detract from its high merit as a very great authority on Bhakti in modern times.

In this connection it may be said that this book is not mentioned by Dr. Fitz-Edward Hall in his contribution to the philosophical systems of the Hindus, though he has mentioned a number of other treatises on Bhakti, including the one by Sandilya.

Bhakti in General.—Bhakti (Love) is an intense devotion to God, undying, and sweet like nectar in its nature. The pleasure of this feeling is as inexpressible as the taste of a dumb man. It is further described as a subtle, unbroken, perpetually expanding feeling, devoid of the influence of the three gunas and worldly desires which it does not fulfil.

There is a variety of opinion among the teachers of Bhakti regarding its nature.

Parasarya understands from it an intense attachment to worship; Garga, devotion to the hearing of the praise of God, Sandilya, an intense felicity in the contemplation of the Self, but Narada's view is, that it is nothing but a surrendering of all our acts to God and feeling extreme misery in forgetting Him. This is, indeed, the Bhakti; but there is one more essential element in it, and this is the sense of the greatness of the object loved, without which love sinks to a mere passion. The love described already is fully illustrated by the example of the Gopees of Brindaban who were so intensely attached to Krishna.

To these characteristics of Bhakti already stated, some add one more, *i.e.*, knowledge, as

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a means towards its attainment. Others say that knowledge and love are mutually dependent upon each other, but Narada does not recognise the importance of this addition and says that as the knowledge of a palace does not give physical comforts to a king or the knowledge of food satisfy a hungry man, so the mere knowledge of God does not make Bhakti, which is exclusively addressed to the feeling or emotion in contradistinction to knowledge.

Now, having defined what Bhakti is in general, we proceed to give its classifications.

It is classified variously from different points of view.

First, from the standpoint of the three-fold division of the gunas, (Sattva, Rajas, Tamas) or the classes of the supplicants.

Secondly, from the standpoint of the modes in which, although being fundamentally one, it expresses itself. In this form it assumes eleven aspects, mostly dealing with the relation between the lover and the beloved, regarding which the reader is referred to the 82nd Aphorism in the text.

The Greatest and Easiest Method.—Irrespective of all these differences, Bhakti

(Love) as a whole is the greatest and easiest of all other methods, such as Karma-yoga, Jnana-yoga, etc., to reach the highest goal; greatest, because it is its own end and also that God hates pride and loves meekness which it engenders; easiest, because it does not depend upon a series of other proofs to substantiate it, as it is self-evident and is of the nature of peace and supreme bliss. The path of devotion is therefore to be preferred by all desirous of final emancipation.

Sadhanas.—The means to attain Bhakti are two-fold, negative, or those which require us to abstain from doing certain things, and positive, or those which impose upon us the performance of certain acts conducive to Bhakti.

(A) The negative means are :

Giving up sense objects and contact with the world, and all anxiety in the affairs relating to it.

Casting out all pride and deceitfulness and insincerity of the heart.

Not listening to the talk about women, wealth, beauty and atheists.

Abandoning all vain discussions, which lead to talkativeness and uncertainty.

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Avoiding bad company, as it fosters lustful propensities, wrath, ignorance, loss of memory and intellectual powers, and an all-round deterioration. These being at first as trifling as ripples, soon assume the magnitude of oceans, in constant bad company.

(B) Positive helps :

A concentrated devotion to the object loved, *i.e.*, God.

Glorifying oneself in His praise. The company of the good, which is not easy to reach and which when obtained is never in vain.

The good and God are one ; hence its supreme importance.

Worldly affairs may be attended to until Bhakti is attained, but all desire of reward for the acts performed must be foregone. All acts should be devoted to Him.

Love that is devoid of the three gunas (Sattva, Rajas, Tamas) and makes one regard himself as the servant or beloved of the Lord, should be practised.

All Shastras dealing with Bhakti be studied and acts opposed to the spirit of their teaching be abstained from.

Every second of time is to be utilized, thinking that pleasure and pain, desire and gain, all depend upon the course of time.

The virtue of non-injury, truthfulness, purity, compassion, and belief in the Vedas should always be observed.

God should be loved with single-mindedness and whole-heartedness.

But, after all, the attainment of Bhakti comes from His mercy rather than from any one of the means.

Whomsoever He considers a fit receptacle of His favor, in him the Lord manifests Himself.

Characteristics of Bhaktas.—They give up all worldly pleasures; associate with the great ones only; cast out of themselves all individualistic notions; they frequent lonely places, rejoicing in their love; sunder all ties connecting them with the world; go beyond the range of the three gunas, knowledge, activity, and passion; fling away all ideas of property. They give up all desires of reward for their acts; give up all acts and become fearless. Even the Vedas they relinquish, devote themselves solely and wholly to

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the contemplation of their love, and with perfect calmness of mind and fulness of heart they worship Him. With choking voice, and tears of joy they talk to each other of love. Among them no distinction of caste, learning, beauty, lineage, and wealth prevails. They all abide in Him and are His. Having obtained love, they become Siddha—perfect, immortal, and self-satisfied. No desire, no grief, no hatred, no endeavor for self-aggrandisement mar the serenity of their minds.

Such persons purify the earth and the family into which they are born. They impart holiness to holy places, nobleness to all noble acts and truth to scriptures. Their ancestors rejoice, the Gods dance with joy at their greatness and the Earth finds in them her greatest protectors.

They cross the Maya, the Cosmic illusion, which forms the kaleidoscopic scenes of this world—a plane of relativity—and help others to cross.

CHAPTER IV

TRANSLATION OF THE TEXT OF THE SUTRAS

1

Now we will explain Bhakti.

2

Here it means the highest form of devotion
(to God).

3

It is also by nature undying and sweet as
nectar.

4

Having which man becomes Siddha (perfect),
immortal, and fully contented.

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5

Having which he relinquishes all desire, grief, hostility, indulgence (in worldly pleasures) and all endeavours for self-advancement.

6

Knowing which he becomes ecstatic (with joy), quiet and happy in his own self.

7

Being itself a form of renunciation, it is not capable of fulfilling desires.

8

Renunciation means the abandoning of worldly concerns as well as the rites enjoined by the Vedas.

9

Also concentrated devotion to it (Love) and apathy towards all things antagonistic to it.

10

Concentrated devotion (or non-separatedness) means giving up all other supports (than that of love).

11

Also acting in worldly and ritualistic matters in consonance with it (Love) and showing indifference to all that is opposed to it.

12

Till a firm conviction is obtained, the injunctions of the Shastras (Scriptures) should be adhered to.

13

Otherwise there is danger of going astray (from the right path).

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14

Until the time of the deep-rooted conviction, worldly affairs are also to be attended to, but eating and other similar acts are to be retained as long as there is a body.

15

The characteristics of it (Love) are now stated according to a variety of views regarding it.

16

It is an attachment to the acts of worship, etc., according to Parasarya.

17

According to Garga, it is an attachment to the hearing of the praises of God.

18

Sandilya is of opinion that it is a constant feeling of delight in the self.

19

But Narada says it is surrendering all actions to God and feeling extreme restlessness in forgetting Him.

20

Verily, verily it is so.

21

Just as it (Love) was shown by the Gopees of Brindaban.

22

Even to this (the love of the Gopees) no reproach as to forgetfulness of the sense of His greatness can be made.

23

A love without it (the sense of the greatness of the object loved) is simply a passion of paramours.

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24

This love of the paramours does not make one's happiness dependent upon the happiness of the beloved.

25

Bhakti is, indeed, greater than action, knowledge and yoga.

26

From its being itself the form of reward.

27

Also from the fact that God hates the proud and loves the humble.

28

Some say that knowledge (of the object loved) is essential to the attainment of love.

29

There is a mutual dependence between love and knowledge, say others.

30

Love is its own reward, this is the opinion of Brahmakumar (Narada).

31

Just as is observed in the case of a royal mansion, food, and other things.¹

32

By it (simply the knowledge of things) a king is not satisfied nor is there the removal of hunger.

¹ This aims at refuting the other view which makes knowledge an essential element in love. The mere knowledge of a palace does not make the king comfortable nor does that of food, a hungry man.

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43

Bad company is always to be shunned.

44

On account of its producing lust, wrath, folly, loss of memory, loss of intellectual powers and an all-round deterioration.

45

These being ripples at first, expand into oceans through (bad) company.

46

Who is he that goes beyond the Cosmic illusion (Maya),—this hallucination of the world? Only he who abandons bad company, associates with the high-minded and weans himself from the idea of possession.

47

He who resorts to lonely places, sunders all the ties of the world, rises above the influence of the three gunas (Sattva, Rajas, Tamas) and gives up all idea of property.

48

He who gives up the reward of his actions, weans himself from all actions and thus becomes free from all doubts and fears.

49

He who foregoes even the Vedas and gains an unbroken love.

50

Verily he crosses, he crosses, he helps other people to cross.

51

The nature of love is inexpressible.

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52

Just as the taste of a dumb man.

53

It manifests itself only in some qualified person.

54

It (love) is of the form of a subtle, unbroken and perennially expanding feeling, free from the three gunas and desires.

55

Obtaining which, man sees, hears and thinks it alone.

56

Bhakti is three-fold in accordance with the division of the three qualities (Sattva, Rajas, Tamas) or with that of the aspirants.

57

The first is better than the second, and the second than the third in both the divisions.

58

The method of love is easier than other methods (as regards the attainment of emancipation).

59

Because it does not depend upon other proofs, it is self-evident.

60

Because it is of the nature of peace and supreme felicity.

61

Having known the Atma, the secret of the world and the Vedas, one should feel no anxiety about worldly concerns.

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62

Until Bhakti is attained to, no worldly concerns are to be discarded, but simply their fruits. It (the giving up of the fruits) should be practised indeed.

63

No talk about women, riches, and the acts of atheists is to be listened to.

64

Pride, deceit and similar vices are to be discarded.

65

All acts are to be surrendered to God ; even passion, anger, pride, etc., are to be employed only in the exercise of Bhakti.

66

Love, that destroys the three-fold distinction of lover, beloved and love, and makes one regard himself or herself as eternal servant or beloved of God alone, is to be practised. Such a love alone is to be practised.

67

Lovers that have thus solely devoted themselves to God are the best.

68

Such persons, who with choking voice and tears mutually talk of love alone, purify their families as well as the earth on which they live.

69

They impart the essence of holiness to holy places, of nobleness to acts, and of sanctity to the Shastras.

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70

They are wholly permeated with Him.

71

Their ancestors rejoice, the Gods dance with joy, and the earth finds in them its protectors.

72

Among them prevails no distinction of caste, erudition, beauty, lineage, riches, profession, etc.

73

For they are His favourites.

74

Vain talking must be eschewed.

75

As it leads to prolixity and uncertainty.

76

Only the books treating of Bhakti (devotion) are to be studied, and only such acts to be performed as contribute to love.

77

Seeing that pleasure and pain, desire, gain, etc., are dependent on time, one should not waste even half a minute.

78

Virtues, relating to abstinence from all injury, truthfulness, purity, compassion and belief in the Vedas, should be observed.

79

God alone is to be worshipped always with calmness of mind and fulness of heart.

80

Being praised, He soon manifests himself and makes His presence felt by the Bhaktas (lovers).

56 THE APHORISMS OF NARADA

81

In all the three divisions of Time, *i.e.*, past, present, and future, love alone is great.

82

Devotion through exalting His virtues, devotion through His symbols, devotion through His worship, devotion through remembering Him, devotion in the capacities of servant, friend, child or beloved of Him, devotion through self-sacrifice, devotion through feeling oneself one with Him, and devotion through feeling misery in the absence of Him; these are the eleven aspects which one Love assumes.

83

Thus, with single-mindedness and without fear as to the carping criticism of men, declare Kumara, Vyasa, Suka, Sandilya, Garga, Vishnu, Sesha, Udhava, Aruni, Bali, Hanuman, Vibhishana and others,—teachers of Love.

He also believes and has faith in this, declared by Narada, by the command of Siva, becomes full of devotion and gains his beloved object ; gains his beloved object indeed.



THE SAYINGS OF KABIR

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PUBLISHER, TRIPPLICANE, MADRAS, S.E.

1923

THE SAYINGS OF KABIR

INTRODUCTION

KABIR is one of those illustrious and immortal philosopher-poets of the world who, having penetrated, in the words of Carlyle, the veil of the seeming things, brought out a distinct message of hope, joy and blessing for suffering humanity, and strove strenuously for its spiritual, moral and social upliftment. The lives of such benefactors of our race are mostly shrouded in mystery, for they always merge their own individualities into the larger public life; and it is only when they have passed away from this world, that people, awake to the realisation of their worth, can

understand the import of their message, can recognise the significance of their mission.

Kabir's early life is wrapped up in mystery. What has been discovered in the way of his biographical details is very little. Beyond the facts that he was a weaver, born of poverty-stricken parents, and lived at Kashi (Benares) during the reign of Sikander Lodhi, that he was the disciple of the great religious reformer, Ramanand, and that he was himself the Guru of a number of distinguished pupils, we know positively nothing about him. The probable date of his death is A.D. 1519 as mentioned in *Kabir Ka Santi*. Stories have, however, come down to us regarding his marvellous spiritual powers and his performance of a number of miracles, but they are to be taken for what they are worth.

Kabir has been alleged to have founded a great religious sect, popularly called "Kabir panth," which has a large number of followers all over upper India, but judging from the

unsectarian character of his teaching, it is almost certain that this sect came into being after his death. He was himself above all sects, cults and creeds, and the story that at his death Hindus and Muhammadans quarrelled over his corpse, each claiming him as a follower of his own religion, lends support to this view. His catholicity of view, his attitude of religious toleration, his love for universal truth and his loftiness of character are reasons enough for his being a *persona grata* with all people—Hindus and Muhammadans, men and women, householders and ascetics, the rich and the poor. He believed in the eternity and unity of the soul, which is beyond all man-made limitations and to which all religions are only so many outward vestments.

As a poet, Kabir has few equals in his line. His language is eminently simple, his ideas are always clearly, gracefully, yet boldly expressed, his poetic composition is most natural and unlaboured, and his skill in compressing a world

of sense within the short compass of a simple couplet is unexcelled—even unrivalled. There is no simulation, no deception, no beating about the bush, in his expressions. They emerge straight from his heart, hall-marked by the stamp of the sincerity of his soul. He never feared truth, however unpleasant its consequences. He never yielded to falsehood, however glittering and fascinating its appearances.

Kabir was a voluminous writer. No less than seventy-two works in poetry have been credited to his authorship. They all proclaim a holy message and never pander to low, worldly tastes. They aim at uplifting man's mind to the higher planes of truth, opening to his gaze the unlimited vistas of spiritual vision and bringing for him fresh and fragrant buds from the garden of eternal divine bliss.

Although it is difficult to differentiate the merits of Kabir's various works with a view to appraising their relative worth, yet it would

not be going on unsafe ground to say that his "Sakhees"—moral sayings—are the best of all his poetic productions. These sayings stand unmatched, unrivalled and unparalleled in the whole range of human literature. Their characteristic features are directness of speech, depth of sincere feeling, simplicity and beauty of style, comprehensiveness of meaning and appropriateness of similes, metaphors and other figures used. They are so popular that there is hardly a man in upper India who does not know some of them by heart. An attempt has been made in these pages to present a well-selected number of these sayings in English garb to the English-knowing public.

THE SAYINGS OF KABIR

1

The Lord and the teacher are both one—the difference consists in mere form. He who effaces the lower self, reaches the Lord.

2

A disciple, whose preceptor is (spiritually) blind, is a totally deluded being. A blind man leadeth a blind man to destruction.

3

Sow thou a rose to him that soweth thee a thorn. To thee there is always a rose; to him there is a thorn for ever more.

4

Do not hurt the weak; their sighs are powerful. Lo! A breath coming out of a dead skin (bellows) burneth iron to ashes.

5

Kabir! it is better to be deceived than to deceive others. To be deceived is to become wise and happy. To deceive others is to inflict misery.

6

Coming into this world, give up all crookedness. Hasten to take what you can; the mart is closing.

7

The merit of being born consists in giving alms. Thou knowest not whether thou would again get this human body. The present body is the only body you are sure of.

8

Love God and give alms to the poor.
This is what Kabir proclaimeth to the
world.

9

Behold ! Riches decrease not by alms-giving
nor does a river lose by giving water to the
thirsty.

10

Kabir ! Go not where family prestige alone
is valued ; they know not the worth of a man
but only his father's name.

11

Go where there is union of hearts and
purposes, of sentiments and actions. That is
how the virtuous love each other.

12

Give up the crookedness of the heart, and speak such words as soothe and console others and thyself alike.

13

An insulting word emerges single from the mouth but it multiplies by being returned. Don't therefore return it; it will remain single as it is.

14

Your mind is what your food is; your voice is what your drinking stuff is.

15

To beg is to die; do not, therefore, beg. It is better to die than to beg. This is what great teachers say.

10 THE SAYINGS OF KABIR

16

Do not hear sensuous stories. They incite lust and lead to the forgetfulness of the Lord's name. This is the deliberate opinion of Kabir.

17

All seek the Lord in a moment of need—none in a moment of joy. He that seeketh Him in a moment of joy, never comes to grief.

18

Blessed is the breath that passeth in the remembrance of the Lord. Consider all other breaths passed in worldly efforts as lost.

19

Have no faith in this perishable body. Remember Lord by all your breaths ; that is the only way to salvation.

20

For my own-self I would prefer dying to begging, but for the sake of others I would gladly beg and be not ashamed.

21

A tree, a pool, a cloud and a good man exist only for the good of others.

22

The sensuous, the covetous and the angry cannot love God. Only the brave that give up caste, creed and colour, can love Him.

23

The body that is not animated by the sentiment of love is like a cemetery. It is just like the bellows of the blacksmith that breathe without life.

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24

When love arises in a person, it cannot be concealed. Even if the man were not to speak of it by his lips, his eyes will pathetically betray it.

25

Let an ascetic practise austerities ever so hard, but he would not reach the Lord if he has no love. The Lord's realm is verily difficult to reach.

26

A day will come when separation from everything is inevitable. Neither a king, nor a prince, neither a rich man nor a beggar nor even a saint is exempt from it.

27

Behold! Those who build lofty palaces crowned with golden turrets leave them empty and go to the cemetery.

28

Man is but a toy made up of five elements. Is it not a wonder that for so short a time (for the brief span of life that is all that is allotted to him), he is seen building his residential quarters from place to place ?

29

“ Why dost thou trample upon me,” crieth the earth to the potter ; “ a day will come when I shall trample upon thee.”

30

The body is passing away ; gather what you can. Those who had hoards of riches have gone empty-handed.

31

The body is passing away ; make use of it, if you can. Devote it either to the service of the holy men or to the worship of the Lord.

32

Egotism is a great peril, run away from it if you can. How long, my Lord, can fire be kept concealed under the coatings of cotton?

33

The body is an inn and the mind a bird that has willingly taken a lodging in it? It is but a truism that none is none's relative.

34

He who has come, will depart whether he is a Raja or a beggar. The one departs while sitting on a throne—the other, while struggling in chains.

35

Think not, O fool! that all this is thine! Even the vital airs that enchain thee to thy body, do not prove to be thine.

36

Thy repentance now, having done an evil act, is of no avail. Canst thou expect mango fruits, having planted a babul tree ?

37

It is the mind that makes a man strong, weak or sorrowful. As is the mind, so is the action.

38

It is the mind that makes a man liberal or greedy, a king or a beggar. If the mind devotes itself to God, it is certain to reach Him.

39

The mind is like a mad elephant roaming in the deep forest of this body. The disciplined ones control it by the piercing hook of wisdom.

40

It is the mind that makes success or failure. It is the mind that leadeth to the Lord.

41

It is the mind that leads a man to a forest or back from the forest to the town. Kabir asks what is to be done; the mind does not remain unperturbed and staid.

42

The waves of the mind are as sweeping as those of the ocean. If the mind were to become calm and stationary, gems would grow easily in its depths.

43

If you love me, do not hope for anything. Become just like me (stripped of all external associations). You have already everything with you.

44

That which ought to be gathered, is the love of God ; that which ought to be given, is food, etc., in charity. If you want to cross (the sea of the world), have recourse to humility. If you want to sink (in it), fall a victim to pride.

45

Another's wife is like a sharp knife ; do not bring her into your contact. Even the ten-headed Ravan lost all his heads owing to this cause.

46

Another's wife is like a sharp thorn that has pierced into the flesh and causes perpetual suffering without leaving the skin.

47

Love (to God) cannot be practised by the sensual, the covetous and those addicted to anger. It can be practised only by the brave that give up all distinctions of caste, creed and colour.

48

A chaste man is superior to all. He is a storehouse of all the gems of prosperity. All the riches of the three worlds abide in chastity.

49

The number of those who practise holy contemplation, mental repetition of holy names, austerities, sense-control, even of those who are learned, benevolent and brave, is legion, but a chaste man is rare.

50

The unfathomable source of happiness is chastity. None who does not know Sabd (divine-sound) is a Sadhu; none who has no money, is a rich man.

51

When you beg for something, you lose all the three things—dignity, respect and shame.

52

All the varieties of riches, such as cows, elephants, horses, jewels, minerals, etc., are nothing—are just like dust, before contentment.

53

The great should exercise forgiveness, even though the little indulge in mischief. Lord Vishnu did not suffer in reputation when Bhrigu dealt him a kick.

54

Virtue abides where there is compassion ; vice where there is greed ; death where there is wrath, and Lord himself, where there is forgiveness.

55

So long as the faculty of discrimination is not acquired, the object aimed at cannot be gained, nor can the ocean of the world be crossed. Kabir says all true teachers say so.

56

Why dost thou feel uneasy unnecessarily and curse in vain. All that Rama has ordained, will come out by and by.

57

All that comes peacefully is sweet. All that comes by quarrelling, is as bitter as the leaves of the Nim tree.

58

There's no austerity higher than truth; no sin baser than falsehood. The Lord abideth in the heart where there is truth.

59

If you are a true shop-keeper, arrange thy shop aright. Sweep it thoroughly inside and throw away the dirt.

60

If God were to be reached by the shaving of the head, all would do it. A sheep though repeatedly shaved (fleeced), does not enter heaven.

61

The company of a good man relieves the distress of others. The company of a wicked man is full of perpetual troubles.

62

Coming in contact with a good man, though for half an hour, or a quarter of an hour or even half of that interval removes multitudes of sins.

63

Although snakes keep closely clinging to a Sandal-tree, they do not become harmless, as they are full of poison through and through.

64

The mind is like a bird that flies wherever it likes. As is your company, so is your reward.

65

Every forest does not contain a Sandal tree ; every army does not contain a real soldier ; every sea does not contain pearls ; even so a Sadhu is not found everywhere in the world.

66

A Sadhu comes in contact with all but he does not harm any one. He is unswerving in his beliefs. That is the way of a Sadhu.

67

The Lord abideth in all bodies. There is nothing that has not Him. Blessed indeed is the body in which He manifests Himself.

68

God is like the fire that is immanent in all beings. The flint of the mind does not reach it ; hence it is all smoke.

69

A Sadhu cares for your good feeling—not for your riches. He who wanders caring about riches, is not a Sadhu.

70

There is no limit to space ; there is no measurement of the earth ; there is no price of the philosopher's stone (it is priceless) ; even so there is no caste of a Sadhu.

71

Let a man perform thousands of pilgrimages and visit thousands of holy places, he will gain nothing if he does not serve holy men.

72

I am neither a Hindu nor a Mussalman.
I am a toy of five elements with the invisible
light playing within.

73

Lord, give me only so much as suffices
for my family. Let it be sufficient for my
hunger and for offering hospitality to a Sadhu.

74

The Lord has provided food-flour, salt and
water. He giveth it without fail, who is he
that can deprive me of it?

75

Why should one in whose heart abideth
the Lord, be uneasy? A single wave from
the ocean (of His mercy) will sweep away
all suffering and poverty.

76

Have patience, O mind. Everything comes out in time. The gardener daily waters the plant, but it bears fruit only in season.

77

It is the Lord's to do all, not man's to do anything. He might turn a mustard seed into a mountain and a mountain into a seed.

78

O Lord, it is thou that doth all—not I who do anything. If Thou sayest that I have done anything, might not I answer that Thou wert in me?

79

Nothing happens that is proposed. That which happens is the unexpected. If what is proposed turns out, think that the doer is some one else.

80

If I turn the whole earth into paper, all the trees into pens and the seven seas into inkpots, even then the greatness of the Lord cannot be fully described.

81

None can escape the penalty of being born, in the whole universe—the three worlds, the nine continents and the seven seas.

82

Every man must suffer for his birth. The wise man suffers in his wisdom ; the fool in his sorrow.

83

There is no greater evil than a bad word ; it burneth everything away to ashes. A kind word is, on the other hand, like rain that falls in nectar-like torrents.

84

A word is priceless, if one knows how to use it. Let every word be weighed in the scales of the heart before it is given out.

85

There is nothing like a good word if one knows how to speak it. A diamond can be weighed and priced but not a good word.

86

The name of the Lord seems bitter and money sweet. Both are lost while distracted by doubts, neither Ram nor money is gained.

87

A wise word, coming from whomsoever it be, should be well-weighed. Let not prejudice vitiate it. Such is Kabir's advice.

88

The good days have gone by and the love of the Lord could not be cultivated. It is futile to repent now. The birds have eaten away the crop.

89

Never put off till to-morrow what you can do to-day, nor till the evening what you can do this very moment ; for you know not when death may overtake you, upsetting all your plans.

90

When you are not sure of even a fraction of a second, how can you wait till to-morrow ? Death will attack you as suddenly as a hawk attacks a partridge.

91

‘ They that were blooming have been plucked off,’ cried the flowers, at the sight of a gardener, ‘ we shall also meet our fate to-morrow.’

92

The tree said to the leaves, 'Do you hear the news, the custom in this place is that one comes and another departs' (old order changeth yielding place to new).

93

Seeing the moving stones of a grinding mill, Kabir shed a tear. None can escape unhurt, having come between these two stones. (The two stones are the earth and the sky.)

94

None can harm him whom the Lord protecteth. Not a hair of his head could be hurt, if the whole world were arrayed against him.

95

If one were to love the Lord just as much as he loves his family, none of his acts would go wrong.

96

Affections are of many kinds in the world, but the best of them is one relating to God and his devotees.

97

He alone is the hero who has all the five senses at his command. He who has no such control, never approaches the Lord.

98

A true soldier never leaves the field ; he fights to the last amidst the contending forces. Neither the hope of living nor the fear of death distracts his mind.

99

There is none that can equal a Sadhu, a sati or a true soldier. They place their feet on a precipitous way, from which even a slight deviation is a perilous fall.

100

A true soldier heeds not the loss of his head, a donor, of his riches and a devoted wife, of her body ; for does she not live all absorbed in her lord ?

101

It is easy to bear the heat of fire, easy to bear the edge of a sword but extremely hard to keep up undiminishing love.

102

A Sati would not grind corn ; she that would, is a widow ; just so, a Sadhu does not beg ; he who begs is an impostor.

103

God is like fire immanent in all bodies. The flint of the mind does not reach it ; hence it is liable to be extinguished.

104

The world is enmeshed in bondage, but the Sadhu is free. He is armed with the sword of wisdom with which he cuts asunder the bonds (of others).

105

Those who eat the flesh of fishes and are addicted to wine, will go, with their parents, to hell.

106

He who eats flesh, drinks wine, indulges in prostitutes, takes pleasure in gambling and commits theft, is utterly lost.

107

All flesh is one, whether it is the flesh of a deer, a cock or a cow. Those who eat it knowingly go to hell.

108

The goat that feeds upon leaves is cursed with a stiff skin. What fate will befall a man who eateth the goat !

109

The fool does not know that suffering is the same to all. If it is not so, why does he not go to heaven by having his own throat cut off (in sacrifice).

110

Those who know the suffering of others are saints; those who do not know it, are butchers only.

111

I tell you all that is in my mind. He whose throat you cut (in sacrifice), will verily cut yours.

112

The death-messengers of Kaliyuga (Iron Age) are bhang, tobacco and opium. Men are under their sway, forgetful of the Lord and His contemplation.

113

Bhang devours up all strength and understanding, opium is like the serpent's fangs. Both the intoxicants are pernicious. Let the wise hear this.

114

Let the wise mind the evil of wine-drinking. It turneth a man into a beast at His own expense.

115

When a man gives up the intoxication of body, mind, riches and learning, then only he hears the divine sound.

116

A diamond exposed for sale in a mart where there is no true appraiser, is sold for a shell.

117

The name of the Lord is a diamond found only in the heart. The Lord exists invisible inside and outside.

118

When there is a true tester, one's merits command a price of lakhs. When there is no such tester, they are sold for a shell.

119

A diamond ought not to be displayed for sale in a sham market. Pack it carefully and go your way.

120

A dog is better than a slanderer, for he quarrels knowingly. An angry man is worse than a dog, for he draws curses even on his teacher.

121

A man exults in the weaknesses of others. He does not see his own, which are infinite.

122

Do not despise a straw that lies at your foot. It may fly into your eye and cause a good deal of pain.

123

The man who talks infinitely of wisdom but does not feel compassion (toward others) will not go to heaven, though he may repeatedly be hearing these couplets.

124

Be compassionate at heart. Why do you become cruel? All beings from an elephant to an ant are Lord's creatures.

125

Whom should I love and whom hate? All alike are God's creatures, the ant as well as the elephant.

126

The world abounds in religious charlatans. There are few who are wise and thoughtful. Millions of such charlatans may be given up for one wise man.

127

The tongue enjoys all tastes—sweet, pungent and aciduous. If all the other four senses which are like bitches, thus conspire together, there is none left to keep the guard.

128

Content yourself with your own poor and rough food and drink cold water. Don't let your mind covet the rich food of others.

129

Abstain from gambling, theft, tale-telling, usury and indulging in another's wife if you want to see the Lord.

130

Just as there is an apple in the eye, so is the Lord within the body. The fool does not know this and goes out in His search.

131

The name of the Lord is filling the three worlds. It is near to one who knows it ; far to him who does not know it.

132

The Intelligent one is within the body; the external search for it, is fruitless. It is the veil of delusion that obstructs its vision.

133

The sea has flung ashore a wave scattering pearls. The gull does not know their value; the swan cheerfully picks and eats them.

134

What boldness have I to seek Thy grace, O Lord. I am ashamed of myself. I have sinned in Thy very presence. How canst thou love me ?

135

Forsake me not, O Lord, though the whole world be arrayed against me. To Thee there are many like me ; to me Thou art the only protector.

136

I have been a life-long sinner full of defects from head to foot. Thou art merciful and reliever of suffering. Have mercy and look after me.

137

The world is an immeasurable ocean, deep, inaccessible and fathomless. O Lord ! Thou art full of mercy, show Thy grace so that I may fathom it.

138

A dumb man having tasted sugar, cannot tell its taste. Even so the experience of self-realisation cannot be described.

139

Just as a dumb man understands a dumb man's signs, even so the joy of the self-realiser is understood only by the initiated one.

140

When Self-realisation comes, all pleasure and pain disappear. The Self-realiser becomes like a painted lamp unperturbed by all external commotions.

141

It is not what one may write about ; it is what one may perceive. When the bridegroom and the bride become united, the wedding procession loses all charm.

142

A learned man goes far entangling himself in the labyrinths of learned discussion. The Lord's image is close by him. Pity ! he is busy in an external search, while the Matchless Glory shines within him.

143

Just as Sugar toys are made of Sugar and Sugar exists in all of them, even so the whole universe exists in Brahm (God) and Brahm in it.

144

The Sugar and the Sugar toys are not two things ; they are both one. Similarly when real knowledge dawns, the manifold universe appears one.

145

You call sugar and sugar toys two things. They are both one, not two. It is only by name and form that the elephant, the horse and other creatures appear separate.

146

Kabir says that all iron is one. It is the manufacturing process that differentiates its qualities. The mail-coat and the sword are made of the same metal.

147

Fire is one though it appears different in different lamps, torches, etc. Similarly the world being one in Brahm appears manifold.

148

Just as there is no difference between an earthen pot and the earth, between the foams and the water, the ear rings and the gold ; even so the world is not different from the Brahm.

149

Just as the tree is in the seed and the seed in the tree ; even so is the world in the Brahm.

150

The individual soul and Brahm are not separate. They are identical and one just as the earthen pot and the earth, the ear ring and the gold, and the watery-foams and the wave, are one.

151

In the house of the Lord, there is no want. The servant that neglects his duty, findeth there none.

152

Mine is none ; Thine is all. Why should
I demur giving back what is Thine own ?

153

Many there are that pass away their lives
in learning, but few are there that become
wise. He that learneth a word of divine love,
becomes a sage.

154

When I went out to see evil in others,
I found nought. When I searched for it
within my own self, I realised that there is
no greater sinner than myself.

155

When desire disappears, anxiety is no
more. They who do not want anything are
the richest of the rich.

156

You know nothing what may happen next moment ; yet you depend on next day. Does not death snatch away a man at a sudden swoop as a hawk snatches partridge ?

157

The holy Guru teaches that the way to God is one alike for the Hindu and the Muslim. Rama and Khuda are one, so says Kabir.

158

He who after playing the rogue to his brother, goes to prayer, is a Kaffir indeed. They who call others Kaffirs, do not see their own defects.

159

One should avoid staying in a place where there is a buffalo, a mare, a female ass, a cow or a lonely woman.

160

He who looks upon a woman as a brother does his sister and also keeps aloof from her, becomes no easy prey to death.

161

Death carries away a man from the innermost recess of a palace though mighty warriors may stand by, boasting of their valour.

162

Fool thou art that triest to unloose the knot of thy sins ; the black cannot turn white, wash it even with nine maunds of soap.

163

The virtuous are our soul and we their bodies ; they live in us, just as rain exists in clouds.

164

The virtuous are our soul and we their life; they exist in us just as ghee exists in milk.

165

The virtuous are our Atma and we their breath. They abide in us just as smell abides in flowers.

166

All know that a drop merges into a sea but few know that a sea merges into a drop.

167

The external eyes being gone and the internal being closed, one has lost all the four eyes and can hardly see anything. So says Kabir.

168

Do one thing well, all is done. Do all, all is lost. Water the root, flowers will come out blooming.

169

What availeth if thou hast passed thy life in muttering over beads if thy mind is not subdued ; give up the crookedness of thy mind and the labyrinths of thy heart.

170

He that seeketh in deep water findeth. I, a fool in my search, kept only to the shore.

171

Dry as sand, bright as sunlight, is silence. Nothing is sweeter than it.

172

In a cage of nine-doors there dwelleth an airy bird. Its stay is a wonder ; its flight none.

173

Cast out all pride of the heart and speak a word that may please others as well as thyself.

174

The righteous fear neither curses nor destruction. They find the Divine Truth and merge into it.

175

Know that happiness and misery are transient and that joy and sorrow are momentary. A sincere effort made for the good of others, never brings any pain.

CHARACTER-BUILDING

BY THE SAME AUTHOR

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CHARACTER-BUILDING :

A PRACTICAL COURSE

BY

ERNEST WOOD

(Second Edition)

THEOSOPHICAL PUBLISHING HOUSE

9 S. Martin's St.
London
W. C. 2

ADYAR
MADRAS
INDIA

645 Wrightwood Ave.
Chicago
U. S. A.

1922

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Adyar, Madras, India

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CHAPTER I

WHY YOU MUST DEVELOP CHARACTER

READER, why should you deliberately aim at the development of character? First, because you will never be satisfied or happy till you do, and secondly, because the game of life requires it of you as a duty. You are alive for a purpose, and somewhere within your consciousness you have a dim inkling of that fact; you are either seeking or expecting something whose lack leaves you without complete satisfaction. Your procession of little destinies, from to-morrow to next week, to next year, and to the end of life in this body, and your larger destiny to be fulfilled in unimaginable greatness in the future beyond that (in the course of rebirths on earth and life in other worlds), all lie in your own hands, and the coming of that greatness may even now be accelerated by the efforts that you make and those that you have made in the past—by no other thing.

No one can eat, learn, feel or think for you, nor develop your will-power or any other part of your character, though you may find environment a source of help or difficulty in your growth. As the power within a tiny seed determines the form, even to a detail, of the mightiest tree, so is the power within you, a mere seed of what shall be truly a man and even a god; and as no one can grow an oak tree from a mango seed, so no one and nothing in your environment can make you grow into something that you are not destined to be. There is something marvellous in the power within a seed, and when that seed is the

human soul containing the powers of will, thought, and love, no one should dare to measure its possibilities by a puny and undeveloped imagination. With such powers within him, man must not depend upon external accidents for the food, water, and sunshine necessary, for his unstunted growth—it is for him to be his own gardener, to understand his own destiny, and to make his circumstances assist him in its swift achievement.

It has been determined by your inmost self that you shall develop character, the powers of the soul, through effort and experience, and the quantity as well as the quality of your conscious life shall thus ever increase until it is too great for human limits. Abundant life is not chiefly to be found, however, in material quantity. You do not need enormous physical riches, any more than you want a huge body, like a giant in a story book; but you do desire abounding *health* physically, emotionally, and mentally; for these are the spiritual riches of freedom, love, and truth. The spirit within measures its things by quality, not by quantity, and what will give you permanent joy will be not greater wealth nor power over others, nor the spread of your meaningless name in what people call extended fame, not longer bones and more abundant flesh, but more of character—realisation of freedom, love, and truth in all their ramifications and modifications.

For those who aim at these things success is certain, for the power within the seed is on their side, while those who aim otherwise have their life-forces sapped by a constant struggle to hold what is perishing. And there is always this help, that what you have attained in character will soon reflect itself in your outer life. Material opportunities of all kinds will soon come to him who has determined to make the right use of his powers. Each thing that comes before him will be more significant and more useful to him than it would be to others. Life is a matter of degree, and there is as much difference between one man and another as there is between a fine horse and the earthworm which is blind and deaf. The external world is also different

for each of these. Character deals with circumstances and in the long run makes its own opportunities.

In the course of life your character undergoes constant modification. Every experience adds something of strength, insight, or feeling. Every feeling and thought, however transient, makes its permanent mark on the growing character. But as environment plays upon it there is no such thing as the passive reception of modifications in consciousness, so that the mark that is made in the character by any experience is compounded of two distinct things—the outer event and the inner character that meets it. The result of the reaction between these two (which we may call an experience) produces two effects—a modification in the character of the man, and some change in the outer world.

It is the modification within, not the effect in the outer world, that we have to consider in our present study. You and I may go for a sea voyage, be wrecked in the same vessel and be rescued from the same boat. We may have had the same hunger and thirst, and buffeting and fatigue, but, believe me, our experiences have been widely different, because of the difference of character within. And one of us may have gained much more benefit than the other, more, that is, of strength or understanding or love built into the character, or rather brought out into it from within the soul as a permanent gain.

Life has never been and cannot be passive, and the growth in character of a human being will be swift or slow exactly according to what is put forth from within, which generally means effort—effort to act, to understand, to love; effort of working, of thinking, of devotion, or whatever it may be. To be passive is to be dead or asleep for the moment. Even in that religious devotion to God which has been practised by the most notable saints, there was a constant active effort to open the mind and heart in devotion, so that it might be conscious of the spiritual force or grace

that cannot flow into the closed minds of lazy, thoughtless, and selfish men. Even in this extreme case there is no real passivity, but a positive, active character is experiencing a modification when it blends within its own being with what, for want of better expression, must be called a downflow of spiritual force.

What is in the heart of the seed, in the depths of the soul, beyond anything that we are able to define as the character of the man, we can at present know little about, so for all practical purposes it is the character that is the man, and the soul powers become known to us only when they appear in that. It is the character that is the man, and the only thing that can be called progress for him is its development.

Life will give you no permanent happiness until you recognise and obey this truth, and realise that life is for the development of character towards a destiny glorious beyond all present imaginings. A spiritual hunger will give you no rest, but will drive you on to this goal of human life. Success will follow success as you develop character in the material world, but ever new realms to conquer will open their vistas before you, and spiritual hunger will drive you on till you obtain the greatest fruit of life that human experience can grow, and beyond that something greater still.

It is the human destiny to achieve happiness not by the method of forgetfulness, like the sheep in the meadows that enjoy their simple pleasures and do not think of past or future, but by the method of will, understanding of life, and love, as beings co-operating with God in the work of evolution. We cannot go back and become sheep; it is ours to go forward by our own will-power and become gods.

Glance over the world of human endeavour with the question what it is for. Ever since the human form appeared on earth men have worked with their brains and hands, and with infinite labour have turned over the dust of the ground. They have scratched the

surface of the earth, gathered stones and iron, built cities and monuments, constructed languages and policies. All these have endured for a space and then gone for ever. But Greece, Rome, Chaldea, Peru, Egypt, and India live now in us. Their material triumphs have turned to dust, their languages are dead, but all the gain of character that was achieved by those ancient labours is ours now and for ever. It is not the work that matters, except for the sake of the workers, individually and collectively. All that exists does so, as an ancient Indian writing says, for the sake of the soul or the self within. Character is the important thing, and the development of character is the important work.

The world is but a school for all of us, but it is not a cramming institution. In it games play perhaps the greatest part, and most of its objects are merely educative toys, however seriously grown-up people may regard them. Even knowledge is not valuable for its quantity but only for its appositeness to the needs of your character or mine as leading us to a realisation of the truth about life. I knew a young man who had a great thirst for knowledge, and it was his habit to frequent a large reference library and study all kinds of subjects, in each of which he found absorbing interest. But after a while he grew despondent, for he realised that he could not gather the treasures even of this one library in less than four hundred whole lifetimes of close reading, for there were some half a million volumes in that library alone. That little calculation taught him that it was not the business of life to acquire knowledge, except such as is necessary in order that each of us may live truly, kindly, and actively.

The toys of knowledge are endless in their variety, but realisation of the truth comes through the use of our powers of thought upon that bit of the world that happens to be ours, and living a life of love and activity according to that thought. Thinking about life is not living, and the thought that does not find some

positive use in my definite scheme of life is not of great benefit to me.

Each one has his daily destiny to fulfil; certain knowledge is very important for him, and it is wisdom for him to seek the knowledge that he can best apply to his own life and to concentrate his mental power upon it so that, like the fabled swan of the Hindus, it may separate the milk of wisdom from the waters of knowledge. I have known little boys to boast that they had walked through every street of their particular town; I have known travellers, or rather tourists, to rush on wheels through every celebrated country of the world; but I am sure that he has learned the lesson of life better who has pursued his quiet occupation and moved abroad occasionally as a corrective and a change. A realisation of the truth about life may be had everywhere, and the means to its attainment (the very purpose of life) is indicated in that coarse old proverb that a fool cannot learn from a wise man, but a wise man can learn even from a fool.

Again, the lessons of the school of life do not result in accumulated texts of knowledge, but in character—in what you *are*. For business or social purposes I may learn Chinese or Latin to-day. I shall not want those languages for ever, but what I have gained in power by learning and using them will be mine for good. It is not accumulated experience that is of use in life—it is experience digested into character. Just as millions of details exist in our memory in some unimaginable unity, so does all our past thinking and willing appear in the sudden decision that we may make to-day. To each one of us there will come a day when the character within has reached a point of predominance at which it will suddenly say: *I realise that my destiny is in my own hands and from this moment forward I will guide my life swiftly and surely to the appointed end of perfection.*

Another pointer to the fact that the human being is required to work out his own destiny is to be seen

in the substitution of work and knowledge for the natural protection and instinct that we find in the lower kingdoms of nature. Animals are provided by nature with clothing for purposes of warmth, protection, beauty, and camouflage. Man alone finds himself at the mercy of cold and heat, wind and rain, friends and enemies. But each animal is confined within certain climatic limits and other conditions, outside of which it would be in danger of extinction from heat or cold or enemies; while enlightened man makes his own clothing, and the reward of his effort is that his freedom extends from the poles to the equator, as he can adapt his covering to all climates.

Civilised man, weak in proportion to his size, without natural weapons or protective covering, out-classed in all his senses and physical powers by various birds, animals, fishes, and insects, can yet achieve more than any of them. He can see the minute by means of his microscope; hear the walking of a fly, as though it were the galloping of a horse over a hard road, by means of his microphone; see what is distant by his telescope; travel on earth at eighty miles an hour on his best railways; speed across the ocean against contrary winds and also travel in its depths, fly higher and swifter than any bird by means of his airships and flying machines; handle, construct and control tools, machines and engines and the powers of water, gas, and electricity; communicate his ideas by means of a code of words; transmit his thoughts to a distance by means of telephone and telegraph; make marvellous calculations by machines and upon paper, and do many other things far beyond the reach of any other being in the physical world—and all these by virtue of his character. All this he can do because he has been put at a disadvantage which has induced him to develop his character—because in other words it is his business to take his destiny into his own hands.

The time will come when those who now achieve their triumphs in wood and brass and iron will learn,

as the Indian yogis have long taught us—that there is another field of still greater achievement within the human mind, where powers can be developed beyond anything attainable with external means. No doubt, even in the material world man will soon achieve greater triumphs than those of the present. “Everything,” said a philosopher, “becomes fluid to thought,” and most probably in the course of time it will be in the power of some of us to remove the Himalayas from their seats and place them elsewhere if we wish. We are but at the A. B. C. of human power. All the types of machines that have yet been made are but imperfect copies of portions of our bodily instrument, and all the forces that we use will presently be found to be feeble beside the powers in the soul.

CHAPTER II

WHAT CHARACTER IS

CHARACTER is the stamp or mark of the soul expressed in life. Meditate for a moment upon your place in the series of events that we call life and you will find that every impulse that comes from the outer world is dealt with by an inner man who feels and thinks (however briefly) about it, and then forms a decision which passes into action; so that this inner man has exerted some directive influence upon the flow of events in the outer world. They are different because they have passed through him.

You may divide your life into two parts—an inner man who holds his own balance while he feels, thinks and acts; and an outer world, including the body with all its demands and needs. In the life of a stone the outer is all, so far as we are able to see. Many plants show a little character, animals more, and primitive men more still. Civilised man shows character now and then, but it is the enlightened man, in whom the inner life is ruler of his body and environment, adapting all circumstances to his own purpose, whom we may rightly call a man of character—one who is great inside, in whom soul force is greater than the force of bodily habit and environment. Such character will make itself apparent in all the little incidents of life whether the man is living from day to day without a plan but according to set principles, as many people of character do, or is working for a definite goal of achievement. To sum up—a man of character *lives from within* and makes his mark upon

his little world, and he is therefore both great and good.

Examples of men of character can be found in every walk of life. Thousands of historical and contemporary names could be cited, but for every one whose name has become popularly known there are hundreds of others, equally great or almost as great, who have fought their battles of love and thought and action away from the public gaze, often with nothing to show outside. Such are many of those who have sacrificed the ease and comfort of life to pursue their ideals—the young writer who feels within him the beauty of literature and poetry, and would rather starve in a garret with his muse than live in comfort without it; the merchant honest under difficulties; the lawyer truthful in the face of temptation; the inventor who gives time and purse, and often limb and life, in devotion to his idea. Each one of these has had a glimpse within his own soul of some great possibility, and has become a devotee to that.

Think, for example, of the men who have devoted themselves during the last thirty years to the achievement of human flight. All the earlier ones sacrificed the comfort and safety of a home life, and one after another met with serious injury or cruel death in the course of his experiments. Worse than this, they had to face the ridicule of their fellow men—learned and ignorant alike. But they held to their ideal and kept their balance through all these trials, and at last succeeded in giving to mankind the aeroplane, which is already playing a great part for good and ill in the history of mankind.

Or think of the life story of Prince Gautama, who became the Buddha, "who made our Asia mild". As a young man he was surrounded with everything that men desire. He had a loving and beautiful wife, splendid palaces and gardens, good health and intelligence, prospects of lordship over a prosperous and contented kingdom to be derived from a devoted

father. But on several occasions he happened to witness scenes of suffering, disease, and death; and this sorrow of others sank deep into his soul, and sent him forth to seek its cause and the means by which it might cease. Such was his spiritual insight that he *knew* by unquestionable and unsilenceable intuition that there must be a solution to the problem of human misery, and this would not let him, like an ordinary man, sink down before the difficulty and accept the apparently inevitable with a shrug of regret and helplessness, determined only to shield from sorrow those near and dear to him as far as might be. It was the spiritual vision of the sure triumph of right over all wrong and of man over all sorrow that led him to renounce all comforts, pleasures, and material security which stood in the way of his search for enlightenment, in the outer field of nature by his wanderings, and in the depth of his own soul by unyielding meditation. The result was the Buddhist religion, which even to-day comforts and guides five hundred millions of humanity, one-third of the human race.

Such is the loyalty that you must render to the soul within, dimly as you may perceive its longings in these early days of its ascendancy.

What comes out of the soul must be good as well as great, for inside that sanctuary understanding, will, and love, all work together for a common end. All truly human life is great and good. It is when we forget ourselves and become predatory animals with human knowledge, that greatness and goodness leave us, whatever noise we may make in the world. Napoleon was a man of character—not always, but in spasms, and, on account of his frequent forgetfulness, his greatness and goodness deserted him and ruined his career. If he had not forgotten himself, his genius would have brought him to the front in another way and made him one of the greatest benefactors of the human race.

Nothing can be more important at the beginning of a practical course in the building of character than a

firm resolution to look for the light within and try to obey it when it is recognised, even in the face of grave difficulty.

A good story has been told about a negro slave in one of the Southern States of America, who was the proud possessor of a new hat. One rainy day a friend met him carrying this precious article under his coat, and, on asking him why he did this curious thing, received the reply that the hat would get wet if he put it on his head. "But is not your head getting wet?" queried the friend. "Truly," replied Sambo, "but the head belongs to master, while the hat belongs to *me*." This is the unconscious philosophy of a great number of the human race who are desperately anxious about comparatively unimportant things, but care little for the welfare of the eternal man. Because of this habit their lives are full of anxiety, and they have lost faith in the truth that if they sought first the will of the self within, the less important outer things would come within their reach when necessary for its purpose and the fulfilment of their duty in the world.

Exercise 1. First week. Sit down for contemplation of the self as described in detail in Chapter xi of *Concentration: A Practical Course*, and try especially to realise the distinction between the self within, the world without, and the instrument or body that connects the two. Resolve that at some future time you will give yourself in complete devotion to the inner man, and that during the coming day you will at least try to deal with events in full loyalty to it.

Exercise 2. Second week. Each morning think over the things which may probably occur during the day to throw you off your balance of serene judgment, unflinching kindness, and calm decision. Picture their concrete occurrence in vivid imagination and see yourself as passing through them without disturbance, but as the self within would wish. Then, during the day occasionally recall this meditation and try to act according to it.

The exercises that are given in this course are not intended to be practised for a long time so that they become monotonous, but for the week or two in which they are taken up they should be done with really earnest concentration. They will then permanently affect the character to a marked degree, and as a result of that will bring the student to a new platform, or to a higher rung of the ladder of progress, from which he will be well able to see what to do next.

CHAPTER III

PREPARING THE GROUND

YOU have now to prepare the ground on which your building of character is to be raised, and in this our previous analysis of man into two parts will be particularly helpful. First, consider the personal man, made up of the body with its characteristics, and a collection of habitual desires and thoughts developed mainly for its satisfaction throughout life. What is this personal self to you but an opinion of yourself that you have formed by contact with the world, looking, as it were, in the mirror of life, listening to the opinions of others about you, noticing their treatment of you, finding out your own abilities and disabilities, considering your appearance as compared with that of other people?

Behind that personality is the real man, capable of thinking, loving, willing, and expanding his consciousness to illimitable perfection. When the real man begins to show himself in the life of the personal man, character appears; as he increases in power, character develops more and more; but you have to consider at the beginning the condition of the personal man, for he forms the ground on which your building is to be raised.

There are three characteristics of all forms in the material world: they are composed of matter, and have thus the quality of stability; they contain force in latent or active form, and have thus the quality of energy; they are subject to some law which limits their mass and motion and gives them shape and size and other qualities of form. These three qualities—

stability, energy, and lawfulness—are to be found in the atom itself, and in the most perfectly organised form on earth, to wit, the human body, of which you possess one specimen, as well as in all things between the two.

You have now to see that your personal self has attained all three of the qualities in abundant measure ; if it has not, you are little likely to take active interest in the subject matter of this little book. Stability you should have developed thousands of years ago in earlier bodies that loved to lie idly in the shade of palm or banyan when the day's work was done, when you learned to love the things that are, and deeply disliked all changes and the inconvenience of the effort of adaptation that they brought. Later on, energy began to increase until excitement and adventure became the very spice of life ; and, later still, you realised that you were part of a world of law and order, and did not live simply for your own enjoyment of ease and excitement, but that there were rules for eating and drinking, sleeping and waking, activity and rest, intercourse and solitude—in fact, that life was subject to laws, and in obedience to the natural laws of life the greatest pleasure was to be found. Then you became a virtuous member of civilised society, harmonising your life with that of the cosmos about you.

Here is the danger now. If you have so purified the personality that it is able to yield obedience to the inner man because it has become subject to law, make sure before you begin the work of building character that you have not lost the virtues that formed the backbone of the vices of laziness and excitability, which are stability and energy. There is little use in being what is commonly called a good man, one obedient to the laws of health and social and individual morality, unless you have preserved the stability and energy of the earlier stages of growth. Feeble goodness is a poor thing at best, and goodness purchased at the cost of strength and energy is a delusion and a snare. There is much truth in the old proverb,

"the greater the sinner, the greater the saint," for the sinner has often stability and energy that in the days of repentance will be used to great purpose in obedience to the laws of life. Purification of the personal man is not to be done by suppression of positive powers, but by their development to greater heights in obedience to the healthy laws of individual and social life.

Consider now the inner man working in the purified and obedient personality. There are some things in man that can be but dimly seen because of the glare of daily life. Just as the sky is studded with stars by day as well as by night, but their points of light cannot be seen in the glare of day light unless one looks up at them from the depths of a deep well or mine which excludes a great quantity of light; so, in the human soul there is a spiritual light unknown amid the glare of daily life, but visible to the mind's eye in the depths of meditation, when the activities of daily life and the emotions and thoughts connected with them are for the moment still.

No man acts from his judgment ultimately—all act from impulse or emotion or intuition—from the impulse of the body and mind, the emotions awakened by desire, or those fine intuitions giving both information and command that can make themselves heard only when the personality is silent, except, as the character develops, that they now and then speak in the mind with a clear, bodiless voice to their obedient and grateful servant struggling in the outer world.

This that we call intuition is a faculty in the spiritual depths of the soul, whereby information comes without sensation or judgment, and direction is given to life—but it is only valuable to him who has predetermined nothing and will accept with joy and perfect willingness any message or command from that inner source. It is small and quiet now because man is not far evolved. In time it will grow and flood the whole nature so that the thinking mind will fall into the second place as its humble servant in the human economy; just as the

little seed of judgment in the animal souls hidden amidst a mass of natural impulses and desires, develops into the ruler in the human mind, co-ordinating and controlling impulse and desire. This intuition will come in different forms to all types of men of character by their sinking occasionally into the well of meditation until they see above them the star-studded vault.

Exercise 3. Third week. Taking care that there is no strain in the body which would produce a frown, a stiffness of the neck or anything of the kind; sit with the eyes closed and make a mental picture of your body. Then think of your feelings and thoughts about the things of your world, so as to form a more complete mental image of your own personality. Gradually drop the physical body out of your thought and keep your attention upon the emotional and mental part of your personality. Then drop the emotions and simply look at your thoughts. Finally calm down those thoughts and quietly look as it were into the vacant place with hopeful expectancy of some glimmering of what is within. When it comes it will bring you joy and irradiation of the mind. Do not try to grasp it—that cannot be done—but keep the mind open and turned to it until it falls away, which it will do very soon. In order to receive intuitions the mind must be free from desire for a particular result—or indeed for any result at all—and from prejudice. It must be willing to receive anything that comes, and to obey it willingly and happily.

Equally important is the development of a permanent mood during the day. The flow of your thought with reference to every object that you meet in the course of daily life depends upon your mood. This has been carefully explained in the second chapter of *Concentration*. Examine the thoughts and feelings that pass through your mind in a single day, or even in a single hour, and you will probably find that your personality is extremely discrete and incoherent. The mind is like a river carrying on its surface innumerable bits of wreckage of your many past plans and

schemes and experiences—odds and ends picked up from the banks, floating for a while and then sinking to the bottom or being drifted out of the stream on to the banks again. All these odds and ends must be gathered together into the net of a permanent mood. Put in another way, the mind is like a pot of boiling water, bubbling and breaking into a thousand trifling emotions and thoughts in the course of an hour. But for the development of character you require a mind steadily controlled by a permanent mood, so that every incoming and uprising thought and emotion may be polarised to that. Just as an architect interested in his profession, passing through the streets of a city, notices the detail of every structure that he sees, because of his prevailing habit of thought about such things; just as a young mother notices babies wherever she goes; just as one who has just become a motor-cyclist sees the make and condition of every other machine that passes him, so must you see, during the practice of this course, the significance of every thing and event that occurs to you in the light of its effect on the building of the character, because of the prevailing mood which you will set up at this stage of the work.

Exercise 4. Fourth week. Consider the probable events of the coming day and, as you look at each thing in turn, think what its effect will be upon your character—how it will affect your quality of courage, of truth, and of love. Resolve that it shall be used for the building of your character, that is, for the development of these three qualities.

CHAPTER IV

THE FOUNDATIONS

IF you have decided to take a distinct step in the development of your own character, so as to raise it from its present platform to another distinctly higher, you must first realise that the work that you have set yourself is one of definite building, as precise and orderly as that of building a house. If you had that work in hand you would have to proceed deliberately, collecting and shaping your various materials, and building them carefully and systematically into a definite plan. At the outset you would have to consider three main portions of the building, which are the essential parts of almost every building in the world: the foundations, the walls, and the roof.

There is one quality which lies at the root of all successful and permanent development of character, and that is courage, and this should form the foundation of your building of character. You must realise what courage is, not so much in the abstract, or in the deeds of distant heroes, as in your own life, whatever it may be. There is scarcely one other quality among all those that make up human character which does not take its security from this quality of courage. A little child tells its first lie when it is cornered by parents or teachers, under the influence of fear. The young lawyer admits his first doubtful evidence under the fear of loss of reputation or success and, behind that, poverty and insecurity of life for himself and family. The merchant first falls from honesty from the same cause. In schools almost all over

the world, for a long time past, children have been driven to study under the rule of fear, whether of the rod, harsh words, ridicule, or failure to pass the barriers of examinations and consequent obstruction for life, and the result has been such an undermining of character that the average citizen can be relied upon not to support his convictions with courage, but to barter them for comfort and security on the one hand or fame and glory on the other. In popular electioneering how common is the appeal to personal and class advantage; how seldom is there an exhortation to hold fast to those things which are best, no matter what the personal sacrifice may be.

Fear is a retrograde emotion, which not only undermines character, as has been said above, but stops probably more than ninety per cent of the original and progressive work which men are capable of doing, and throws them back constantly upon old methods of work, old social customs and old religious bondages. You have only to examine your own life to find to what a large extent you are leaning upon others—a practice which is fatal to the development of great strength of character. You may have beauty of character if your emotions are kind and good, but that is not sufficient for the making of a man or woman, and it is extremely doubtful how it would stand the pressure of really trying circumstances. Tolstoy has pointed out in his book *My Religion* how grateful people are, in their weakness, to others upon whom they are permitted to lean, especially in matters of religion, which deals with the deeper problems and ultimate ends of life. Because of this weakness people will cling desperately to illogical beliefs which are shared by many others, and if these are assailed, will fight with the fury of an animal for the props which are sustaining their miserable life.

All that sort of thing must go once and for all, if you have determined to build your own character. While you are laying your foundation of courage you will probably have to strike away a great many props and

work hard to replace them by conscientious principles of your own. It is not for yourself alone that this work is necessary. Every step forward in the progress of society has been begun by a man of character who has had the courage to face social and religious tyranny, and we have already seen what part courage has played in the discovery of inventions and the development of science and philosophy. Indeed, if we enjoy to-day any of the blessings of liberty, it is because there have been brave and wise men who have fought with tongue, pen, and sword against selfishness and greed, in order that men might be free from slavery, and be permitted to live on land and cultivate it, to carry on manufactures and trades, to travel about, to follow their chosen religion, and to enjoy the fruits of their labour without molestation and deprivation. In public and in private life, in large affairs and in small, courage is the foundation of success. It may be for this reason that Sri Krishna, in giving to Arjuna a list of the divine qualities, that is to say the qualities which make for human progress towards divinity, places courage first of all.

There are, then, several practical things that you must do. First of all, you must work under difficulties, for they are the one thing which can aid you. It is not necessary to make difficulties, for life has been so arranged that every one meets with a reasonable number of them without that. It would be unwise to rush into great difficulties, just as it would be foolish to start physical exercises with dumb-bells weighing ten pounds each. There is a certain moderation in which growth can be best obtained. Next, try to realise that the things that are considered pleasant are as much trials for the character as those from which we shrink. Riches are as dangerous as poverty, and health is even more of a test than disease. As the world is a school for the development of character, each of these things must be valued for that purpose, without undue regard to what is pleasant and disagreeable. Then, you must have faith in life. There are no barriers to success but those which exist within yourself.

Exercise 5. Fifth and sixth weeks. Sit down quietly each morning and dwell upon the quality of courage. Think of anything that may probably occur during the coming day which would be disagreeable to you, which you would shrink from on account of shyness, fear of ridicule, laziness, or mistrust of your own powers. Picture the incident very clearly. Then decide calmly what you really ought to do in the matter, putting aside all question of fear. Complete the picture by imagining yourself in it as actually doing the thing upon which you have now decided. When the incident does crop up, try to act as you have decided, but do not waste your energy in vain regrets if you happen to fail. Just begin again.

Exercise 6. Fifth and sixth weeks. Whenever you have commanded your body to do anything, see that it does it, unless you have a good reason to change your purpose. If, for example, you have fixed a time for rising on any day, see that no laziness or sluggishness is permitted to delay it, and allow no breach of rule for a reason less deliberate than that which made it. If you have decided to purchase some trifling thing while in town, and on your return you find that you have carelessly overlooked the matter, make your body go back and get the thing, brooking no excuse or rebellion.

Exercise 7. Sixth and seventh weeks. Every day do something, however trifling, that is contrary to your regular habits, preferably something useful, of course. If you are addicted to novels, do some hard study; if you are very fond of your food, leave out a meal, or try dry bread and water; if you are a feverish worker, put in a lazy time.

The whole purpose of these exercises is to develop courage and self-control and bring your will into activity. Good habits are very valuable because they leave energy for higher things, but to allow them entire control of life is to weaken the foundation of your building.

CHAPTER V

THE WALLS

WE come now to the second essential part of your building—the walls which stand upon the foundations and support the roof. There are two very important features of the walls of a building: to be both lofty and safe, they must be absolutely straight and true, and their material must be of good quality without serious flaws. Some of the new buildings in The United States rise to a height of about nine hundred feet, and it is a matter of the greatest interest to know that the walls are, in many places, but a few inches in thickness. Thick walls of brick of such a height would be destroyed by their own weight, for the upper part of the wall pressing upon the bricks below would crumble them to powder. But the fine steel ribs of those great buildings, erected with perfect accuracy in the perpendicular, are safe for far more than the load that is put upon them. In all such building it is quality that is important, not quantity.

What is it in character that corresponds to these walls? It is the virtue of truth. If your building of character is to rise high and strong, its walls must be upright and steady with perfect truth. A great quantity of knowledge within the mind is not necessary, but what there is should be accurate. You must make your ideas clear-cut and decided and see that they are not vitiated by personal desires.

For success in this work you must desire truth above everything else, with the desire that is first of all a willingness to know things exactly as they are, not

coloured by your desire that they should be something different. Here, wishing, as is explained in *Concentration*, is a cause of great weakness. You must try to find out exactly where you stand with respect to different qualities as compared with other people, decide what you want next, and then use your will to put that decision into effect. In this examination you may find that your walls are not true, that you have in this or that small matter distorted or weakened them by dishonesty or hypocrisy or some other such thing, or that you have built into them some rotten material, on account of self-deception, which has raised them too high.

It is for you now, with perfect indifference to pleasure or pain, to pull down that rotten and bad work and begin again on a good foundation of courage. You must not wish that anything should be in the least different from what it is, but be anxious to know things exactly as they are, without the least regard for your own comfort or self-satisfaction in any way whatever. If you build without this fundamental honesty, your walls can never be high and strong. Every faulty brick that you put in, every piece of careless workmanship, will endanger the entire structure and surely bring you much trial and struggle at some future time. Put in familiar language, every piece of deception, whether self-deception or deception of others, will lead to lie after lie in thought, word, and action, until the whole structure comes crashing to the ground. Do not be eager for a great quantity of knowledge or achievement. Be anxious about the quality, and thus build your character according to the gravity of the spiritual law of truth.

The work of self-examination is extremely difficult, for it is quite possible that you may belong to one of those two unfortunate classes of people—those who habitually over-rate their own powers, and those who habitually under-rate them. If you belong to the former class you will put the best construction upon your thoughts and acts, and, if to the latter, you will put the

worst. There is only one way out of this difficulty: you must get yourself, during the time of judgment, into a condition of what is called *vairagya* among the Hindu yogis. The word means detachment, that the mind in its judgment shall not be discoloured or agitated by personal desires arising from its attachment to pleasures or fear of pains. During self-examination you must put all wishes aside, and form your calm judgment as upon a person in whom you take no interest whatever.

After this a general habit of honesty towards yourself may be set up. Many people have a tendency to overvalue their own possessions or undervalue those of others, for their own self-satisfaction. Thus the average man thinks his own religion is better than that of other peoples, with no shadow of reason for his opinion. The book-worm despises the athlete, and the athlete despises the book-worm. The young lover thinks his sweetheart the most delightful being on earth, and the young mother feels that her baby is the most wonderful, unless its defects are most uncommonly obvious. "It would not do," said Mr. A., "for every one to think alike, for if they did, they would all have wanted to marry my wife." "Quite so," returned Mr. B., "and if they had thought as I do, no one would have married her." Some people pride themselves on being professional, others on being business men. Some ladies like to be Victorian and others modern, while many who have thick ankles are quite sure in their own minds that the modern short skirt is extremely immodest. But lying to oneself does not increase happiness in the long run.

There is another form of allegiance to truth in the mode of doing work. There is only one kind of work that will serve, and that is what is called honest work, which is work with an eye to quality rather than quantity. Every time that you do a piece of work better than you have done it before, as for example a piece of writing, you have trained hand, nerve, eye, and brain, and developed some additional power of

self-control and will. But if you did the work a thousand times in the same old style with no effort at improvement, you would have gained nothing but a facility produced by habit. Facility is not a thing of great value to the soul, though it has its convenience in the world, and it may even lead one astray, as in the case where facility of words tempts one to speak too much without sufficient thought.

Criticism by others can also be used as a great help to self-training. Instead of receiving it with annoyance and irritability because perhaps it obstructs your work in the outer world, it is worth while to examine it for the germ of truth that it nearly always contains.

Then comes the question of truth in relation to others. Deception not only corrupts one's own character, but also undermines society. If a person is once deceived, he tends to look for deception elsewhere. Mistrust and suspicion arise, and social progress is shattered. Railways for the use of everybody are only possible because people can be trusted not to cut and damage the carriage furnishings, and, if only society had reached a sufficient stage of advancement, the State could provide thousands of motor cars for the convenience of the public and leave them standing at corners for anybody to use, quite sure that nobody would do so unless he had serious business and would and could take the utmost care of the machines. All social progress depends upon the development of the social consciousness and its attendant conscience, and this in turn upon mutual trust, and he who proceeds to corrupt society by untruth is sure to receive his reward of being distrusted and deceived. There are few or no cases in which deception is *permissible*. I know the case of a hospital patient to whom the nurses lied in order to assuage his delirium. After a little time he found out that their words were not true and began to regard them as sinister, with the result that there was great struggle and difficulty and a serious relapse; and it cannot but be that patients generally misunderstand their doctors to a large extent, because they very often believe that

the latter are in the habit of concealing the truth. There are many kind people who would sacrifice truth to kindness, but undoubtedly that policy leads to greater sorrow on the whole and in the long run.

In relation to the world around us, another form of allegiance to truth is an open mind and a willingness to see greatness anywhere, not only in those things and persons that have been labelled by society and religious bodies. We never know where the next thing will rise that is going to revolutionise the world for good. No one could have foreseen in the humble pit-head mechanic, George Stephenson, such a channel for great ideas with the will and character to carry them out against the most appalling difficulties of poverty and organised opposition—ideas which have absolutely revolutionised the whole world, economically and politically. No one would have thought, looking at the small band of twenty-eight Rochdale Pioneers in the beginning of their little economic movement, that *there* was the seed of a movement which would later have millions of adherents and would lead on perhaps to a fundamental readjustment of society on a co-operative basis before many more decades should pass away. It is always the same story, that great things rise in the world from the most obscure and unexpected places, but invariably through people of sterling character, of strong will, and insight, and love for their fellows in the little world that happens to be theirs.

Exercise 8. Eighth week. Set aside fifteen minutes each evening to examine selected portions of the day's actions and conversations. Go over them again in thought, and calmly judge the extent to which they were intended to deceive yourself or others. Resolve that such injurious untruth shall cease, and observe that silence is better than untruthful or injurious speech.

Exercise 9. Eighth and ninth weeks. Take up some small piece of artistic work, such as a few bars of music or a small sketch, or write a few lines—*better* than you have ever done it before. Do this each day.

CHAPTER VI

THE ROOF

THE chief purpose of the roof of a building is to protect those who are within from rain and dew and from the too great heat of the sun. It is therefore but natural that we should take it as the symbol of the quality of love which, understood in a general way and apart from all sentimentality, means unselfish motive. It is constantly becoming more widely realised that humanity is one, indeed that those qualities that we regard as the distinctively human ones are those which are opposed to struggle and competition. It is realised now that co-operation is the law of human progress, and that a benefit to any man reacts upon the whole of humanity, so that what has been called the solidarity of man is an established fact in social science; and we know that it is only selfishness, based upon ignorance, or the law of the animal still lingering in human affairs, which prevents mankind from reaching immediately a social and economic millennium.

When you begin the work of roofing in your building, you have first of all to see that your motives are not selfish, that is to say that they do not direct you to purposes which are definitely injurious to others or tending towards their degradation. If you aim, for example, at increase of what is commonly called wealth, money, and property, which resolve themselves into power over the lives and fortunes of others less successful or more unfortunate than yourself, it can only be on the ground that it is done for

the purpose of general benefit. It must also be remembered that every one requires liberty for the development of his powers, so that in no case is the pursuit of power permissible to any great extent. It is not by exerting power over others that we can help them most, but by causing them to awaken their own powers.

All desire to see other people happy and well provided with the things that they need leads to emotions of love, which vary to an enormous extent, from the great compassion of a mother for her helpless little child, through the friendship of comrades, to the reverence and devotion that people pay to God. In all these cases there is a unity of interest so strong that the material barriers of self seem to be transcended and the hidden unity which is perceived by spiritual intuition impresses itself (generally quite unconsciously) upon the emotional nature. I have known of a case of this sense of unity becoming for a moment so strong that one person observing a fly settle on the nose of another tried to knock it off his own. Those who have had first glimpses of their existence on earth in previous lives also often have a curious realisation of the self as independent of a particular form. I know one case of a man who suddenly saw a vision of himself in the form of an Indian woman who lived long ago. The sensation was describable as that of one recognising oneself in a mirror. This man realised that that woman was himself, just as he knew himself when he looked into a mirror and saw the reflection of his present body.

Unselfish emotion, therefore, does not mean martyrdom for the self. It means that the personal consciousness is becoming more exalted so that it can expand itself in the life of others instead of in the multiplicity of material things to be used for the very temporary enjoyment of its own body. This means an accession of life and happiness, for while material pleasures quickly die away, there is no limit to the

spiritual happiness that comes from love, from progressive realisation of truth and from creative work.

Every religious teacher, coming among a people torn by ignorance and strife, has affirmed this law, that the life of kindness and helpfulness is the only one that can lead to lasting happiness. They have all worked to spread peace among men so as to bring about the unity of the people. The lives of Christ and Muhammad are full of this effort and teaching. The Lord Buddha taught that: "Hatred ceaseth not by hatred at any time: hatred ceaseth by love", and Sri Krishna, speaking in the *Bhagavad-Gita* as the Divine Lord, explains that there was no reason why He should descend into the world and work unceasingly, for there was no duty that He was bound to do and nothing that He desired, but if He did not perform action, others following Him would cease from action, others in ever descending series would follow their example and the social order would fall into ruin. Immediately upon that explanation He exhorts Arjuna to work without personal desire, as other great men had worked before him, desiring only the unity of the people (*loka sangraha*). Here is the implication that the Divine Lord loved the human race and therefore moved to preserve it from ruin.

The work of building character at this stage consists first of all in examining one's motives and putting them under the law of love. Secondly, the emotions have to be trained, and any one which is akin to anger or hatred or cruel pride or selfish fear must be converted into one of friendliness or benevolence or reverence, so that it may work no injury in the outer world to the other person, or, in the mind, to yourself. How this may be done in detail will be seen in the chapter on the science of the emotions. Here only one thing needs to be said. There is a little key by one turn of which any unkind or unloving emotion may be converted into one of kindness, for the strengthening of yourself and the improvement of outward relationships. The turning of that key requires

a simple act of will in the controlling of your thought. You must stop thinking of your own consciousness and think instead of that of the person who has awakened the undesirable emotion in you.

If, for example, you have suddenly a feeling of proud contempt for another who may be more degraded than yourself, you may, by ceasing to contemplate your own superiority with self-satisfaction, transfer your centre of consciousness to the other's mind so as to realise, in some measure, what he is thinking and feeling, and your contempt will turn to compassion and a desire to lift him up. If your friend has, in a moment of anger, said something wounding to your feelings, you will turn that little key and see how for the moment the world appears to him; so you will sympathise with some trouble that has disturbed his mind, and respond with perfect friendliness instead of anger. If your chief is particularly short with you one morning, instead of going away in fear and self-pity you will realise that he has been much annoyed by some incident that perhaps had nothing at all to do with you. You will perhaps realise the difficulty of his position of greater responsibility, and your own unworthy emotion will be converted into admiration for one who bears great responsibilities with comparatively little loss of balance.

Exercise 10. Tenth week. Be on the look out for occasions on which you feel any form or degree of (a) unkind pride, (b) hatred, or (c) fear. Deliberately pause when the occasion comes, stop thinking of your own feelings, and think of the feelings and thought of the person who has offended you. Observe the sudden change in yourself.

Exercise 11. Eleventh week. Give some time to the study of your motives for various actions.

CHAPTER VII

THE VERANDAH

LIVING alone within the building that you have erected, you may have developed great qualities of courage, truth, and affection, yet your house may appear to the visitor somewhat stern and forbidding in aspect. You know that it is fair within, but if the exterior is left plain and square, without any ornaments or graduation into its surroundings, it is only to be expected that others will not recognise that fairness within, and you will be to some extent shut out from that intercourse with them which ought to be pleasant and profitable to you and them alike.

We have therefore to consider at this point the verandahs and pleasant entrances to your house by means of which it may be tempered to the climate and rendered agreeable to all who pass by. Your verandah must be an Indian one, where every passing traveller can tether his horse, find sweet water for his use, and lay himself down for refreshment in the heat of the day or for restful sleep at night.

The exterior of your life, that is to say, must be rendered pleasant and inviting with whatever beauty of form, grace, manners, and bearing you may find to be appropriate in your place and time. However retiring you may be by disposition, you will in this way do much good to others and gain still more for yourself. Most people, indeed, will never know you, but will only enter upon the verandah of your life

and character, where that which is within may overflow in constant cheerfulness and good humour and thus present those prepossessing qualities which facilitate success and progress in friendship, and indeed in all the outward affairs of life.

Without this you may have great qualities and still be an ungainly member of society, and this will react in two ways, as much living alone nearly always does. It will develop great strength in particular directions, but leave great weaknesses in the character as companions to the great virtues, and it will leave you eccentric, awkward, and disagreeable in social relationship. On the other hand, one who spends his time in the midst of the society of his fellows, thinking but little about self-preparation for the future but always trying to make himself agreeable, becomes an all-round character, very pleasant as a social companion, though possessed of no great strength and showing no great defects.

These two types of people consciously or unconsciously obey the two paradoxical behests of religion everywhere—that a man should make great efforts to improve himself, and that he should grow as the flower grows—"Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." There will always be some people who are lilies of the field, fitting perfectly into their social environment, gifted with ease of manner and expression, and feeling no strain upon life because there is no great difference between the inner and the outer man, between ideals and conduct. These people are bright, dependable, likeable, useful in an established order, but they have generally no great originality and feel no call to dispute established customs or to decide anything anew. They live mainly on the verandah, and it is well for them if they have the company of the great and good, if they work with

them, live with them, play with them, and "grow as the flower grows, opening its heart to the sun".

Only one warning is necessary at the close of this subject—to avoid the methods of a certain class of people who have hidden purposes of self-satisfaction and pride within, but cultivate society and friends for their own fame or selfish gain. These are not lilies of the field but dangerous weeds, and for the time being they are off the track, for true human progress requires that when we associate with others we shall do so primarily for their benefit and with a view to the fulfilment of their needs, not for the advancement of our own. Even if you help another, it is not important that you are the helper, but that he is being helped.

CHAPTER VIII

THE GARDENS

IN the midst of this strenuous work there is need of outward health and what follows upon a well balanced life : suppleness and beauty of character and form. In this physical world your work cannot be highly successful, except in a narrow way, unless time is reserved for play, which is called recreation by many elders who do not realise that the whole of life is but the play of God. Hence the need of a garden round your house, where you can at odd times lie about and dream, or run about and play.

The characteristics of play are two. It gives us the pleasure of using our powers and enjoying healthy sensations, and it stops short at the point when fatigue becomes uncomfortable. The delight of riding a good bicycle, for example, gives us a feeling of added power, which comes from the smooth and swift gliding motion, the exhilarating sensation of air rushing past and objects flitting by, and the enhanced glow of life in the body on account of the healthy, vigorous exercise. If we are tempted to go a long distance we may become very tired on the return journey; then all pleasure disappears and we only wish that we were back at home. It is no longer play; it is drudgery, because we have to continue making efforts beyond the point of healthy tiredness. Walking, running, jumping, skipping, swimming, singing, and various kinds of ball games such as cricket, football, tennis, and golf, and the Indian games of dodging and catching are all favourite forms of play. They give

us the pleasure of using physical power and skill, and create a healthy physical glow, unless they are overdone.

It is a good rule in play as in eating, to stop before you are fully satisfied. All creatures that are not by nature sluggish, and are not overworked or underfed, share with mankind this delight in play, which is so necessary for the health of the body that two or three hours may well be given to it each day. We see young lambs and calves frisking about in the fields and hear the birds enjoying themselves with song, and those who are familiar with wild monkeys will have noticed what delight they take in chasing one another among the trees and gambolling together on the ground, pulling one another's tails and jumping and leaping over one another's heads. The life of animals is generally so well arranged that work and recreation are one for them, and there is no hurry or strain, and each detail of both work and play is interesting because of its complete relation to life. But deliberate play is necessary especially for those who are engaged in sedentary work, which generally tires the eyes and nerves and leaves the muscles weak and flabby. Physical exercises that can be done in the home are necessary also for toning up the system of the sedentary worker. A selection of these, specially selected for constitutional improvement has been given in *Concentration*, Chapter IV.

The brain also requires recreation, especially when it is tired owing to ill-balanced living, and under these circumstances relief may be obtained by reading stories and good novels with light emotional interest of love, adventure, or mystery, and by playing indoor games such as chess. But games such as cards are to be rigidly avoided if we find that they tempt us beyond the limits of due recreation to waste time that ought to be spent in study, work, or healthy out-door recreation, or in other duties. This warning is necessary when many people are led to waste precious hours, because games of chance create unhealthy excitement

even when they do not lead to gambling, which is not usually the case with games of skill such as chess. Allied to these are the many hobbies which give light and healthy scope for the exercise of art and skill.

It is important that play should be play, and should not be spoiled by being taken too seriously or being tainted with ambition. An instance of this is the growing feeling that music in the home is generally so much inferior to the professional music of the public concert that it loses its attraction. But really the music and singing of those we love at home, though it may be very far from perfect, is far more restful and pleasant than that which our critical faculty so much approves in the concert hall. The game of cricket is another example. As long as boys play with a ball and bat on any bit of ground that is available there will be pleasure, but the joy often goes when they become ambitious and spend their energy in worrying for a perfect field (which few can have) of the dimensions and kind prescribed by the professionals who make a work of the game.

CHAPTER IX

THE ORCHARD

THERE is one thing more which is absolutely necessary before your house can be regarded as complete, and that is the orchard. It symbolises that part of your life which is productive to the outer world. Nothing lives by itself and you must give as well as take, producing fruit of hand or brain for yourself and others. The basis of your life in the outer world will therefore be a definite occupation, which must be beneficial, not useless nor in any degree harmful. It may be directly productive, or distributive, or protective. If it belongs to the first class it must be beneficial in the production of something useful, beautiful, amusing, instructive, or inspiring, and your occupation will then be that of farmer, manual labourer or supervisor, manufacturer, transport worker, artisan, domestic worker or manager, artist, humourist, actor, author, lecturer, or something of the kind. If it is in the second class, you will be a shop-keeper, commercial traveller, transport organiser, merchant or trader; or in the third, policeman, lawyer, magistrate, head-man or legislator.

Since civilisation is a state of human society organised for the humane production and just distribution of true wealth, including spiritual, moral, mental, emotional, and physical riches, benefit can only be secured by what subserves the progress of these things. Benefit is assured in the first place by the production of such articles as are likely to be of lasting value to the public, those that appeal to a good motive for

possession and cultivate a taste for high quality, so as to raise the standard of living for the people for whom they are intended. In the second case, the goods so produced are to be brought within the reach of those who need them, and distribution is to be for the benefit of the public. All such practices as that of cornering and profiteering are a crime against civilisation and a means of degradation of character for those who follow them.

We may take one or two examples. If you are a shop-keeper it is your business to see that your shop is a real convenience to the people in your neighbourhood, that you provide the kind of things that will be most serviceable to them, so that you can feel that whenever a customer leaves your shop he will not regret having bought the article that you sold him. You must therefore make yourself a judge of the honest merits of the things you sell, mark your prices with a fair proportion of profit, and avoid those goods which you know to be produced by sweated labour, that is, by workers who, in extreme necessity, are forced to work too hard, under bad conditions, and for less than a reasonable living wage. If you sell provisions or food, they must not be adulterated. In that way you will be doing good to your neighbourhood; you will get a reputation for honesty, and people will be glad to trade with you and thankful that you have helped them to understand that it is better and cheaper to buy, occasionally, good things that are handsome and durable than to buy, more frequently, cheap and showy rubbish. If you are a pleader, you will desire only that the judge before whom you present your case shall know to the full the facts of the case and the truth as you know it, and in this way you will get a reputation for honesty, as a man who never "cooks" a case for a client, so that only those who feel that they are thoroughly in the right will dare to come to you. In this way you will help the magistrate or judge, the honest litigant, and the sacred cause of justice. If you become a teacher or a scientist, you will be a devotee of the spotless truth,

for it is no business of yours to become an advocate for any particular policy, to suppress the facts that do not suit that policy and lay undue emphasis upon those that do, but only to discover and disseminate the truth.

Whenever you prepare for or practise your definite occupation, you must have in view a definite ideal to which you aspire and a definite virtue with which you work. These three, occupation, ideal, and virtue, must always be kept together. For example, as a magistrate or lawyer, your ideal may be justice and your virtue, truth; as a merchant your ideal may be prosperity and your virtue, honesty; as a producer your ideal may be perfect quality or perfect workmanship and your virtue, diligence or perseverance; as a domestic worker your ideal may be peace and your virtue, considerateness. In each case you must select the ideal and the virtue for yourself for a fixed period, a month or a year, and then change it if you so desire, and in this way you would be living the life of a spiritual man in the midst of the world's activity, which may be harder and more full of falls, but is far more profitable, than the spiritual life lived in seclusion away from the temptations of daily life.

Some people will meet you on the verandah, others in the gardens, others in the orchard, and your social relationships will differ in the three cases. It is well to realise that only people of similar social training can meet in the gardens and play together, just as those of similar business training can get on well together in the orchards. People who can work together harmoniously cannot always play together, and it is well not to be agitated by the troubles of social inequality, but to realise that in a perfect system each has his own orbit. Jupiter may be further than Venus from the Sun; but this detracts nothing from his size and power.

CHAPTER X

THE THREE FUNDAMENTAL VIRTUES

IF you have practised, to any extent, the course so far described, you will have discovered that the three qualities of courage, truth, and love have not been selected at random, but are fundamental in character, and that under those three every other quality that you can mention comes in as subordinate. A close inspection of the character will show that these are the three fundamental virtues, or means of progress towards human perfection, ending so far as we are able to see in three things, which are so much part of the soul itself that no human being is born without an instinctive desire for them, namely: freedom, realisation of the truth about things, a full sense of the unity of life.

Unity of life is the goal as it appears to those who are affectionate and devotional; realisation of the fullness of life, to those who are attached to knowledge and truth, and freedom, to those of courage and will. Yet when any one of these is considered in any degree of perfection, it will be seen that it includes the other two. Though in a given human character one of the three qualities may be stronger than the other two, none can ever be absent. They are a trinity in unity, inseparable.

It is inevitable, though not altogether desirable, that one of these should predominate in your character, and even that you should concentrate upon it more than upon the others. The undesirable element comes

in directly when you have to deal with other persons—on the verandah, in the garden, and the orchards. This can be thought out in detail. One or two hints will suffice here. Kindness and love that limit the freedom of the loved one do much to destroy gratitude, and even embitter the gift. On the other hand, rash plunges at freedom through acts of courage dictated by the will, lacking in judgment and affection, produce much trouble in the world. And, indirectly, all such forms of trouble arising from our unbalanced characters re-act upon the circumstances of our own life, as will be seen more clearly in a later chapter. Still, the lack of balance cannot be avoided, and need not be grieved over. No one can pay strong and clear attention to more than one thing at a time, though a clear vision of the fundamental relation between the three will produce the effect of bringing up the other two, at least in the penumbra of your vision, while your attention is focused on one.

It is interesting to find confirmation of this view in the *Bhagavad-Gita* where, when Sri Krishna had been telling Arjuna that the greatest gift that a man can make is the one that is accompanied by knowledge. He tells him that he can realise this truth not by study alone, but by three things—reverence, inquiry, and service. That is to say, nothing can be truly known merely by thinking about it. It can be truly known only by the soul that gives the best of thought, the best of emotion, and the best of action in the search. These three things taken together constitute human life, and in each person they exist in different degrees and proportions. Summing up the above facts, you will find that religious persons seek unity through love, realisation through truth, and freedom through courage; and these three perfections of the soul correspond with the Omnipresence, the Omniscience, and the Omnipotence of the Divine Being.

As the three ends of the virtues of courage, truth, and love are perfect qualities of the soul, in setting our faces towards them and walking with a will, we

are really striving to be our full and true selves. It is due to lack of self-realisation that we are caught in all the meshes of confusion in the outer world. We forget ourselves. No one is bad, no one lacks the three qualities, but people forget themselves and cease to be themselves ever and again. We live intermittently, instead of constantly, as will be more clearly shown in the chapter on the three fundamental vices.

Exercise 12. Twelfth week. Study the characteristic which moves your actions during the day. Observe the elements of courage, truth, and love; and try to discover how far you are moved by tenderness for creative work, eagerness for useful knowledge, and love for your fellow-beings.

CHAPTER XI

TESTING THE CHARACTER

AT this stage of inquiry and practice you need another piece of knowledge to guide your progress. Without it you may try to follow another man's path instead of your own—like a mango tree aspiring to be a coconut palm, or like a pine longing to be an oak. You must find out what kind of man you are, and what is the greatest power in you. Is it love or understanding or will, or does beauty or religious devotion or scientific knowledge inspire you? And whatever it is, you must use it first to stimulate and strengthen your weaker qualities, and then to lead them in full battle array into the field of life, with all its thought, feeling, and action.

Men differ in the construction of character, and will do so to the end. The consciousness of each one of us is a growing, unfolding thing. That of a Shakespeare, a Kalidasa, a Tagore, is a globe of glorious light compared with the feeble glow of the average man. It is brilliant and large and ever becoming more vivid and expansive. So grows the consciousness until the human brain can no more contain it than the brain of a cow can carry the consciousness of a man—then human experience will be at an end, and the divine (self-shining) life will begin. And up to that very point your leading quality and power will remain the guide and prompter of all the rest. That quality you must find, and you must use it. Never let it work alone—it needs the support of all the rest, though they take their very strength from its prompting. Through it, but with their aid, all your triumphs will

be achieved in the inner world of your own thoughts and feelings, and in the outer world of action and reaction. It is for you the magic wand with which you can and will, sooner or later, command your world.

How is it to be found ?

Test yourself and your life by careful introspection. You have done something—*why*? You have stood for Parliament, written a book, promoted a trading company, started a shop, painted a picture, taken to athletics, bought a motor-car—anything you like—*why*? No common answer will do: "Oh, I felt the need of change. I wanted something to do. I needed money for my family. I wanted to enlighten the public. I wanted health." But *why*? And again *why*, to your trivial and superficial answer. What *do* you want?

Perhaps your fundamental need is to do things. You seek knowledge not because you want knowledge, except as it helps you to do what you want. You make friends—ultimately for the same reason. It is not knowledge and love you want first of all; it is the use of your will in action, and you bring these to its aid like a general studying the country, not because he is interested in it, but for the purposes of battle.

Perhaps your fundamental power is love, and you are full of sympathy for your fellow men. You may seek knowledge and perform actions—these subserve your sense of unity with other people and your insatiable desire for their happiness.

Perhaps you desire above all to understand life and things, and to this end you have to live a life of activity and mingle closely with your fellow men. Sympathy and the will to act, you will surely develop through your fundamental hunger for knowledge of things as they really are.

Perhaps you are moved most of all by the reverence for law that we call science, by the reverence for love, that we call religious devotion, or by reverence for beauty in all things and their relationships.

Question yourself once, twice, a hundred times, day after day, until you find what it is that most prompts your actions, trivial as well as great, and then apply it to the development of your weaker qualities, so that the whole character may become well-balanced and free from the positive vice which always appears when one quality is strong and the others are weak.

For example, if you act from love, study wisdom and develop determination for the sake of love, that it may not be foolish, injurious, or ineffective; if from desire for understanding, mingle lovingly with men that your judgment may not be warped by lack of sympathy and close contact, or by a limited point of view. If it is for love of work, work for the development of understanding and love, so that your work may not be purposeless or harmful. And in outer effects seek to preserve reverence for law, love, and beauty.

With this idea in view, study carefully the next seven chapters, which are intended to help you to find out which is your leading power. Quite probably you will find that two out of the seven mentioned are strongly marked, and that sometimes one and sometimes the other takes command of the character.

One of the greatest benefits from the discovery of your own type will be that you can henceforth act with a direct motive, and drifting will be at an end. When the eye is single the mind will be full of light. If, for example, you want accurate knowledge, you will distinctly work with that desire, and cultivate your other faculties, (the will, devotion, sense of beauty, and the rest) so that they will do their best in their own way of helping (through energy, intimacy of contact, responsiveness and other powers) to carry out the main purpose for which you directly live. Indirect motives, producing action not true to your type, need to be constantly pumped up, but the direct motive provides a gushing well of soul energy.

Exercise 13. Thirteenth week. Question yourself as above indicated.

CHAPTER XII

THE MAN OF WILL

WE have now to consider more fully the leading qualities with which men are endowed. Each of these is related to an ideal or ultimate aim and has its own characteristic virtue.

We may take first the man of will, whose ideal is freedom. Justice is his virtue because he seeks to make others strong and free, and courage is his instrument of progress, because he is a man of decision, and must often act without waiting clearly to see the reason why.

There has been much discussion about the nature of the will, and many attempts have been made to define its characteristics. It is sufficient for us to know that it is present in our own consciousness and to feel its working. It is as impossible to define will as it is to define consciousness, or anything else subjective. Subjective states cannot be defined in terms of objective things or their qualities or relationships. If will could be so defined it would be objective. By experience we know that "we will", as we know that we think and feel. Nor need we raise the question "What makes you will?" It is sufficient to know that will is a power within us, and that we can learn to apply it self-consciously just as to think self-consciously—or, rather, we can become self-conscious in the will.

It would be a mistake to think that you only use the will on great occasions when you make a special decision. Its action is present in the slightest voluntary

movement of your little finger. It no more ceases than thought and feeling do, but is co-extensive with life and consciousness.

We have now to see how it appears in the life of one in whose character it is predominant. The training along this line is twofold—as applied in your relation to yourself and others. First, it means self-control in the three regions of your personal being—your physical body, your emotions, and your thoughts about things. Such self-control leads to a reflection of the ideal of freedom in the personality. As regards the physical body, it requires that you train it into a condition of perfect constitutional fitness (not necessarily of great muscular strength, because that is a matter rather of quantity than of quality) and strive to make its environment fit in with the same purpose. As regards the emotions, it means the control of all those that agitate you, such as fear and anger and the kind of pride that can be wounded. As regards the thinking mind, it means the abolition of prejudices which distort it and prevent its healthy action.

Without such self-control in all three parts of the personality, there can be no real personal freedom; for you will be constantly dragged this way and that by every trifling circumstance that has power to injure, agitate, and mislead you.

The second part of the training, which concerns your relation to others, requires that you win for them the same treasure of freedom that you seek for yourself, and help them, therefore, in their circumstances and in their self-control. This means that you do not seek to prop them up in matters in which they are capable of helping themselves and so of developing their own powers. You must be a reflection of the god who helps them that help themselves, for any help is injurious that is purely external and does not call out, in any degree, the soul powers of the one who is helped.

Further than that, you must help others by putting power and opportunity into their hands. To cling to

power and deprive others of it, under the guise of a desire to gain much power in order to help others, is one of the greatest dangers of this path. The pursuit of fame also makes for the bondage of others, for it is not desirable that one should fill other people's minds with oneself and thus reproduce that viciously selfish characteristic of the modern story-novel which causes us to feel the greatest sympathy for the hero in his misfortunes, but pass over carelessly the even greater misfortunes of subordinate characters.

The pursuit of freedom, for self and others, thus becomes very much a path of action, faith, and sacrifice. Because the intelligence is subordinate to the will, there will be many leaps in the dark, many efforts and actions of which the result cannot be seen; and these call for the greatest courage, and faith in principles whose working out cannot be clearly seen.

He who follows this course has not the satisfaction of seeing the way clearly before him that comes to the man who is first a thinker and secondly an actor; and he has not even those fitful flashes of satisfaction which come to the man of devotional feeling and alternately raise him to ecstasy and lower him to depths of gloom. But later, he has the satisfaction of feeling in himself that working of the will which brings its own ecstasy as much as deep philosophic thought or profound devotion can do. In each case the ecstasy is a conscious living in the soul.

The outward form of personal training is not unlike that described by the ancient Stoics, who put their happiness in the will, not in any outward thing. It was their first aim to decide which things were in their power and which were not and, when they had so decided, to concern themselves (in thought, emotion, and action) only with the former. Then the only thing the Stoic had to fear was himself, lest he fail to use his powers rightly upon those things which came within their scope. He thus argued that just as we take care of our houses, land, and other possessions and do

not leave them to the decay which awaits all things not constantly protected and renewed by careful thought, and just as we train our horses to keep them fit, so should we treat this personality, the physical body, the emotions, and thinking mind, and train all these as healthy, useful, and happy servants of the will. There is nothing more in our power than our own personality—it is the one region from which God has withdrawn Himself in order that we may be kings—and here indeed we should fear lest we do not exercise our power, and exercise it rightly. An illustration of this is the story of the Stoic thrown into prison who refused to be agitated, and said to his captor, "You have taken possession of this body. It is now in your power, and you are responsible for what happens to it. It is not in my power and is therefore no concern of mine."

It is sometimes thought that self-assertion, arrogance, and a bullying disposition indicate the possession of will-power. Nothing could be further from the truth. Power is ease, and the will is the quietest thing in the world. The scientific definition of power includes the conception of time. A man and a boy may both be able to lift a thousand bricks on to a wall, but if the man can do it in an hour and the boy requires two hours to complete the task, we say that the man has greater power, and the greater his power the greater will be the ease with which he does the work. So it is not the fussy, or noisy, or blustering person who is the man of will, but the one who calmly pursues his object without yielding even when the means to success are not clearly in view. This is pre-eminently self-determination—an innate predisposition not to be diverted by external things. The boaster on the other hand, seeking the good opinion of the world, is very much the servant of circumstances.

The special virtue of the man of will is Justice, which seeks to give to each the best opportunity for the development of his own powers and hence for progress towards the ideal of freedom.

There are two great dangers in this type and it is well to be on guard against them. They are selfishness and thoughtlessness, which lead to a numerous band of lesser evils, not the least of which are cruelty and a disposition to dominate others.

There is a tendency for men on this line to push their purposes to success, sometimes at the sacrifice of truth and kindness, when those qualities are weak and circumstances press for action. This defect has to be overcome by a deliberate use of action in the practice of acts of kindness, and the maintenance of truth under difficulties.

From this point onward the student will have to frame his own exercises, as they depend on the discoveries he will now make about his own character.

CHAPTER XIII

THE MAN OF LOVE—THE PHILANTHROPIST

IN the latest phases of modern life men are realising more and more the necessity for co-operation with one another and the benefits that arise therefrom, and it is seen more clearly than ever before that co-operation does not mean the working together of those who think and feel alike, but rather of those who differ in ideals and character and in talents and ability, so that a perfect cosmos may be built of various materials and forms. The whole work of what is called the Law of Evolution is really to convert chaos into cosmos by relating all things together more and more. Even defined as a progressive differentiation and integration, it is seen as the Law of Love bringing all things together into a close organic relationship. To see this law and instinctively obey it is characteristic of this second type of men, who are wise in seeing and feeling the unity of all.

The unity of mankind does not depend upon a similarity of instincts, which would produce the unity of action that is seen in a flock of sheep, but upon a deeply rooted spiritual instinct which will not allow the man who possesses it to ignore the conscious life of others, however different from his own their ideals and methods of progress may be. Behind all the diversity there is a unity of consciousness in the subjective world, just as behind all material objects there is a unity of fundamental substance. This unity appears in man as the spiritual instinct of sympathy, the power to feel with others, which is present wherever there is love of any degree or kind.

The second path of progress towards perfection and happiness is that which has unity as its ideal or end, sympathy with all living things as its virtue, and deep-seated love as its instrument of progress. If you belong to the type of person for whom this is the path, you will be a philanthropist of some kind, one of the followers of the religion of love, of which the Christ in the West and Sri Krishna in the East are the great leaders.

In dealing with others you will not be able to separate your happiness from theirs, and this will lead you to become a teacher of the ignorant, a helper of the weak, a producer of something that will make for the greater happiness of mankind. If you pursue knowledge it will be for the sake of love. If you work hard it will also be inspired by love. It will not be knowledge that leads you to love, but love that leads you to knowledge and activity. You can test your fundamental character by the question whether love leads to the other two, and if it does you will know that you belong predominantly to this line.

It is not necessary to say much about the virtue of love, for it has been preached with marvellous perfection in the *Bhagavad-Gita* of the Hindus and in the *New Testament* of the Christians, as well as in other places. We need but note that perfect love can never be wounded, because it forgets self utterly, in thinking of the outlook of others upon life.

It is, however, a path full of dangers, when love is not accompanied by strength of will and well-balanced understanding. In its rudimentary and very imperfect form it often leads to acts of kindness done simply to remove one's own distress, which is produced by sympathy caused by the sight of suffering in others, as for example in the case of a person who gives money to a professional beggar in order to remove his horrid presence. This appears also in many social defects which sensitive and refined people try to hide away and forget—for example, the

odious killing that precedes the eating of flesh and the dreadful poverty that accompanies our modern economic warfare. The strength of will and understanding of life required to deal with the root problems of anti-love in society are often lacking, even where love is strong. Love must come forward with all its body-guard of understanding and determined work before it can really fulfil its mission in the world.

It is characteristic of this type of man that in the conflict of duties he will often decide upon kindness in preference to truth, and will weakly refrain from responsibilities which involve decision and action where duty may lead to acts which may not seem or feel kind on the surface. He may save himself from this dangerous error by realising that love involves a mingling with all life, and that truth is a great power for human unity in the long run.

CHAPTER XIV

THE MAN OF UNDERSTANDING—THE PHILOSOPHER

THE man who is developing along the line of will finds, as he proceeds, that that quality brings him nearer to freedom, first of all, by controlling the thoughts, emotions, and actions of his personality. Similarly, on the line that we have now to consider, the same three parts of the personality are brought under the direction of knowledge that is so swift and sure that the only names which we can give to it are intuition and insight.

Eastern philosophy has always maintained that the thinking mind which is part of our personality is an exceedingly imperfect and undeveloped thing, and that its range is extremely limited. It is only an instrument usable for a particular purpose, just as one would take a boat to sail on the sea or a cart to travel over the land. And just as one would not try to travel over all seas in one's little boat or over all lands in one's cart, so one need not try to gain all knowledge by means of the physical senses and the ratiocinating mind. The actions that we can perform with our bodies are few, but the will can apply them in an infinite variety of ways. So also the knowledge that we can gain is relatively little, but intuition can make it infinitely significant. Pieces of knowledge are innumerable and you can go on adding one to another indefinitely; but when the intuition works, with its direct vision of the truth, it irradiates the mind and illuminates the whole field of knowledge. The yoga philosophy states that

there are three principal modes of gaining knowledge—by direct vision, by reasoning, and by the testimony of credible witnesses. It regards the last two of these as mere make-shifts. Mental life cannot for ever remain so imperfect and indirect, but, as the higher mind grows, a faculty of direct mental perception will replace the present clumsy and halting methods which are shaping what is almost a rudimentary organ. All this bears out the general principle that in the spiritual life it is quality not quantity that is important.

In writing on education I have pointed out that the mind should be sharpened as a tool, not filled as a museum, and this is a true method when we are dealing with the personal mind of a growing child; but when we are striving to realise that higher mind whose faculty is intuition, one would rather say that the mind should be treated as a lamp to be kept clean and bright so that light may be steady and pure within it and may shine outward upon all the things of life. As we go through all the dark places of life, they are lighted up from within ourselves, and it is infinitely more important that we should attend to the perfection of that light than that we should store huge quantities of memories of facts and experience, most of which we shall never need.

On this line the ideal is realisation, the virtue is truth, and the instrument of progress is understanding. It leads men to become philosophers and see the principles underlying all forms. It gives great power for abstract reasoning; and in the life of the world, joined with an active disposition, it gives great adaptability, for its owner can see the same essential in many forms, and will find a value in everything that has been evolved by the Divine Mind in Nature. The danger of this third line appears when the will-power and the love-nature are not strong enough to prompt to action, and the man tends to become a spectator of life, keenly interested in understanding it, but not eager to mingle with it. He must use his understanding to develop the qualities which he lacks.

The chief practice on this line will be that in which one learns to calm the lower mind while keeping up the activity of the intelligence, so as to receive intuitions in the perfectly controlled personality, and for this the later chapters of *Concentration*, particularly that on "Contemplation," provide a course.

CHAPTER XV

THE MAN OF IMAGINATION—THE MAGICIAN

THERE is one great mystery of life that no intellect can understand—the way in which thought and matter are connected or rather related. What is the nature of that peculiar harmony by which consciousness and matter are related in a marvellously harmonious series of correspondences, so that for every thought of mine there is a corresponding and obedient action and form, and every action and form in the outer world has power to awaken ideas in my mind? Nobody can say; but there are minds, specially tuned to this divine magic which fills the world, that take their delight in a constant vision and use of the relation between spiritual and material things.

Looking at the scenes of earth, full of changing colour, sound, and form, they see not matter, but the play of a divine mind, comparable with the human mind, but infinitely richer in powers and in spiritual possessions. As a man may see the mountain tops mirrored in a still lake, so they see in the qualities of this world the play of soul powers of will, love, and thought. What to others looks like matter is to them the expression of soul. Conversely, they clothe every thought in colour or sound, and relate by their vivid and spontaneous imagination every spiritual or abstract idea to a never-ending series of corresponding forms. They always see the one in the many and the many in the one, and there opens for them a special line of creative activity in which the imagination plays the greatest part.

Their language is full of imagery, for they constantly see the likenesses of the most different things. Their reasoning is full of analogy. Their art is full of suggestion. Their actions tend to be dramatic. They realise outward life by imitation. In all that they do they are not thinking of precise effects in the material world, but of the representation in life of the wonderful things that they contact in what to others is but the dreamland of the soul. In their creative work they use imagination above all other faculties.

There is in them such a harmony between soul and personality that the former can never leave the latter alone, so that the personality is often torn in conflict between its response to soul impulses and its smooth obedience to the environment in which its lot is cast.

I have related the words "magic" and "imagination" to this type for a special reason. Magic was never concerned so much with scientific investigation or intuitional observation as with the sudden perception of relationships and correspondences and the storing of these in memory. And memory itself—strong in this type—is the greatest of magic, transcending all limitations of space and time.

If you belong to this type you can range over the whole field of human experience. By imagination you can put yourself in the position of others, and find a means also for expressing what is perceived and felt in the soul.

CHAPTER XVI

THE MAN OF INVESTIGATION— THE SCIENTIST

IF you are the type of man whose will or love or understanding is the leader of the forces of character, you are one of those who unconsciously seek perfection and happiness by retreating within themselves. The use of these faculties is in itself a delight and an inspiration, and the forms in which they express themselves are secondary, just as the apparatus of physical culture—the bars, the bells, the clubs—are to the athlete only a casual means to his end of self-development.

But you may belong to another great class who seek happiness and perfection by advancing without. They drink in all the divine nourishment by devotion to God in the external world—in the utter obedience to His law that marks the scientific mind ; in the prostration before His love that characterises the religious devotee ; and in the pursuit of His beauty that is the essence of all true art. All these are forms of faith in God in the external world and of that reverence and worship by means of which it is designed that a man shall absorb into himself the divine qualities. Most people are not aware of what is going on beneath the surface current of their lives. You must find out where your obedience lies, and then encourage and develop it until it becomes uttermost worship.

All progress means an ever-increasing self-conscious association with God, the omniscient, omnipotent, omnipresent. We have seen that will can only become

highly developed when it is at one with the universal moral law of justice. So knowledge can only increase through a spirit of truth that renders perfect and unhesitating obedience to the laws of the world which it studies. A thinking mind which had not behind it that hidden religion which appears as an inexplicable faith in the intelligibility or "understandability" of the whole world, but presumed to imagine that there was something wrong with the laws of nature and the laws of thought, would bring its own progress to a standstill. Consciously or unconsciously men of will and of knowledge bow themselves in perfect faith and obedience to something greater than themselves—that is to say, greater morally and mentally.

If you belong to the fifth type of development your leading activity will be that of the investigating mind eager for knowledge, confident that whatever knowledge is found will prove useful to man, and instinctively obedient to the laws governing all forms—the arrangement of the world made by the Divine Mind. You will have confidence in the outer world, and belief that it will lead you to the truth, and one of your strongest virtues will be accuracy of observation and record, and carefulness in classification.

I know a great man of this type who was so meticulously accurate that he would insist that all letters should be folded to fit their envelopes precisely, and, that the stamp should be put on the envelope perfectly straight and about the same distance from the top and side edges. This showed an alliance of the fifth type and the seventh (that of beauty) which we shall presently study. It might seem that this accuracy was a waste of time, but in fact it represents a form of obedience to truth that must develop great soul power.

Investigation allied with the will to create produces the experimenter and inventor in all fields of progress, and people of this type are doing much in our day to increase the scope of human experience by giving

added power to our senses and activities. Like all strong virtues, it may prove to be the core of a vice. The mind seeks means for the removal of human ills, and, relying upon the guidance of investigation (observation and experiment) alone, it disregards the needs of our best feelings and our sense of beauty. Hence in combating disease it runs to vivisection and other horrors, instead of health and beauty culture by means of physical exercise and the provision of eugenic conveniences. The ancient Greeks, full of love of beauty and philosophical understanding, show us by contrast the error of our modern ways. When the two methods are combined we may expect a great perfection of human personal life.

CHAPTER XVII

THE MAN OF REVERENCE -THE DEVOTEE

EVERY religion has spoken of the uplifting power of divine grace, and incidentally explained that it works in the soul, cleansing, uplifting, strengthening, only in response to that voluntary devotion which is emotional worship. This devotion is a response to the love of God for His world, as the eager investigation of the scientific mind is a self-developing response to His law. And just as surely as investigation with a pure desire for truth develops the mind of the searcher so that it comes ever nearer in nature and condition to the truth which conditions all things (and this is its greatest good), so does the constant hymn of praise and prayer of the devoted worshipper nourish his own mind with the emotional beauty of its ideal God.

If you are a devotee, and love of God is the leader of the forces of your soul, your devotion is an open channel between your soul and God in the world. Your devotion is therefore a distinct faculty of the soul, like thinking, or willing, or loving, and, as it may be said that man has a distinct and unquestionable power to think, so it should be known that he has a distinct power to worship. Just as the physical eye opens to take in sights of the world of sense, so does devotion open the soul of man to take in the things of the spiritual world.

We may say that a plant grows up through the soil and into the air through the material springs enfolded in its germ and seed, but equally true it is that the latent powers in the seed are drawn upwards

by the enticement and nourishment of the sun. There is far more evolution by attraction from above than by propulsion from beneath. It is not sufficiently recognised in modern science and philosophy that the evolution of creatures very largely depends upon their association with superiors. Domestic animals are uplifted by association with man to a higher state of intelligence, a sense of right and wrong, and a degree of faithful affection, which are sometimes as good as human, though narrow in their scope. Even in the lower ranges of animal and vegetable society, where one species is often at war with another, it is frequently the case that the battle with a superior develops capacity and strength. The rabbits of Australia, for example, at war with man, soon developed claws with which they could climb over wire-netting fences which men had erected to keep them away from the growing vegetables; and some biologists would insist that the development of the human brain to its present pitch of efficiency is due to man's weaker physical nature and absence of natural weapons, which have forced him to depend upon cunning rather than strength or swiftness. It is a general rule throughout life that progress comes mainly through help from above, and mankind acknowledges this by its reverence to the God idea, conceived in different degrees of crudity, as it has been among all peoples.

The man who follows the path of devotion—as for example the Hindu who repeats the thousand and one names of the Divine Being with meditation on their meaning, and who dedicates himself to the service of that Being—is definitely drawing himself nearer in qualities to his ideal. The use of hymns of praise and prayer is not that God may enjoy our adulation, but that we may have our attention fixed upon our best conception of the Divine Being, in an entirely receptive mood.

The two chief dangers of this type of growth are inactivity and thoughtlessness. In contemplation of what is so far above one, one sometimes forgets the

world of duty among one's fellow men, and fails to apply, and to understand how to apply, those growing virtues which one has absorbed from the world of God, in that smaller world of personal thought and action and love where one's self is god—the willer, the thinker, the actor. And the result of this thoughtlessness and inactivity, when it is carried too far, is the strangulation even of the devotional life; for life is not feeling alone, and just as activity and feeling are necessary to understanding, so is studious practice of virtues in life necessary to their pure absorption through the avenues of emotion. It is, of course, inevitable that in early days of practice the character should be ill-balanced, and therefore the thought crude and the activity awkward; and devotion lacking in intelligence may for long march along narrow and injurious paths of superstition, sentimentality, and intolerance. But these are errors which will correct themselves with growth, and will leave in the end a perfect character attuned to the Divine grace of all life.

CHAPTER XVIII

THE MAN OF BEAUTY—THE ARTIST

GOD in His world is recognisable and approachable not only by investigation into the True and yearning for the Good. He is equally attainable through every sense in the material world as the Beauty in all beautiful things. There can be no question that all virtue can enter into us through our contemplation of God as Beauty. If it is your leading quality, the pursuit will awaken all the powers of the soul, unite them on account of its omnipresence in you, and lead the whole character on to superhuman perfection. You may recognise it by the ease with which you respond to the beautiful.

To stand and gaze up with reverence at the mighty Himalayan mountains with their snowy peaks, is to drink into oneself something of the strength and purity of the God which they represent in the world of sense. To contemplate with reverent gratitude the glowing splendour of the sunrise is to assimilate something of the peace and splendour of God that we have witnessed, so that we have become richer than before—the seed of life has taken true nourishment from the act and has grown nearer to the perfect sun of life. Indeed, his whole world is the book of God written for our reading, so that we may know Him with a living knowledge; and our ability to read is a thing which is cultivated by the deliberate opening up of our nature in grateful appreciation of beauty. The God Idea in us would be crude and feeble without these grand representations of the material world. Therefore the

man who reverences the Divine neither in personified form nor in the abstract, but manifest as beauty in the universe, who strives everywhere to see and feel that beauty, is also by his devotion developing the divine attributes in himself, or, in other words, is realising God within himself more and more. This seventh type of human progress by response to beauty does not lend itself much to description and explanation, but each one who has had real experience of it, in any degree, will know what is meant.

People in whom devotion to God or beauty predominates in the character generally follow that outward philosophy of life which leads one to live in the present without undue regard to past or future. They do not attempt to penetrate into the mysteries of the fate that God has provided for their future nor trouble much about the past. They are the true Epicureans, who feel that the feast of life has been well laid out before them on the table of Nature and it is theirs to enjoy it in fullest happiness, so that, through absence of any anxiety and through perfect trust in the healing and creative powers of Nature, they may themselves grow in love and beauty, like the lilies of the field that toil not, neither do they spin.

Beauty and love, flowing into them from their constant ideal, gradually come to control and guide the entire personality, with all its thoughts, emotions, and actions, as they form the prevailing mood. They learn to see greatness in everything, not only in those that are strikingly beautiful or are labelled so in conventional thought, but throughout the entire world. They learn to read not only the large print of the book of life, but also the smaller print that escapes the attention of the majority of men.

The last three types of men mentioned, in whom the Scientific, the Devotional, and the Artistic Spirit predominate, have one strong quality in common—that of obedience to God expressed in something external. One result of this in this seventh type is that when Devotion

is also strong, the religion of the devotee will express itself in forms of religious beauty—particularly in artistic ceremonial. There is a clear distinction between the art that expresses beauty, and that which suggests to the beholder the beauty that he conceives in his own mind, while quite unbeautiful in itself. This is to be seen in India, where the most ignorant of the people are yet so well developed in the magical sense of the fourth type that the sight even of an ungainly image or picture of Sri Krishna will call up deep devotion, full of a vision of God's beauty. Very often to the European Christian observer the image or picture seems only grotesque, because he belongs more to the seventh type, and loves the beauty of God expressed, not suggested, in forms of the outer world. For the same reason the art of the fourth type is often full of symbol and imagery.

The obedient quality of the seventh type was strongly shown in the Greek love of beauty, which was allied with the third type, philosophy, so that the Greeks not only loved art but also had a reason for their love. They clearly saw its quality of obedience when they argued that the great artist was one who saw more clearly than others the beauty of the forms created by the Divine Mind, and was able to isolate various elements of that beauty and express them in sculptured or architectural or other form to the less developed vision of ordinary men. Obedience to the divine beauty in the world was one of the greatest virtues of the Artist.

Beauty has also a peculiar quality of stability which it imparts to its devotee in the form of peace, which is living beauty in the soul. As it is stability in pose, so it is the repose of perfect action, and also peace within the soul.

CHAPTER XIX

THE SCIENCE OF THE EMOTIONS

It is desirable to study a little more fully the play of your emotions, which relate you in feeling (based upon judgment of the object of emotion to some extent) to the world round you. The two grand emotions are liking and disliking—in stronger words, love and hate—and these are again divisible into sets of three, according to the circumstances of the case. Consider the emotional attitude of man to God, of man to man, and of God to man, with regard to the feeling of attraction that accompanies liking or love. In the first case it is reverence, devotion, worship; in the second, friendship, brotherliness; in the third, benevolence.

These three circumstances appear in different degrees in all our human relationships. With reference to every man I meet I have at least a faint judgment that he is my superior, equal, or inferior, in reference to the subject that matters at the moment. According to this judgment or fancy (or supposition as the case may be) my emotion changes. My liking becomes some degree of admiration, respect, or reverence towards the superior, of friendliness towards the equal, or of kindness towards the inferior. If I had dislike, its three forms would be fear, anger, and active pride.

The first set seeks to unite, the second to separate, the subject and object of emotion, either in material fact or by reducing or increasing the gulf of inequality. True benevolence seeks to raise the object of its compassion to a condition of equality—that is no true kindness which leaves the recipient with an

added sense of his own dependence and inferiority in some respect. (Here is to be discovered the cause of the germ of hatred that tends to infect the soul against the demonstrative giver, who has helped us much, but robbed us of independence, self-respect, and true liberty. It is marvellous how many men secretly hate benefactors.) Similarly, true reverence seeks to lift its possessor towards the object of worship, and love equalises the parties to it more and more by affectionate give and take. The following table shows the relationships of the principal emotions :

	LOVE (ATTRACTION)	HATE (REPULSION)
To inferiors	Kindness Benevolence Compassion Self-Sacrifice	Superciliousness Insolence Arrogance Cruel pride
To equals	Friendliness Affection Brotherliness Love	Dislike Hostility Anger Ferocity
To superiors	Admiration Respect Reverence Worship	Timidity Fear Horror Terror

The emotions of love are spiritual. They accompany expansion of the soul in the wider life of others—giving without stint, and taking without resentment—and are thus progressive emotions. Those of hate are material, tending to expand the life in bodily possessions and position not held for the sake of

others, excluding others—taking without consideration, and giving with deep resentment—and are thus retrograde emotions.

In the work of character-building, it is of the greatest importance to give up the emotions that are retrograde, not by destroying them and making the emotional life weak and colourless, but by taking any quality that you have on the side of hatred and converting it into its equivalent quality on the side of love. This is done by a triple process: first by imagining scenes in which the hateful quality is expressed by you, second by turning the little key mentioned in Chapter VI, and so transmuting the scene to one in which your love emotion appears, and thirdly by practising in the outer world what you have already gone over in imagination. One or two examples will make this transmutation process somewhat more intelligible. If you find pride of superiority rising in you at the sight of one who is weak or ignorant or unlucky, you know that this can only appear on account of selfishness. You are thinking about your own accomplishments. But transfer your consciousness to the other person and try to look out upon the world from his eyes, forgetting yourself, and your pride will be converted to sympathy or compassion in the twinkling of an eye. The opposite case you will find somewhat more difficult, but the same principle applies exactly. If you find yourself in the presence of a tyrant or bully who has power to injure you, it may be that hatred will rise within you in the form of fear. The turn of the key will show you that there is something that you can obtain from God through that man—there is some little thing at least for you to admire, or he would not be in his present position towards you. It will become apparent in our chapter on the fundamental vices that what we usually call emotional vice results from a too great development of one quality at the expense of others. You will realise that the man is not positively vicious, but that it is his strength in some point which brings out his defects.

In all this work of filling your life with the progressive emotions you will of course have continual falls, and there will be a constant temptation to try to avoid all circumstances which are too difficult. It is quite easy to go and live in a forest and from that seclusion feel goodwill towards all mankind; but it is another matter if you have to take your part in the struggle of life as merchant or lawyer or some such thing, perhaps with a family dependent upon you. While it is not advisable for any man to take upon his shoulders a burden that is too heavy for him to carry, it is undoubtedly true that the man who shoulders his burden is the one who will develop strength. Though he may fall a hundred times in the beginning, it matters not in the least. What is important is that he can get up again every time. The question of success and failure in this matter must always take into account the ratio between success and difficulty or temptation. Virtue or strength is not a question of absolutes; it is relative to the load which has to be borne. At the same time it is advisable to recognise the manner in which emotional strength grows by repetition of effort within reasonable limits, as do the muscles of the physical body by repetition of exercises. Every time you harbour an emotion of the selfish or retrograde class you weaken yourself for future struggles, and every time you evolve one of the spiritual or unselfish class you add some permanent strength which will make all future struggles easier.

This study of the science of the sympathetic and antipathetic emotions is as definite and usable as a science of material things, such as chemistry or physics. It is knowledge which when applied brings absolutely certain results. It will be found that all those virtues which are prescribed by the various religions fall into the first of our classes. People often feel some confusion and some hopelessness on account of their great variety, but a little study will show that they all fall very conveniently

into our table. Take for example the sixteenth discourse of the *Bhagavad-Gita* where there is a list of the qualities that raise man towards divinity.

The following is a translation of the first three verses :

Courage, cleanness of life, steadfast attachment to wisdom, generosity, self-control and sacrifice, study of what concerns yourself, honesty, harmlessness, truth, absence of anger, letting go, peacefulness, absence of backbiting, sympathy for living beings, uncovetousness, gentleness, modesty, absence of fickleness, vigour, forgiveness, fortitude, purity, absence of envy and conceit—these are his who is born with the divine qualities.

If you desire to follow up this study of the emotions in fuller detail you will find an unusually lucid and powerful treatment of the subject in Babu Bhagavan Das's *Science of the Emotions* and the latter part of Mrs. Besant's *A Study in Consciousness*.

CHAPTER XX

THE THREE FUNDAMENTAL VICES

Laziness, the absence of courage, and self-control.

Thoughtlessness, the absence of truth.

Selfishness, the absence of love.

THERE are in human character no such things as positive vices or excrescences to be removed. The three fundamental vices and all the other vices which spring from them are essentially negative, implying the absence of their corresponding virtues in the character. When a vice appears to be positive, it takes its positivity from a virtue with which it is associated and which gives it all the strength it has for evil. Thus a strong development of activity and courage, minus love and truth, would produce a dangerous person; but an idle person lacking courage would be too feeble to be really vicious. Similarly, a person full of love and activity but lacking in thought would be dangerous to those around him, especially on a large scale as a social worker. He might, for example, rouse feelings which would lead to public disturbance if, on account of his lack of interest in the truth and the laws of life, he had not given sufficient thought to the study of human nature. His defects become dangerous vices when allied to his positive virtue.

It is therefore a cardinal principle in the science of character-building (and of education of the young) that there shall be no repression, when every force is a virtue and is valuable. In producing a perfect character the method of the sculptor will never do. Of the three modes of producing a form,

that of the sculptor, the builder, and the gardener, the last comes nearest to the method to be adopted, but even there there is too much harshness, too much external determination for a satisfactory treatment of a seed so delicate and yet so potent as the human soul. The correct treatment of what appear to be positive vices is education in the corresponding virtue. If a man is brave but selfish, we do not want to repress his bravery, but to develop his affection for his fellow beings by suitable environment and stimulus. If, therefore, in training yourself, you find what appears to be a positive vice, study it in relation to the three fundamental vices, discover your defect and level up the ground of your character; do not repress or destroy. It is very easy to be good and colourless, yet the old saying is strictly true that "the greater sinner the greater the saint".

There is some religious consolation in this idea. We are saved from the paradoxical belief that a good God creates evil man. There are no evil men, but only imperfect ones, and every bit of experience tends to the development of at least one of the three fundamental virtues. The distinction between virtues and vices is relative, not absolute, and defects of human character are only imperfections and disproportions. This explains the statement made by Sri Krishna in the tenth chapter of the *Bhagavad-Gita*, where, in the midst of a long list of the glories of the creator as manifested in all the beautiful things of life, He suddenly says: "I am the gambling of the cheat." Further, the positive vice is of great utility. The selfish man of vigour and courage, because of his vigour which makes his defect a vice, plunges into injurious action, which inevitably reacts upon himself even in the material world and brings him suffering of some kind, which gradually awakens in him a sympathetic feeling for the sufferings of others, and so develops love which he would not have acquired without that experience.

It is not usual in books on ethics and morality for moralists to descend to these root-causes of vice. They

usually fulminate against the more obvious social vices, which are very well summed up in the three—lust, anger and greed, and an attempt is made to battle against these without appropriate weapons, and with the almost invariable result of failure. They must be meditated upon in the light of the three fundamental vices, and all the vigour of life that they contain, which gives them their savour, must be retained, but allied with new developments. Thus the greed of the unscrupulous and vigorous millionaire will gradually change its face not by his indiscriminate distribution of his fortune and retiring to a monastery, but by his using his vice for the prosperity of his neighbours. Then gradually, as he finds the joy of life in seeing their happiness, his new-born sympathies will percolate into all his smaller dealings and purify his life, so that when his services are employed for the common good he will be a potent force for the benefit of all.

Behind this analysis of virtues and vices lies an important philosophical and spiritual truth. There is no vice in man, and the perfect man approaches our highest clear conception of the character of God. What does distinguish our degrees of imperfection is the fact that we are always losing and forgetting ourselves. We are deluded into the acceptance of a false personality, like a man who, never having known his own form by its appearance in a mirror, is suddenly brought before one of those fattening and distorting mirrors which one finds in exhibitions, and imagining himself to be truly portrayed therein, acts according to his delusion. But we have always some inkling of our real spiritual selves, and this leaves a seed of discontent within us which will not allow us to be satisfied for long with the distorted personality and its apparent needs. One has only to analyse one's conception of oneself to see how utterly external and ludicrous it is. In our modern life perhaps it is the opinions of our neighbours which provide most of the clay and paint for this absurd idol.

We hear what our friends say about us—that we are ugly or handsome, foolish or wise, ignorant or learned, competent or incompetent, significant or insignificant—and out of this mass of mirror-images we gradually compact as the years of childhood and youth roll by, a whole mass of varied and often inconsistent material around that centre of consciousness which is the spiritual self. All true effort in the building of character aims beneath this personality at the realisation of one's own spiritual self and the development of powers in the character, so that they shine through the personality and change it, and we become Ourselves even in this mortal and delusive life. In so far as we act with spiritual motives even in this life of the personality we *are* the immortal Higher Self.

CHAPTER XXI

ULTIMATE AIMS

It is one of the difficulties of self-determined progress that you cannot see very far into the future, and the future that you now decide upon must be tainted with your present imperfection of judgment. It is not possible to draw up in advance every detail of your building of character as an architect would specify beforehand the detailed features of a house to be built. Nevertheless, general principles of progress require that your building shall be done deliberately, as in the building of a house. For that you would take each piece of material, prepare it or shape it, and then carefully fix it in its proper place, and that must be done also in this case. You have the satisfaction, however, that as the work proceeds the plan can be constantly altered and improved, so that its final form will be more glorious than anything now imaginable. It must of course be fully realised that no barrier to this work is to be contemplated. Many people imagine that death will put an end to their work, but in this process death must not count at all, as it is of practically no importance whatever. Whatever the future may be, it depends entirely upon the present, and is bound to lead ever onward and upward according to spiritual principles, and spiritual principles are as clearly discernible to us in the physical world as they are likely to be in any other. Indeed, in so far as we are true to ourselves, we are spiritual beings even now, and what there is of spirituality has unfolded itself from the seed within us that is destined to carry on its conscious evolution to inconceivable perfections

and powers. Character grows only from within, though it absorbs, as it does so, what it needs from without.

The difficulty of present ignorance is not so great as it at first may seem, for there are several very distinct guides—finger-posts such as we find for example in the science of the emotions, and guiding stars such as the glimpses of intuitions described in Chapter III. By noting the ideal that you have in your best moments, when the mind is free from agitation, and aiming at that ideal at other times when it may be difficult to keep it in view and in conduct, you certainly will evoke from within yourself what is best, and also absorb what is best from that outer world.

It is impossible to overestimate the value for practical purposes of the knowledge of the three lines of human progress through knowledge, love, and work. They point the direct road to the transition from material to spiritual desires. There is no human being void of desire, but these desires fall into two distinct classes, the material and the spiritual.

Material desires lead to pleasure and pain, both of which are transient; but spiritual desires lead to happiness, which is an attribute of the divine, and is permanent or infinite. For this reason happiness is one of the best guides to progress. When there is real permanent progress there is happiness or joy. When you feel pain there is something wrong with you, not with the world. Pain checks and corrects—is only a reaction from one of your positive vices, and its business in the world is to tell you, very forcibly if need be, that you are going off the right track. It demands that you shall think, love, or act, as the case may require. It insists upon your using your powers for spiritual ends. It is thus a friend to save you from any possibility of a downward path. Even your pleasures soon pass away, and if you persist in them after the material desire has faded they will turn to pain. It is wisdom, therefore, not to shun these things with any sort of fear, but to draw from the pleasure and pain the lessons that they

can teach, or rather to accept from them the guidance that they have to offer. It may be that you suffer pain because you have been lazy or thoughtless or selfish; now is the time to find out which of these it is and set yourself on the right road for the future.

With happiness the case is different. It rises out of the exercise of all our three qualities—in other words, from work done with thought or love. Take the case of the unselfish artist; his work never palls upon him. Or the case of a scientist pursuing his thought for the benefit of mankind; he enjoys happiness not pleasure, and happiness never falls away. Take the case of the simple villager who toils in the fields, applying his rude knowledge for the benefit of his family and village; he enjoys happiness. There are thousands of avenues of happiness in human life but in every case it will be found that it is the fruit of spiritual desires which require the union of work, thought, and love.

CHAPTER XXII

THE GREAT LAW

IT has been made clear in the earlier chapters of this book that man cannot get on without faith—sometimes it is the faith which makes him place his trust in nature, like the lilies of the field; sometimes it makes him trust in his own intelligence working in the universe of invariable law which is perfectly intelligible; sometimes it makes him trust in the triumph of right in a universe instinct with moral law.

Long before man understands the intelligibility of the universe, he exercises reason, and long before he sees how justice is done he realises by spiritual perception that the spiritual law has arranged for it. Every one has a not unnatural desire for justice, and the great law which governs the world provides for its satisfaction, as it does for the satisfaction of the intellectual nature and the emotions. There is perfect justice in all outside happenings between man and man, and between man and God. But people must not estimate justice by their feelings, but by what is best for the person concerned.

It is therefore desirable in the practice of character-building to accept all things that come as from the hand of God. If an illness or a great difficulty arises, do not resent it and wish it were not there, but realise that it is the thing that you most need, or in this moral world it would not have come to you. You must tackle the situation with vigour and courage, with thought, and with a cheerful and loving heart. Overcome it if you think it should be overcome; submit to it if you think that

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that is the best course for the development of character; but in every case look it straight in the face and determine that you will get from it what it has the power to give. On the other hand, take care when things that are pleasant come your way, wealth, influence, praise or fame, good health, beauty. These are as dangerous as the other things, and no more really desirable, unless you have the strength of character (in all its three departments) to cope with them without injury to yourself and others. One who would tread this path must realise the delusive nature of pleasure and pain, and he will find, though it must sound strange to those who have not yet experienced it, that there is abundant happiness to be derived from both.

Non-resentment is therefore the key to success. It is a general principle that anything in the nature of agitation obliterates the powers of character as long as it lasts, and resentment is a form of agitation of the most persistent type. It is true that there are things to be battled against, but not with hatred, anxiety, and resentment. In this world, where everything comes direct from the hand of God, it often happens that our enemy is in reality our best friend. There is nothing in the whole world that you cannot use for the development of character. Believe therefore in the triumph of right, and lead the spiritual life even in this world.

One department of non-resentment is the abstention from blaming others. Praise is also a very doubtful activity, for it implies that you consider yourself a judge, and really all praise of others is essentially self-praise. But blame is more dangerous because it generally accompanies more agitation. You get annoyed because other people do not do what you think they ought to do. Intellectual criticism of others is useful, because it is part of the study of human nature, but the habit of emotional criticism wastes the energy that you need for your own work. It is always a safe thing to study with respect those who

differ from you, for they have probably acquired some thing that you have overlooked.

In the life of Yudhishtira, one of the Hindu epic heroes, there is an excellent illustration of these principles. King Yudhishtira was a very righteous man, but a little weak in some directions, and when he was challenged to a game of dice by his uncle Shakuni he did not like to refuse the game because it was contrary to the conventions of his class and time. He grew excited with the gambling, and Shakuni, who was a clever trickster, led him on until his kingdom and everything else that he possessed was lost. This led to a dispute which ended in the Great War of the Bharatas and brought upon Yudhishtira the most terrible trials. After the war, when Yudhishtira had lost all his brothers and friends and was wandering in a lonely place with no one but a dog whom he had made his friend, a Deva appeared to him and told him that it was time for him to come away and enjoy the bliss of high heaven; but, obstinate through all arguments and pleading, he refused to leave the animal which depended upon him. At this the dog turned into a glorious Deva, Yudhishtira was declared to have shown great strength of character, and all three ascended to the high heaven. Arrived there, Yudhishtira looked round for his brothers and friends, and finding them not there began to insist that it was impossible for him to enjoy the bliss of heaven until he was assured that those he loved were enjoying it too. His companions led him to a darkened place where he could hear the groans of his brothers, and when he learned what they were he refused to leave the abode of misery, but preferred to remain to try to comfort them. Once more the scene changed and Yudhishtira found himself enjoying the bliss of heaven with those whom he had loved. Yudhishtira had been transformed from a good, weak man into a good, strong man through the gambling of Shakuni, the cheat. As Sri Krishna said: "I am the gambling of the cheat."

It is time to give up wishing, which implies failure, and to learn to see truly and apply both will and love. When that is done, the whole universe will change its face towards you, and it will not be long before you enter a higher and more spiritual state of being, to which our human condition is but an apprenticeship.

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A PRACTICAL COURSE

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CONCENTRATION :

A PRACTICAL COURSE

BY
ERNEST WOOD

THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

1924.

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PREFACE

IN this booklet I have put together, in the form of a systematic course, a number of the practices in Concentration and Meditation which I have gathered and evolved continuously during the past fifteen years. It has been my lot, in both India and England, to associate largely with people who, like myself, are fond of these practices. Nothing but good can result from following the directions given here, for from the whole course I have carefully eliminated all the elements of danger which are so largely present in the Eastern books on *yoga*. Those books were studied along with a competent teacher, whereas this is for private use ; hence the necessity for care.

The booklet is intended as a practical manual, and no effort has been made to make it especially pleasant to read. Indeed, it is not desirable that the practical student should read the book through ; it is better that he should read only as far as he is practising, and leave the later portions entirely alone until he comes to practise them—taking about six months for the whole course. Many hard-headed people may think that my convictions as to the possibilities which we may attain in the near or remote future by internal self-culture are excessively extravagant ; but I can assure them that they are perfectly in accordance with universal and inviolable Law, and with the statements of such exponents as Patañjali, and consistent with the actual experience and attainment of a number whom I have had the honour to meet. As to how far it is desirable that I should presume and venture to put this system before the public at large, I can only leave it to those, my superiors, to judge.

ADYAR

E. W.

October, 1913

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First Edition : 1913.
Second Edition : 1914.
Third Edition : 1916.
Fourth Edition : 1919.
Fifth Edition : 1920.
Sixth Edition : 1924.

CHAPTER I

SUCCESS IN LIFE

Do you desire success in life? Will you take the means that infallibly secure it? Will you choose, and say to yourself: I will have wealth; I will have fame; I will have virtue; I will have power? Will you let your imagination play upon the thought, and watch the dim clouds of hope shape themselves into heavenly possibilities? Give wings to your fancy, for fairer than any picture that you can paint with thought is the future that you can claim with will. Once you have imagined, once you have chosen, say: I WILL. And there is nothing on earth, or in the heavens above, or in the waters under the earth, that can hinder you for long; for you are immortal and the future is obedient to you.

You say that death will stand in your way! IT WILL NOT. You say that poverty and sickness and friends will stand in your way! THEY WILL NOT. But you must choose, and never again must you *wish* for anything. But you must say: I WILL. And you must say it always in thought and in deed, not only now in word. And henceforth never for a moment must your purpose change, but your constant intention must turn everything you touch into line with it. Then, if that which you have chosen is not harmful, it will be yours before long.

You speak of the littleness of man, lost in the wrinkles of giant mother earth, herself as a speck

of dust in the infinitudes of space! IT IS NOT SO. You talk of weakness and fatigue, of the immediate follies and pleasures and proprieties and accidents of life—how these confine and limit little man. IT IS NOT SO. The body is only a garment and the senses but peep-holes in the veil of flesh, and when these are quiet and that is obedient, and the mind dwells in contemplation of your immortal possibilities, a window opens within you, and through it you *see* and know that you *shall* be what you *will* to be, and nothing else.

As the tiny seed, buried in the ground, bursts and puts forth a tender shoot, which pushes its way through the soil and wins its freedom in the upper air, and presently there is a mighty oak, peopling the earth with portions of itself, or, as a great banyan spreads without limit from a little root, providing wealth and home for myriads of creatures; so put ye forth this day the first tender but not uncertain shoot of will, and choose what you will be.

What will you choose? Will you have power? Then let others be freer and more powerful because you are so. Will you have knowledge? Then let others be wiser because you are so. Will you have love? Then let others enjoy it because you have much to give. Thus will your will be in accord with the Great Will and the Great Law, and your life be one with the Great Life, without which there can be no permanent success.

What will be your means? Everything that you meet, small and great; for there is nothing that you cannot use as a means to your end. But once more, let all the persons and the things that you use be benefited by the use. Thus your success will be theirs also, and the Great Law will be fulfilled.

But, whatever you choose, one thing you will need in all things and at all times—concentration of purpose, of thought, of feeling, of action; so that this, like a powerful magnet, will polarise everything with which you meet. In all the aims of life it is needed for success. The men who have succeeded in business, social and political

life, in art, science and philosophy, in power and virtue, have all been marked out by an unswerving fixity of purpose and control of mind, though often they have unwisely neglected the Great Law. Has it not happened always, is it not happening now, and will it not happen in the future, that so far as human progress is in human hands it is achieved by systematic and persistent activity, control of desires and concentration of mind, and without these it is not achieved ?

Read the lives and philosophy of every type of purposeful men, and you will find this fact recorded in them. The Epicurean of old concentrated his mind upon the present and tried to live in accord with natural laws. He did not allow his mind to dwell with regret upon anything past, nor to have fears or anxieties for the future. The Stoic fixed his attention upon the things which lay in his control, refusing to be disturbed by anything that lay outside his power and purpose, or to waste thought and feeling upon it. The Platonist strove to fix his mind, with reverent inquiry, upon the mysteries of life. Patanjali, the great master of Indian Yoga, declared that man could come to his own true state only by the successful practice of complete control of mind. The religious devotee strives, by filling his life and surroundings with ceremonies and symbols, and by constantly repeating in thought the names of God, to stimulate his mind to ever stronger and stronger devotional feelings. The successful man of knowledge is so intent upon his purpose that he finds instruction in the most trifling things that he meets. Such is the power of mind that with its aid all things can be bent to our purpose, and such is the power of man that he can bend the mind to his will.

Do we not find that indecision, trepidation, anxiety and worry give rise to bodily ills, weakness, indigestion and sleeplessness ? Even in these small matters regular practice of control of mind, in a simple form, acts like a magic cure. It is the best means of escape from envy, jealousy, resentment, discontent, delusion, self-deception, pride, anger and fear. Without it, the building

of character cannot be carried on, and with it it cannot fail. Any study is successful in proportion to the mental concentration brought to bear upon it; and the practice largely increases the reproductive powers of memory.

One of the high efforts and achievements of concentration of mind has been well described by Dr. Annie Besant in the following words :

The student must begin by practising extreme temperance in all things, cultivating an equable and serene state of mind; his life must be clean and his thoughts pure, his body held in strict subjection to the soul, and his mind trained to occupy itself with noble and lofty themes; he must habitually practise compassion, sympathy, helpfulness to others, with indifference to troubles and pleasures affecting himself, and he must cultivate courage, steadfastness and devotion. Having, by persevering practice, learned to control his mind to some extent, so that he is able to keep it fixed on one line of thought for some little time, he must begin its more right training by a daily practice of concentration on some difficult or abstract subject, or on some lofty object of devotion. This concentration means the firm fixing of the mind on one single point, without wandering, and without yielding to any distractions caused by external objects, by the activity of the senses, or by that of the mind itself. It must be braced up to an unswerving steadiness and fixity, until gradually it will learn so to withdraw its attention from the outer world and from the body that the senses will remain quiet and still, while the mind is intensely alive with all its energies drawn inwards to be launched at a single point of thought, the highest to which it can attain. When it is able to hold itself thus with comparative ease, it is ready for a further step, and by a strong but calm effort of the will it can throw itself beyond the highest thought it can reach while working in the physical brain, and in that effort will rise to and unite itself with the higher consciousness and find itself free of the body.

Of that higher life beyond the brain you may read details in her valuable Theosophical books; how it opens up before man endless vistas of knowledge and power, altogether beyond anything imaginable in the cramping limitations of the brain. But if you pursue the spiritual life by more devotional methods, there again you will find the same necessity for concentration of purpose. An ancient Scripture says that the devotee should see God in everything and everything in God. Whatever action you perform, of eating, of

sacrificing, of giving, of striving—do that as an offering unto Him. A man can do this only when he has acquired concentration. Then, what more will he want when he ever beholds the face of his Father? To those who knock also at the portal of the Holy Path, we find it written in a recent famous book, *At the Feet of the Master*, that the aspirant must achieve one-pointedness and control of mind.

In yet another way has concentration of mind been used. The literature of Religion is full of instances of remarkably extended vision of unseen things attained by the rapt mind. Indian yogis and fakirs enumerate eight sets of faculties and powers, including vision of the absent, the past and the future, psychic telescoping and microscopy, the power of travelling invisibly in the subtle body, and others—all attainable by concentration. Marvellous as these effects are, and fascinating as are the study and the practice which lead to them, not less interesting and effectual is the application of concentration to the workings of our normal senses, and in the extension of our power and knowledge in the familiar world of everyday life.

What, then, does this concentration mean, and what practices should we follow to gain control of mind? It does not mean a narrowing, limiting, confining of our thoughts and activities. It does not mean retiring to the forest or the cave. It does not mean a loss of human sympathies and interests. It does not mean that the wine of life has run dry in our veins, like a desert river in the summer drought. It does mean that the whole of our life is inspired with one purpose. It does mean increased thought, increased activity, widened sympathies: for we are ever on the look-out to use all things for the one great aim.

CHAPTER II

MIND AND MOOD

THE mental practice of concentration is control of mind, domination of mind by a mood stamped upon it by the will, so that all your thinking will be bent to the purpose which you have chosen.

What is this mind that you are going to control? What part of the mind is in your power? These points must be considered before you take up the definite practices, for he will be a poor workman who does not understand his tool.

You have an instrument in the outer world. You will, and it moves. It is the body, and it carries you about in this great world according to your will. It is your vehicle, bearing the sense organs which inform you of all that comes within their reach. I sit in my room and look around. In front of me are the table and chairs, on the walls the large book-shelves, the clock, pictures, calendars, and numerous other things, against the walls are chests of drawers and cabinets. I look through the window, and there are the tops of the palm and mango trees, the white March clouds of Madras, and beyond them the ethereal blue. I attend to my ears—a crow squawks over on the left, the clock ticks on the wall, footsteps shuffle in the distance, there is a murmur of distant voices, a squirrel chirrups near at hand, the pandits are droning down below, a typewriter rattles somewhere else, and behind these is the constant roar of the breakers of the Bay

on the Adyar beach half a mile away. I attend more closely, and hear the blood rumbling in my ears, and the long-drawn, distant whistle of some obscure physiological process. I turn my attention to my skin, and now I feel the pen upon which my fingers gently press, the clothes upon my back, the chair in which I sit, the floor upon which my feet are placed, the warm, soft summer wind pressing on my hands and face. So, these senses, carried about in this vehicle of my body, which is the instrument of my will and the focus of my consciousness in the outer world, bring me into touch with something, but really how little, of the vast world in which they live. I have moved about in this body for a few years, and seen and heard and felt many things in many places, but how little of that experience of mine exists in my momentary consciousness, how infinitely little even the whole of it has been in comparison with the great world which I have not seen or known!

And what of this? Much; for of the same nature is the inner world, the world of the mind, the mental world. There also is a vast world of true ideas, some of which I now know with the vehicle of my mind, some more of which I have known in the past, but most of which remains for me the illimitable unknown. In that world also, I have an instrument, and by my will it travels about in the world of thought, pursues a course of mental life, just as my body lives and moves about in the outer world. What is my vehicle in the mental world? It is the mind, the focus of my consciousness for mental things. Let us say that this small mental body, in which I am able to attend, is like a little fish swimming about in the vast ocean of ideas, and there seeing and informing me of what comes within the range of its limited faculties. It cannot see beyond a limited range, it cannot leap through infinity, it must travel through intermediate points to pass from one place to another, from one idea to another. It is this little fish of attention that you have to control, so that it may (1) always swim in the direction which you have chosen; and (2) extend

and improve its range of vision, its ability to present to you fully and clearly the events that it meets as it travels through the world of thought.

An idea is not an evanescent thing. Every time that I look at an object afresh, a new image is made on the retina of my eye, yet the object is one. Every time that I think an idea afresh, a new image is produced in my mind, but the idea is one. When the mind is steady we may see the ideas most clearly, and even receive from them direct intuitive knowledge. The most perfect creations of the mind are but models from living ideas, as the most perfect statues are but the best reproductions of forms most accurately seen.

While I am writing I am not thinking of my leg; but if the cat sharpens his claws upon my calf my attention is at once drawn to it. The limb was there—a part of the body—all the time; but the attention was not. This is true also of the mind; I may be writing an essay upon psychology, not at all thinking that I must call on Mr. Smith at four o'clock, as appointed, to discuss the budget and some mild tea, when suddenly the word "discrimination," which I find I have written, reminds me of Mr. Smith's nice taste in mild tea and at once brings my attention into line with the whole business of my appointment, which had been lying unnoticed in the recesses of my mind. There is no *a priori* reason for supposing that the realities of the mind are blotted out of existence just because and when we are not thinking of them, any more than that external objects disappear from the field of existence at times when we are unaware of them. If I look at a house it is the same house that another may look at. We may see it together, or he may see it in my absence. It exists for him at times when I am not aware of it, and we both recognise that it is the *same* house that we see, though we see it differently and different. Similarly, really when we think an idea, it is the *same idea* that we both think, but most of us still need to understand that our mental experience mirrors one reality, to realise that we all live in a single actual world

of thought, wherein all true ideas exist whether we see them, attend to them, or not.

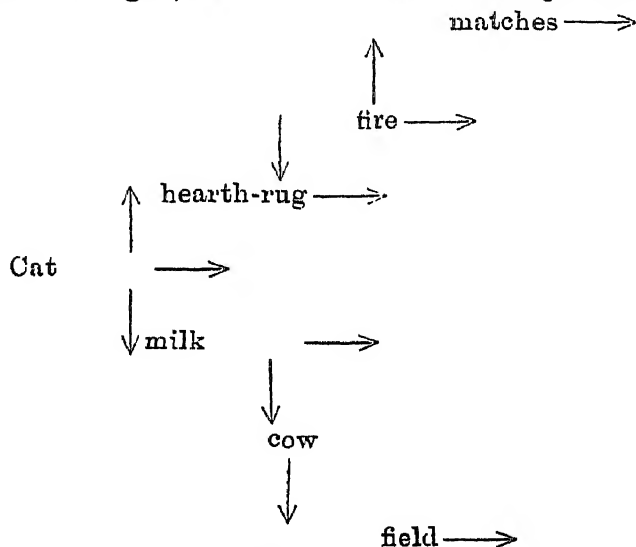
A slight study of the mind reveals the fact that when we are clearly thinking of one thing, we are at the same time vaguely conscious of many other things more or less nearly or remotely related to it. Just as when I fix my eyes upon the ink-bottle before me I see also vaguely other things on the table, the articles of furniture to left and right, the trees in the garden outside—a multitude of details; so also when I fix my attention upon a particular thought I find a mass of vague thoughts around it, gradually shading off, becoming more indefinite as more remote, and finally losing themselves at no definite limit. As the attention passes from object to object in this field of attention it finds no limit, and its horizon for ever recedes as it approaches it.

Suppose, for example, that I think of a cat. At once I seem to see a cat, and around that idea cluster a number of other little pictures, such as the saucer of milk of which the cat is very fond, or the hearth-rug on which it lies. The wandering mind will step on to "hearth-rug," let us say; then I seem to see a hearth-rug, and the cat has become a fainter picture than it was before, while other little pictures rise up, such as "fire" or "factory". Once more the mind passes on, to "factory," and I seem to see a lot of people working at looms, while now the cat has almost disappeared and the mind wanders on to pastures new.

This chain of thought presents an unbroken succession in the inner life. Each idea is succeeded by another like the links in a chain. As in time things follow one after another, only two moments with their contents being linked directly together, so in the flow of mental activity, images follow one after another, only two being linked directly. In the course of our mental life ideas do not penetrate the mind in a mass or jumble, but in regular succession, and the flow of ideal activity is best represented by a series of circles overlapping and following each other. It is desirable to study the course

of thoughts in the mind and notice the nature of the linkage between two successive ideas. These linkages are listed and classified in my little book on memory.

This flow of ideal activity is nothing more than the track of the fish of attention, as it passes along in this direction or in that. It is constantly swimming about, and the direction or trend of its travelling is dependent upon the mood at the time. To concentrate the mind on one purpose we must set up a *mood* of concentration so that, in the series of thoughts or ideas, it will always dominate the selection of the link in the mental chain, and thus the train of thought will not wander away from the desire for control or concentration. The following diagram will show how slight is the first parting of the ways of thought, but how wide asunder the paths soon go:



In this inner world the attention is constantly being called from many directions at once. The fish finds himself surrounded with various alluring baits. Which will he take, at any given time; in which direction will he be drawn? Will he prefer "hearth-rug" or

"milk"? Every idea calls up many other ideas or is associated with them. When I look at the banyan tree outside my verandah, I see and hear the throngs of crows and squirrels, and now any thought of a banyan tree will at once bring up within its circle a vision of this particular tree, with its spreading branches and hanging roots, the fern-pots beneath it, the audacious crows, and the chattering, shrieking, striped brown squirrels. But at once thoughts of other kinds of trees also enter into the circle of attention, though further from the centre: the tall, straight palm, the wrinkled oak, the slender poplar, the sad, shorn willow of central England, the trim pine among the Northern snows. Then again, as I view its spreading branches and its many trunks bearing the weight of giant arms ten centuries old, my mind runs back to the history which it might tell; the floods of the river running near, the building of the houses and the making of the roads, and far back in the past the breezy jungle growth, the jackals and the tigers, the countless ants, the scorpions and the snakes which nestled in its hollows and lay upon its branches in the centuries that are past. If my mood changes again, I might notice its vast extent—a mountain of wood—and think how a great army might shelter beneath it, how it would build ten houses, or make a thousand roaring fires. Thus the banyan tree calls up the crows and squirrels, bungalows and roads, other sorts of trees, its root, branches, leaves and trunk, its size and use, beauty and strength, and so on, and each of these in turn calls up another circle of ideas.

Along which line of ideas will the attention travel? Which bait will the fish take? There is an endless competition among the objects of the senses for our notice; there is likewise an endless competition within the world of the mind for our attention. In the succession of ideas, what is it that determines that one idea shall succeed another on any given occasion, rather than a third idea which is quite as closely connected with it?

Let me put the problem in another way. Suppose I am sitting at my desk in the centre of my library: when suddenly all the four doors of the room open at once, and with the precision of the cuckoo from an old cottage clock, my friends Smith, Brown, Jones and Robinson enter and exclaim in one voice: "Ah, Wood, I want to consult you about something!" Which will first claim my surprised attention? This will certainly depend upon something or other. It will depend upon the *mood of the mind* or the direction in which the fish was swimming at the moment of surprise. The only other thing which could determine it would be a greater regard and more frequent thought of one friend than of the others, or some unusual peculiarity in dress or gesture, which we are not supposing to be present. Of course, if Brown were dressed as a Turk he would first claim attention; but, all things being equal, nothing but the mood of the mind at the moment would determine the selection of the attention.

Again, suppose that I am engaged in the work of putting a book through the press, and some one comes to the door and calls out "proofs," I have visions of printed sheets and the drudgery of correcting them; but if I am engaged in studying a scientific problem, the same sound at once awakens a totally different set of ideas. Here it is clear that the difference which determines the result lies in the mind, not in the outside world. If Mr. Lincoln Inn, the eminent barrister, is in town and some one utters in his hearing the word "bag," he at once thinks of briefs and all the paraphernalia of his profession; but if it is the vacation and he is engaged in his favourite sport upon the moors, the word at once brings before him gratifying visions of forlorn-looking birds tied by the legs, and pleasant recollections of his skill and prowess and past triumphs on the field of sport.

At different times, different moods, purposes, habits and interests dominate our minds, and it is the *mood*

which is the cause that one idea rather than another, of the many which surround every thought and object, should be selected. As a powerful magnet polarises soft iron within a considerable area, not only in immediate proximity, so does the temporary or permanent mood *polarise* each incoming idea as soon as it approaches the outermost sphere of the field of attention.

Most of us are familiar with the schoolboy experiment with a test-tube loosely filled with iron filings. We corked it and laid it down, and as we passed a magnet slowly over it, we watched the filings rise and lay themselves in order, now a lot of little magnets all acting together. At first, they lay higgledy-piggledy, and, if they had been magnets, the influence of one would have neutralised that of its neighbour; but when they all lie in line they act as a powerful magnet upon all soft iron that is brought near to them. So also, if our thoughts lie higgledy-piggledy, pointing in all directions, their effects will destroy one another. Make then the effort to establish a prevailing mood, and all your ideas will be polarised to this.

Thus we see that the train of thought follows the mood, and, this realised, we may notice that success in the pursuit of any aim may be assured by establishing a permanent mood in its direction. When this is done, even the most trifling or the most adverse events will fall into line and prove of service to us in the gaining of our end. This fact was well expressed by a great Greek philosopher who said that he had come into the world only to do one thing, to perfect himself, and that there was nothing in the world that could possibly deter him, for there was nothing that he could not use for his purpose.

CHAPTER III

FIRST PRACTICES—RECALL

THE first thing to do is to select the mood that you will have, and then to eliminate all those things that agitate the mind in any way. Therefore you must try to get rid of every trace of anger, irritation, anxiety, uncertainty and fear. When such qualities are allowed in the mind there can be no real exercise of will, no real permanence of mood. Success in the practice of mind-control is dependent upon steadiness of mood, and if you are still so infantile in character as to be swayed to anger, anxiety and fear by the so-called accidents of life, you cannot, until you command yourself, have anything better than shifting moods and a wandering mind. Only the things that are pure and good and kind and calm can be permanent; anger and fear and all their kin are of the essence of agitation and impermanence. Therefore the mood you select must be compatible with your best and most unselfish ideal—unselfish not only for yourself but also for others. You can no longer regard life as a battle with others or for a few others, nor desire to control others, but your aim is the gradual mastery of self and the development of your own powers; and your only possible attitude towards others, to all and all the time, is that of a benevolent intention to share with them the freedom and power that you are winning for yourself.

Remember the first question. Dare you face the mental and emotional shock of resolving that you will

accept the facts of life, and not wish that Nature and the Great Law had put different material within your reach? At least you must say, every time that you find yourself wishing: Stop that; I will not have it!

Think then what this change of consciousness would mean to you. What would it mean to you when you rise in the morning, when you eat, when you lie down to sleep? What would it mean to you when you meet your companions, your friends, your so-called enemies? What would it mean to you when you lose your appointment or your money, when you fall ill and your family suffers? Sit down, and think over all the disagreeable things that may happen within the next week, and see in each case what it would mean to you. It would mean that you would not wish them to be otherwise; it would mean that you would say to each of them: What are you for, what use can I make of you? It would mean that you would not sink down and say: I am sorry—or, I wish—. It would mean that you would get up and say: I will—or, I will not—. There is no *hope* for you in this mood—but there is certainty. There is no expectation—there is knowledge. There is no fear—there is confidence in the Great Law within you and in all things.

Every morning, before you begin the day, spend five minutes in thinking over this strong outlook upon life. Every night, before you go to rest, spend five minutes in glancing back to see how you have maintained your determination during the past day. Do not look back and ask yourself especially: In what have I erred? But look back and ask yourself especially: In what have I succeeded? And each day will tell its tale of achievement. Do not wish; do not regret; do not hope. But when you sleep whisper gently: I WILL. And when you wake whisper gently: I WILL.

And your next task will be, for a time, to watch the little things, to economise all your powers, and waste

none in idle thought, or in idle emotion, or in idle action.

During the day do not do one thing while thinking about another. Thought and action must be unified—no thought be permitted without reference to action or intended action, and no action be performed without intention. By this practice all day long the mind and body are taught to act together, without any waste of physical or mental energy. And thus you will suppress all idle action and idle thought.

As regards *ille action*, avoid all the small wasteful activities and mannerisms in which people semi-unconsciously indulge, such as shaking the knees or swinging the foot over the knee, uttering useless phrases, such as "you see," "of course," "er-er," twirling the moustache, scratching, biting or picking the nails, pulling at buttons or watch-guards, purposeless conversations, and so forth. Every action or word should have a purpose behind it. The larger wasteful activities must also be proscribed, such as lying in bed late in the morning, wasting time at night, eating unnecessary food, struggling to obtain things which are not really required. Thirdly, bodily excitement and nervous and muscular tension are to be avoided as far as possible. These wasteful habits are difficult to change suddenly, and it is better to make a resolution to operate for an hour daily and carry it out, gradually increasing the time, than to resolve to change every useless habit at once and fail to carry the resolution out.

As regards *ille thought*, avoid the habits of lying awake in bed and thinking things over before going to sleep; that of lying in a semi-dream state on awakening; that of dwelling again and again on the same thought or argument. If anything requires to be thought over, bring forward and consider all the facts bearing upon it, arrive at a conclusion, and then dismiss the matter from the mind; and never consider it again unless you can bring some new facts to bear upon it. If the reasons for and against a course of action seem equal, it cannot matter much which way

the decision goes—toss up a coin and have done with the trouble, but do not permit the mind to revolve the matter again and again. If a difficulty arises, do not procrastinate, deal with it completely there and then, and dismiss its further consideration, or appoint a special time for settling it; do not on any account let anxiety, fear and distress ramble about the mind, poisoning and enfeebling it. Avoid thinking too much about what you are going to do—do it. Do not think about what others say about you, except to extract from it the element of truth which is always there. On no account make the imperfections of others a subject of your thought. If the brain is torpid, do not eat after dark, or sleep after dawn, and take mild exercise and fresh air.

There remains still the removal of *idle emotion*. The seeking of small pleasures which are not recreative, and the indulgence in emotion without its corresponding action and thought, are weakening to the will. Your chief purpose should be your chief pleasure—if it is not so, either the purpose or the pleasure is unhealthy.

So much for the concentration that is desirable in the course of daily life. We are now concerned especially with the deliberate daily practice of control of mind.

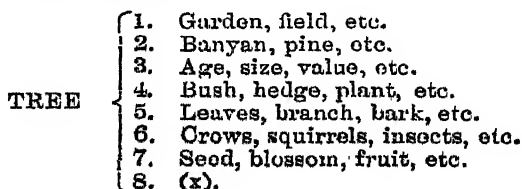
1. Select a suitable time, sit down quietly, and turn your mind to some agreeable thought. Place a watch with a seconds-hand before you, notice the time exactly, then close the eyes, thinking of the object, and endeavouring not to forget it. After a little time you will find that you have forgotten the object and are thinking about something else. Then enter in a note-book: (1) What you were concentrating upon, (2) the period of time, and (3) what you found yourself thinking of. The process may be repeated several times, but if the head aches it should be stopped for the time being. A simple and comparatively uninteresting object, such as a coin, or a watch, or a pen, should be selected for this preliminary experiment, and the experiment should be continued for a short period each day for several days, say a week, full notes being kept in the little book.

You will usually find that your concentration on the object terminates for one of the following reasons: impatience, anxiety about something, dullness, bodily restlessness, pain in the head, a catch in the breath, interruption. This is often expressed by saying that the mind is restless. Let us for the present merely notice that the attention is much subject to interference, and by some cause, internal or external, is induced to wander from the object.

How are you to overcome this wandering? Form a *habit of recall*. How is this to be done? If you will carry out these things *as they are stated* here you will succeed.

It is usual for the student to sit down and fix the attention upon one thing, and bring it back to that point whenever it wanders from it. He is engaged principally in endeavouring to keep the thought before his mind, and partly in trying to avoid slipping away from it to notice other things; and he finds it necessary constantly to recall his errant attention. Take up the following practice in preference. *Decide upon the thing upon which your attention is to be fixed, and then think about everything else you can without actually losing sight of it.*

The purpose of this practice will readily be seen when the links between ideas are studied. These links are classified in my little book on memory. It is sufficient for our present purpose to notice the process of thought as it flows through the brain. I see the tree outside my window, and think of it. The centre of the field of thought is the tree, but it has surrounding it numerous other thoughts such as those represented in the following diagram:



If I were a farmer my thought might pass along line 7 to an idea of fruit. Fruit would then become the centre of another circle of ideas, those belonging to 1, 2, 3, 4, 5, and 6 being passed by almost or entirely unnoticed. The mind might then pass on to market, a thought which has no direct connection with the tree, and the tree is now forgotten as the mind pursues its rambling course through, let us say, market, street, inn, post-horse, cow, milk, dairy and so forth.

If I were a merchant my thought might pass along line 3 (1, 2, 4, 5, 6, and 7 remaining unnoticed) to an idea of lumber, which is directly connected with the thought of the tree, and on to the current prices (which have no direct connection with it), the state of my present finances, and so on.

A naturalist might pass along line 6, a huntsman or a pleasure-seeker along line 1, a philosopher along line 3 or line 7, all losing the tree at the third step of thought. The lines are numbered only as illustrations, not as a classification, for the radiations of thought are more numerous than this.

The gardener's thought, however, would not run radially away from the centre, but tend to return and wander round near the circle and within it, because he is to some extent concentrated upon the subject by habit of mind. He is accustomed to thinking of the tree with reference to its growth, structure, appearance and surroundings in the garden.

When you follow the practice given in *italics* on page 18, your course of thought differs from the ordinary process of rambling, in that instead of going along one of the lines and on to other thoughts not concerned directly with the object, it goes only a little way along each line, and then returns. But you should try to go as far away as possible without losing sight of the object, to think of everything you possibly can which has a direct relation or connection with it, along 1, 2, 3, 4, 5, 6, 7 or any other line.

If this practice is thoroughly carried out during the time of concentration it produces a *habit of recall* which replaces the habit of wandering, so that it becomes the inclination of the mind to return to the central thought, and the attention can be kept upon the one thing for a long time. At the same time the practice also vivifies the mind, so that in considering any subject it tends to notice rapidly all the points of importance in connection with it.

A simile which may assist us is that of a railway journey through a rich plain with a mountain in the distance. Sitting in the train we may notice the varied objects that are flitting past, near at hand the fences, bushes, trees and wayside houses, beyond them village, field, river, forest and lake—all the constantly changing country that lies between us and the hill—yet all the time we are aware of the mountain standing as a pivot round which all these things seem to turn. This preliminary practice of concentration should resemble such a journey, the intervening country being inspected, but the central object of concentration towering above all.

Practise this for half-an-hour a day for about two weeks before you take any further steps. Keep careful notes of the object thought of, the length of time spent on each subject before you lose it, and the thoughts which you find in place of the lost object of concentration.

It does not matter much what object is selected, though it is best to avoid anything very large or complex at first, or anything with associations that are not agreeable. There is no objection to the use of images and symbols. The object may also be changed every few days.

Before sitting down, select as quiet a place and as convenient a time as possible, then decide for how long you intend to devote your attention to the purpose in hand, and say to yourself: "I am now going to do

so-and-so for half-an-hour, and I have no concern with anything else in the world during this time." It is important that you should realise very clearly in imagination what you are about to do, and picture yourself as doing it before you begin.

To render the body pliant and obedient, stretching, bending and relaxing exercises, and exercises for the nerves, are also needed. Relaxing exercises are intended to teach the body to be still without being tense. Stand at the end of a shelf, or sideboard, or an upright cottage piano, so as to have before you a smooth horizontal surface a little below the shoulder in height. Stand quite close to it, facing it, and rest the arm upon it. Make a mental effort to withdraw all energy and strength from the arm, and let it rest on the board as though dead. Withdraw the energy little by little, paying attention to the fingers first, then to the hand, and so on past the wrist to elbow and shoulder. Then step smartly away. If the arm falls as though dead, it is relaxed, otherwise not. Instead of the foregoing, or in addition to it, try the following relaxation: Raise the left elbow above the shoulder and let the left hand be placed in front of the chest, with the palm downward. Let the right elbow be at the right side, and raise the right hand so that the down-turned fingers of the left hand may grasp it. Hold the right hand by the left. Slowly withdraw the energy of the right arm; then open the left hand, letting go of the right. If it *falls* lifeless, you have succeeded in relaxing. Having thus learned what relaxation feels like, you need not repeat the experiments, but proceed as follows: Lie down flat on the back on the floor or on a board (not on a bed or a couch) and try to sink into the ground, as if it were soft. This will give you a luxurious feeling when you do it after physical exercise. Always relax before going to sleep.

The stretching and bending exercises are as follows. Each one of them is to be repeated slowly several times, with concentrated thought. Stand with the heels together; raise the hands above the head; bend forward to touch the toes without bending the knees; return to the upright position, reaching as high as possible, standing on the toes. Stand as before; let the hands and arms rest straight down the sides, with the backs of the hands turned outwards from the knees:

slowly raise the unbent arms outwards and upwards, until the backs of the hands touch above the head; stretch, rising on the toes and looking upwards; slowly return. Stand once more with the hands at the sides; lean over slowly to one side until the hand sinks below the knee, while the other hand is curled up under the armpit; slowly swing back to the opposite side, stretching the body all the time. Perform all the exercises with an even movement and concentrated thought, for two minutes each. Finally stand, raise one foot from the floor by bending the knee; now raise the other and lower the first, and thus run as hard as you can for one minute, without moving along. In this exercise the two feet must not touch the ground at the same time. Now rest for three minutes before proceeding to the nerve exercises.

Nerve exercises are performed either by holding a part of the body still and preventing it from trembling, or by moving it very, very slowly. Hold out the hand with fingers a little apart and watch the fingers intently. They move a little, and you begin to feel a kind of creaking inside the joints. Try to keep them perfectly still by an effort of the will. After a few minutes they begin to tingle, and you feel a leakage at the ends, as though something were going off. Send this back up the arm and into the body by the will. Next, stand before a large mirror, and move the arm by imperceptible degrees from the side into a horizontal position in front. It should move without any jerking, and so slowly that you can scarcely see it moving. Now sit with your back to the light, facing a large object, such as a wardrobe or a bookcase. Without moving your head, start at one corner of the object, and let your eyes move, without jumping, very slowly round the outline of it and along its prominent lines, back to the original point. These three exercises should take five minutes each.

Sit in your usual position for concentration. Draw the breath in slowly and evenly, through both nostrils, while mentally counting eight, or for five seconds; hold

it in while counting eight ; and breathe out slowly and evenly while counting eight. Repeat this twelve or fifteen times. While the breath is in the body it should not be held with the throat muscles, but by holding the chest muscles out and the diaphragm down by an act of will. To cork the breath in at the throat is injurious. The whole process should be easy, pleasant and natural.

Follow this by gently drawing the lungs full of air, and then, holding the breath as before, press the breath down as low as possible in the body by sinking the diaphragm. Then press the air up into the chest (without raising or moving the shoulders), so that the abdomen goes in. Thus press the air up and down, slowly and deliberately, five or six times, and then slowly and gently breathe out. Repeat the whole process four times.

Thirdly, inhale the breath as before, press it down as low as possible, and draw in more air, so that both the lower and the upper parts of the lungs are filled tight. Then suck in and swallow more air through the mouth until you feel slight muscular discomfort. Release the air slowly, from the chest first. Repeat this twice.

These breathing exercises are intended to make the body bright and cheerful, and to counteract the natural suspension of breath outside the body which often occurs during strong concentration of mind, as distinguished from the suspension of breath inside the body which accompanies physical effort. If carried on for too long at one time they tend to inhibit its sensibility. For the practice of concentration this, as also the practice of breathing with only one nostril, is not required.

Complete seclusion and quietude are not possible even for a short time. However fortunate you may be in your circumstances, you cannot escape entirely from light, sound and wind, and other interruptions. This,

however, need not matter much, if you train your senses to ignore the records of the sense organs. When we are deeply engrossed in a book we may be perfectly unaware that birds are singing outside and trees shaking and rustling in the wind, or that the fire is crackling on the hearth and the clock ticking on the mantel-shelf, though these sounds are actually entering the ear and moving the sense organs. It is not that the ear does not respond to the sounds, but that the senses are turned away from the sense organs. So also, the eyes may be open while we are in a "brown study," and nothing is seen, though the retina contains the image of all things from which light waves are proceeding to the eye. If the clock suddenly stops, the attention is at once attracted to inquire about the unexpected change; so also if a large cloud suddenly obscures the sun, or a fresh, damp wind strikes the nostrils or the skin. These things would not attract the senses if we were not maintaining within the mind at least a little consciousness of outward things and interest in them.

The practice is sometimes followed of withdrawing attention from these by listening to sounds and attending to lights and feelings within the body. Such sounds as are set up by the movement of air in the ear and other cavities, or by the circulation of the blood, or by other bodily phenomena, are unnoticed in the grosser sounds of life when we are attending to common affairs, but when we sit down silent and inattentive to outer impacts, these more delicate impressions may be found in consciousness. These may be chosen as objects of concentration, but, when they are not so chosen, attention should be turned from them, as from outside interruptions, to the object selected, and they should be forgotten.

It is a difficult matter to turn the senses away from the sense organs. Sit quietly and listen intently to the ticking of the clock. Then try not to hear it, first by an effort not to do so, and then by intent attention to something else. Again, try deliberately to confuse the

sound by mixing it with others produced by your imagination, and in the confusion lose sight of the original sound.

But by far the best way to rid oneself of such interruptions is to select a place where as little interruption as possible can come, and then *remove* from the mind *all expectancy* or interest in outside changes. Sit down and consider, before beginning the morning's practice of concentration, whether any physical phenomena concern you for the time being. Do you expect anyone to call you or interrupt you? Do you fear that some one may surprise you in what may seem to the ignorant a ridiculous occupation? Even if you do, it is better to avoid expectancy. Do not be constantly on the listen for some one's coming. All such expectancy keeps the senses vividly attentive to the slightest sound. In short, resolve that during the time of practice any changes that may occur in the outer world do not concern you in the least, and that you will pay positively no attention to them. If there is an unusual sound, cease to wonder what was the cause of it or what it means. Cease to take interest in outward changes and they will soon drop out of consciousness. If you have willed to be successful, you will not mind about outward things, or give an instant's thought to what foolish people may do or say.

CHAPTER V

METHODS OF OVERCOMING INTRUDING THOUGHTS

SOMETIMES when we are engaged in study or writing a visitor arrives who may be a welcome friend at any other time, but at the moment is a nuisance. So also when we are engaged in an attempt at concentration, "visitors" throng in upon us, some welcome and others unwelcome. What is it that brings them here so inopportunately, and by what means can we persuade them to take their leave?

Now, a little study of these intruding thoughts will show you that they are largely concerned with considerations of self, and are linked to some emotion and memory in the mind. There is always a tendency for us to regard the things and persons that we meet in the light of how they affect our own lives, and, as long as this is so, feelings about them will invade our minds when we least require them. If Colonel Snuffamout is a jolly good fellow to all his companions at the Club, he is none the less a rank bully to his hapless subordinates, and any thought of him will arouse emotions of cordiality in the one case and of resentment in the other. These emotions in turn awaken their corresponding trains of thought. If I take a walk across the sands, I find the moving particles an insecure and disagreeable foothold; but doubtless the camel finds them indeed pleasant to the hoof. And so with all the events of life; each thing has its agreeable and

its disagreeable aspects, and the latter will end for you only when you have learned to use them all to further the purpose that you have chosen.

So long as you choose to regard other men and the events of life solely as they concern your own daily life and feelings, so long will your mind be swept hither and thither by the winds that blow from everywhere. The mind will be surrounded by thoughts which habitually suggest emotions of anxiety, regret or resentment. These suggestions may be for the most part latent when you are engrossed in some physical work, or some mental activity which is kept to the point by having a physical basis, such as study or reading from books, or thinking in the course of conversation with others. But as soon as you turn away from active pursuits or study to engage in concentration, especially when no visible image or form is employed, you feel this press of thought which is then unwelcome. It is therefore desirable that you should weaken and destroy these associations which are so fruitful of mental and emotional agitation, by constantly regarding other people and things not as appendages of your own personal life, as providing you with occasions for resentment or self-gratulation, but rather as working out a destiny of their own in which you can help them or hinder them, as you will. In practice this means that you should form the habit of considering another man's actions, motives, words or conduct, *not* as they affect your own life and whatever you may be interested in, but as they affect *his* life and interests. In regarding him in this way you will be using him for your own perfecting also; for the unity of human life is such that each gains by doing good to others. But if you use him for outward gain you disobey the Great Law, your affections are against it, and resentment and discontent will eat away your strength and peace.

This unselfish mode of life would prevent the accumulation of personal thoughts, and certainly concentration cannot be fully accomplished unless this is seriously

undertaken. The states of mind during concentration and during the rest of the day react upon each other, and if you can thus to a large extent eliminate anxiety, greed, envy, jealousy, anger, fear, pride and irritability, it will be so much the better for your concentration.

If you have already said: I WILL, all this will be done, and your concentration will not be disturbed by such thoughts and feelings as these, which constitute the major part of the intruding thoughts that populate the spaces around you. If you have said: I WILL, you cannot wish any more; and if you find yourself wishing at any time, you will know that you have not yet really willed. Proceed then to sort out the facts of your life; decide (1) what is your principal purpose in life, (2) what subordinate purposes are necessitated by duty, legitimate enjoyment and amusement, and weakness, or by inclinations which you do not feel strong enough to subdue at present, (3) what things are in your power and to what extent they are so, and what are quite out of your power, (4) how those things that are in your power may be altered to suit your purpose, and how the other things also may be employed when they come your way. The first should be your one aim during the time dedicated to concentration of mind; the second constitutes the major portion of your everyday life; the third should help you to carry out the other two calmly and sanely, so that you will not on the one hand strain at a weight which is beyond your strength, or on the other hand be depressed by obstacles which you are really able either to overcome or to circumvent. Sit down in the morning and consider what things you are likely to meet with during the day. Make a list of them all, and of each one ask yourself the questions: Does it serve my principal purpose? Does it belong to my subordinate purposes? How far is it in my power for alteration or for use? What use can I make of it? And when the day is done go over the same list again, and ask yourself of each item: Have I made use of this for my principal purpose or a subordinate one?

How far was it in my power? What use did I make of it?

So, when you are sitting down to begin your daily practice, ask yourself the question: What am I about to do? And answer point by point: I am going to do so-and-so. Then I am going to do so-and-so. Then ask: Why am I about to do so-and-so? And answer: For such-and-such a purpose. Secondly think: What are the duties of my everyday life? Enumerate them briefly, and then clearly formulate the idea: I have no concern with these during my period of concentration. Finally think: What thoughts are likely to disturb me during this period? Mr. Ponsonby spoke ill of me; my son disobeyed me; my father misunderstood me; I lost some money; somebody robbed me; I fear that I shall lose my appointment; I want to have a smoke or a drink or to chew something; I wish it wasn't so hot or so cold; I wonder if I shall gain such-and-such a thing; how can I let my superior officer become aware of my many virtues; I wish my wife or my child were not ailing; Oh, when shall I succeed? I wonder if I am making progress; I wish these flies wouldn't bother me; or, in short, why did God make things as they are, and why doesn't He carry out the improvements I have to suggest? Let them all come forward in review. Do not aggravate them by a hasty and angry rebuff, but say to each in turn, quietly, "Good morning, Sir, I hope you are well. No doubt your business is very pressing. I shall attend to it seriously and fully during the day, and endeavour to give you the most complete satisfaction; but for the next hour I am otherwise engaged. Good morning." Treated thus politely, the visitors will feel constrained to bow themselves out in silence. They will feel that you have made room for them in ordering your life and, on the small pension of thought that you accord them during the day, will live peaceably until they die.

The intruding thoughts of this class which come to disturb you during your efforts at concentration are

very numerous, and if any one of them persists in coming in, pause to give it a moment's consideration. Say to it: "Come, don't interrupt me now. I will attend to you at five o'clock this afternoon," and keep the appointment, and think it *out*. If it still persists, consider whether it has to do with a matter which is in your power or not. If it is in your power, decide to do something to settle it. If you have done all that you can, or if it is not in your power to settle it, decide finally that it has no concern with you and you will think of it no more.

There is another class of intruders, which appears to come telepathically from other minds and from the objects around us. In these days of wireless telegraphy there need be no difficulty in believing that thoughts coming from other minds influence ours: and we have already remarked how our own habitual thoughts hang about us when we are busily engaged, and discharge themselves upon us in our moments of quiet. It is no wonder that the mind, subject to such bombardment, tosses like a boat on a lake in a storm, and that it should seem to the practiser at first that the more he strives to control the mind the more it plunges.

In many cases intruders of this second class do not excite particular personal emotions. Words, numbers, pictures, ideas, intelligible or unintelligible, come drifting before the mind; and often they have no connection with the incidents, purposes or emotions that govern our daily lives. They come from the things round about us, and from other persons. If the concentration is active and the mind kept vigorously working, these drifting thoughts will come and go, and though they may be seen floating past, they will not be anchored to the attention. If you find that any such drifting thought becomes insistent and persistent, you will also find that you are taking a personal interest in it, and some impatience, irritation, disappointment, or anxiety has arisen. In this case the drifting thought has found a relative sleeping in your mind and has awakened it into activity. It should then be treated as an intruder of the first class. You should

become so calm mentally that, while your attention is bent upon one thing, you can merely notice the pictures drifting past without paying any attention to them. Later on, after you gain by practice the required calm and concentration, it will be worth while to examine such pictures in detail ; but at the present stage any effort to do so would only divert your attention.

If at first you do not feel that you can remain indifferent to these drifting thoughts, you may reduce them by the following and similar external devices : Keep for the practice a room which is used for no other purpose. Keep it clean yourself ; do not send servants in to handle things. Gradually the room will become a haven into which you may retreat for shelter from the storms of life. Sit in the middle of the room, and place before you a picture or an image or a symbol, if you have no objection to such forms, of any Being whom you worship, such as a picture of Christ or of Shri Krishna or, if you choose, of any great man, living or dead, whom you wish to grow like. Sit with your back to the window, leaving your ordinary clothes outside. Put on a special garment, preferably of linen or cotton, before going into the room. Do not take into the room money or a pocket-knife or keys, and keep a special watch or little clock, pencil, and paper there. Money especially is psychically unclean. Let the feet be bare if it is not too cold, and well washed before you enter. It is best to sluice the body and limbs with cold water also. All this will keep you from immediate contact with emanations from objects which have been much handled by other people, or used in the business of life, and also form a wall against drifting thoughts. Do not talk to anybody about what you are doing. Secrecy, or rather silence, is of positive value in all these practices. If people are thinking about what you are doing, their thoughts will tend to come in and disturb you. But nearly all of this is quite unnecessary, and absolutely so if you have really said : I WILL. Yet at all times and in all cases you will do well to preserve scrupulous cleanliness and a considerable amount of silence.

CHAPTER VI CONCENTRATION

WE have spoken of the fish of attention, and in our practice of Recall we have sent it swimming round and round a selected idea. Before it was trained in that way probably you used to let it wander from cat to hearth-rug, from hearth-rug to factory, from factory to something else, and so on in a perpetual zigzag course. Whenever you wanted to think out a problem or a plan of any kind, perhaps it went through a course something like this, in passing from the problem A to the conclusion B, if indeed it ever arrived there at all:



This is indeed the most common variety of "thinking". As an example of it let us listen for a moment to the words of Mrs. Nickleby on the subjects of Stratford-on-Avon and roast pig as recorded by the immortal Dickens:

I think there must be something in the place, for, soon after I was married, I went to Stratford with my poor dear Mr. Nickleby, in a post-chaise from Birmingham—was it a post-chaise though? Yes, it must have been a post-chaise, because I recollect remarking at the time that the driver had a green shade over his left eye;—in a post-chaise from Birmingham, and after we had seen Shakespeare's tomb and birthplace we went back to the inn there, where we slept that night, and I recollect that all night long I dreamt of nothing but a black gentleman, at full length, in plaster-of-Paris, with a lay-down collar tied with two tassels, leaning against a post and thinking; and when I woke in the morning and described him to Mr. Nickleby, he said it was Shakespeare just as he had been when

he was alive, which was very curious indeed. Stratford—Stratford. Yes, I am positive about that, because I recollect I was in the family way with my son Nicholas at the time, and I had been very much frightened by an Italian image boy that very morning. In fact, it was quite a mercy, ma'am, that my son didn't turn out to be a Shakespeare, and what a dreadful thing that would have been!

Roast pig; let me see. (On the day five weeks after you were christened, we had a roast—no, that couldn't have been a pig, either, because I recollect there were a pair of them to carve, and your poor papa and I could never have thought of sitting down to two pigs—they must have been partridges. Roast pig! I hardly think we ever could have had one, now I come to remember, for your papa could never bear the sight of them in the shops, and used to say that they always put him in mind of very little babies, only the pigs had much fairer complexions: and he had a horror of little babies, too, because he couldn't very well afford any increase to his family and had a natural dislike to the subject. It's very odd now, what can have put that in my head! I recollect dining once at Mrs. Bevan's, in that broad street round the corner by the coachmaker's where the tipsy man fell through the cellar flap of an empty house nearly a week before the quarter-day, and wasn't found till the new tenant went in—and we had roast pig there. It must be that, I think, that reminds me of it, especially as there was a little bird in the room that would keep on singing all the time of dinner—at least, not a little bird, for it was a parrot, and he didn't sing exactly, for he talked and swore dreadfully; but I think it must be that. Indeed I am sure it must.

Do you still find yourself in the Mrs. Nickleby stage of mental development, or have you succeeded in stopping this process of rambling thought, and making your thoughts go round and round a definite subject, so that when the little fish loses sight of the object which you have chosen it realises its error at once, and returns? If so, the next practice that you need to do is one that will make the fish go in a straight line from A to B, from where you are to the object that you have fixed upon in the distance. Once more the process is analogous to physical plane sight and movement. You have before you an idea which you are trying to reach or clarify, or a problem which you are trying to solve, and you drive steadily towards your goal until you have gained your end.

Exercise 2. Sit down in your room and look round it carefully, noting all the little things which it

contains. Now close your eyes and make all those things go before your mind in imagination, till the whole procession has passed by. If you know an alphabet of foreign forms, such as the Devanagari, the Arabic or the Russian, make the letters pass one by one in procession before your imagination until the whole series is complete. Perhaps you will say that this is easy; and indeed that is so.

Now sit down once more, and take a walk, in imagination, along a familiar road or street, noticing all the details that you can remember as you slowly pass them by, and coming back in the same way until you arrive at the place where you are. Take a new walk in this way every day for a week, and every time that the little fish wanders from the path that you have chosen for your walk, make it come back and begin the walk over again from the very beginning. Thus you train it to follow a line or series of definite images not chosen by itself.

Exercise 3. Pass on from this exercise to another, in which you once more take a journey, but this time, instead of passing along a familiar street or lane, pass again through some previous experience that you have had, and let it occur before your eyes in panoramic form. Suppose, for example, you have risen one morning, had breakfast, driven to the station, conversed with Mr. Brown in the train that took you up to town, arrived at your office, read your morning correspondence, and so forth, through all the general incidents of the daily round. Try to live it over again as perfectly as possible, and, as regards at least one small portion, even in detail. If the little fish wanders away, bring it back, and make it begin again at the beginning. Do this every day for a week.

Exercise 4. Next proceed to a third stage in this practice, in which you try to keep your thoughts in a fixed line of activity. Decide upon some particular sight or sound that is before you, say the ticking of the clock. Ask yourself: what is the cause of that? It

is due to the swinging of the pendulum and the movements of the spring and wheels. But what causes all these? Now try to run back along a series of images, following the clock back in its wanderings to see how it was placed in position, how it travelled to where it is, where it came from, how its parts were put together and made, where and by whom, how its materials were procured, in fact imagining all that has contributed to make it what it is. It does not matter very much whether your imaginings in this practice are right or wrong, but it does matter that your mind should run through a long series of coherent imaginings without once missing the point. Each day for one week follow in imagination the course of life of something about you, without once letting the fish wander away to other things.

Exercise 5. Now go out for a walk in imagination, as you did before, along some familiar way, but on coming to a selected building or scene, stop dead and examine it. Try to picture it in all its details without wandering away or going on. This is distinctly a difficult thing to do just at first, and if you find that the mind begins to tug violently in its efforts to get away, move about into different positions every few moments and try to picture the scene from these different points of view; but as soon as you are tired return to where you are. You will probably find, to your surprise, that you know practically nothing of the details of the buildings or the scenes with which you thought yourself perfectly familiar. You therefore need some practice in mind-painting. Look carefully at the wall of the room in which you sit, notice all the marks upon it, the objects that are fixed upon it or are standing against it, the form, size and proportions of every feature connected with it. Now shut your eyes and try to picture the whole at once. You will find your image hazy and indefinite. Imagine then each small part of it alone in turn, and you will see how much clearer these are. Picture to yourself the figure of a man. You will find it a little hazy, but

when you look at one small portion of the image, that part will become clear while the rest will tend to disappear. If you make the hands or feet clear, the head will have vanished; if you make the head clear, the lower part of the body will have gone. Whatever may be the image that you examine in this manner, some parts of it will elude you, and when you look at one portion the others will grow faint or even disappear.

There is a reason for this. Your attention is like a lamp. If it is shining upon a small area it will illuminate that area well; but if it is spread over a large field of attention all the objects within it will be comparatively dim. We may thus speak of intensity and extensity with reference to our power of attention. If the attention is allowed to extend over a large field the intensity of it is at once reduced, while if the area is reduced, the intensity is increased. We therefore need two sets of exercises, one in which the attention is narrowed and therefore intensified, and the other in which an effort is made to retain this increased intensity while the attention is gradually extended over a larger field. Even a small mind can often do one thing well; even the animal mind can bring one narrow virtue to a high degree of perfection, as in the case of the faithfulness of a dog; but what we require to develop is a large mind which can grasp a great deal at once and yet deal perfectly decisively with the whole. Thus we shall gain in time a powerful control over a large field of varied interests. It is well, however, not to attempt great expansion until the mind has a strong grasp of the little things or the few. One notices herein the cause of the failure that is written upon the life of nearly every person who is "educated" beyond his strength; he loses his capacity for seeing things clearly with his own eyes and dealing decisively with unexpected situations, though often he may have gained a certain amount of surface knowledge and polish that passes muster in the world. In a short career as a schoolmaster I have seen many boys "educated"

beyond their strength, and in the horrid grind of our wicked educational system have seen some of them go through their Matriculation cursed for life. If we could only somehow grow up with our minds as clear and our ideas as vivid as those of children, how blessed we should be. It is indeed true that a University education often "polishes pebbles and dulls diamonds," as a great writer once said.

Proceed then as follows with your experiments. Take a picture of a man—a great and good man whom you sincerely admire—place it before you and examine one stroke of the artist's pencil or brush at the centre of the face, say at the point between the eyes. Close the eyes and picture that stroke clearly before the mind. Repeat this several times, until you can at once form it perfectly clearly. Now take another stroke near to the first; and fix this also firmly in the imagination. Next imagine the two strokes together. Compare your image with the original at every stroke, and so go on working patiently until you can produce quite perfectly, say, an eye or the nose. So go on, adding stroke by stroke, until you have the whole of the face clearly in your mind and you can picture it completely in the smallest detail without great effort. This is the work of many hours, as every stroke must be produced with accuracy. In one sitting you may succeed in reproducing one feature, and it will take at least a week to complete the whole portrait. If you thus do just one portrait perfectly, you will find an immense gain in your mental power. Practise this mind-painting method for a fortnight, producing only one good portrait.

Exercise 6. You may now turn with advantage to the practice of expanding the attention. First take up a picture of anything pleasant and agreeable. In India we have many delightful pictures of the different forms of the Deity, which are much used in different kinds of meditation. For example, there is a pleasant little picture of Shri Krishna, the Lord of Love, as a boy seated on a rock, playing His flute, while in the

background the happy cows graze on the bank of a peaceful river, beyond which a range of tree-clad hills protectively encloses the gentle scene. Take such a picture as this; examine it carefully; close your eyes and reproduce it in imagination. Now begin to narrow down the view, and observe how much clearer the scene becomes as you diminish its extent. First drop the clouds and the mountains in the background, then the trees and the river and the cows which are grazing by it, and so on, little by little, until you have nothing left but the form of the boy. Go on slowly in the same way, making the image clearer and clearer as it grows smaller, until you have lost the rock and have left only the upper part of the body, the head and the face, and at last only the face with the wonderful eyes.

Hold that clear image for a moment, and then begin to expand it again, trying to keep the whole as clear as the small piece to which you had contracted it, and as you build up the entire picture again, point by point, make every effort to retain the definiteness for the complex unit which you were able to secure for one small portion of it. When you have practised this exercise for a week, pass on to the next.

Exercise 7. Place some pleasant and familiar object, such as a fancy box, a clock, a small chair or a candlestick, in front of you, two or three feet away from where you are sitting, preferably in the middle of the room. After examining it, close your eyes and imagine it clearly from the position where you are, as you would look at it. The image will thus be flat, like a picture. Now imagine the thing from the back, not by turning it round in your imagination, but by transferring your consciousness to a point on the opposite wall. Imagine yourself not to be sitting where you are, but against the opposite wall, looking at the object from the opposite side. Once more form a picture, this time of what we should usually call the back of the object. When you have both images well made, from the front and the back, try to imagine them together, as though you were looking at the object from both sides at once. To

do this effectively you will need to get rid of the idea that you are facing the object from one point of view, and imagine yourself as on both sides of it, regarding it from both directions at once.

Now take up the same object for a further practice. Imagine yourself to be looking down upon it from above. For this purpose, transfer your consciousness into the ceiling. Then bring your consciousness down, and go carefully and slowly round the object at a little distance, observing it from every point of view. Next get your consciousness down into the floor and observe the thing from underneath. And finally, by going through all these circumbulations of consciousness one after another with increasing rapidity, try to blend all the images that you have gained from the different points of view, and grasp the thing as it really appears without reference to your position with regard to it. This is, of course, a difficult thing to do; but remember in this exercise you are not expected to do the thing perfectly, but only to *try*. Practise it to the best of your ability for a week.

Exercise 8. Take up now a simple object, such as a box of matches. Examine it; open it and inspect the interior carefully; place it before you; close your eyes and imagine it from every point of view. Now imagine the interior also, and try to hold all these ideas or images of the object at the same time in your consciousness. Transfer your consciousness into the middle of it, and look at it from that point. Then expand your consciousness gradually until you are no longer a point in the middle of the object, but have become a large ball with the object in the middle of you. Continue this practice for a week with different objects, such as a flower, a fruit, a coco-nut, a glass of water, and your own head.

Exercise 9. You will now find that you are able to call up images far more easily than you could before, and that the mind no longer wanders away so wilfully as it used to do. The next step is to make a series of

experiments in calling up images bodily and complete before the mind. For this purpose you will probably find at first that repetition of the name of the object is necessary. Suppose that you have been using a picture, such as that of Shri Krishna, in one of the foregoing exercises. Now, with your eyes closed, look into empty space and mentally call out the name of Shri Krishna, repeating it again and again, and trying to discern the form. Suddenly it will spring up before your mental vision, and the complete picture will present itself in idea or in form. Do this again and again each day for a week, until you can call up images and keep them a little while by the constant repetition of a word.

You will find it a great help in making a mental picture to see that all the details within it are congruous with one another. For example, you might picture a London omnibus drawn by two horses, but if you attempt to imagine it being drawn by two cows you will find the matter much more difficult. It is not possible to hold two disconnected images or ideas before the mind at the same time. But it is possible to grasp the two at once if the main focus of attention is something which includes both at the same time, or something common to both. I can picture a cow and a horse together by centring the attention on their common characteristic and thinking of both as animals. I can picture a horse and a cart together because they occur together in common experience as a unit having a single purpose. I can picture a cart and an omnibus together because of their common characteristic. But it would be comparatively difficult to hold together the ideas of a cow and an omnibus, because one belongs properly to the streets of a busy town, and the other to the quiet pastures of the countryside. The mind would tend to run from one to the other, losing sight of each alternately. If, however, some common relationship were discovered and made the centre of attention, the two ideas would readily cling together, instead of repelling each other by their incongruity.

It is useful therefore to find the idea which makes the group really a unit, and make that the centre of the complex image. It is the abstract that binds the varied concrete images together.

Exercise 10. You should now make an effort to think in images, without the use of words. Endeavour to recall and *know* things without naming or describing them in words. Very often we *feel* that we do not *know* a thing until we have succeeded in recalling its name or verbal description, though its appearance and qualities may be quite familiar. Thinking in words is thinking in symbols, and in it there is much danger of missing the truth, for it is easily possible to manipulate and re-arrange the symbols in a manner to which the facts would not conform. In dealing with the higher mystic perceptions and occult researches we shall often be without the aid of arbitrary symbolic words, and have to think in the realities themselves, so that thinking and experiencing will at last become indistinguishable. As an elementary practice of this, let the following ideas form a succession of thought in form, without words: horse, cow, milk, moonlight, moon, sun. Picture a horse, trying not to think of the name of it. Now if you drop the picture and then call up the image of a cow, you will have to think the word "cow" between the two. This is the usual process in the chain of thought: name (horse), form (horse), name (horse), name (cow), form (cow), name (cow), name (milk), form (milk), name (milk), and so on, the picture being blotchy like that of a very bad cinematograph. In this practice, however, the names must be left out, and the picture must undergo a continuous, gradual change in which there is constant modification of the form, but no unintentional obliteration of it. Having pictured the horse clearly, begin to modify it piecemeal. Let the contour of the back, the slope of the neck, the shape of the body, the form of the legs and hoofs, the tail, the setting of the head, and other details, gradually change from those of a horse to those of a cow until the transition is complete.

Then proceed to concentrate the attention on the milk which comes from the cow, and *gradually* lose sight, of the cow's head, tail, body, legs and other parts, until only the stream or vessel of milk is seen. Make this now undergo a gradual change. Thin out the liquid stream, letting it lose its definite outline and opacity, but retaining the colour, though making it paler, and to this nebulous stream add outline and surroundings until you have a stream of moonlight on dark water or a forest glade. Hold this before the attention for a moment. Trace the moonlight to the moon in the dark sky, adding this to the picture. Now drop the forest glade or the dark sea point by point and let your attention run up the ray of moonlight to the moon itself. Gradually change this form. Let its outline remain but expand, and its colour change until you have the great golden-red ball of the rising or the setting sun. Carry the practice on very slowly, repeating it daily for a week.

Perhaps you will think that these practices of concentration involve too great an effort. It is not so. Think of the efforts that you made as a child when learning to write, how long it took you to gain control of your hand and pen. That was a greater effort than this, for, however much the mind may seem to plunge about, remember it is made of far more yielding and plastic stuff than is your arm or hand, and is therefore easier to control. Indeed, if you will, it is easier to learn to control the mind than it is to write. Think, again, of the vast number of exercises a violinist will practise to render his fingers supple, obedient and expert. Give the same, or far less, effort to mind-control and you will become master of your instrument.

CHAPTER VII

MAIN POINTS OF PRACTICE

SUCCESS depends upon what you seek and how you seek. If you have said you will succeed in anything, you will, provided that your will is in accord with the Great Law. If it is not, and if what you seek is the idle satisfaction of the body, or of the senses, or even of the mind, you cannot really say you will, for you are the slave of the pleasures of the lower life, and you will be drawn wherever the objects of the senses may lead. But if you say, I will have power, I will have love, I will have knowledge, remember you must choose the right way to seek it, and see that others also are more powerful and freer because you are so, that they have more love because you have much to give, that they have more knowledge because it has come to you. If in pride you hold and withhold power, in order to feel your supremacy over others, you are not obeying the Great Law, you are a slave to the base emotion of pride. If in your seeking of knowledge you do so in order to shine and be superior, you are not obeying the Great Law, you are a slave to the base emotion of pride. If you seek the love of others for yourself, that they may think well of you and speak highly of you and be drawn to seek your company, once more you are disobeying the Great Law, and you are a slave to the base emotion of pride. And your pride, when it is thwarted by the "accidents" of life, will be turned into envy and jealousy and anger and hate and fear, and you will be torn by

the conflicting winds of circumstance, you will be drowned in the ocean of wishes, and you cannot say: I WILL.

Even more will this be so if you seek the satisfaction of the senses or the luxuries of the body; then indeed will you be a slave of the senses. Surely *then* you cannot will; but presently you will be corrupted with wishes and regrets like a leper with the pustules of a foul disease, and there will be no peace and no power within you. Indeed, you must train all your vehicles, your body, your feelings and your mind, to *orderly activity*, removing from them all traces of sloth and heaviness, agitation and excitement of every kind, so that they will be perfect instruments for carrying out your will in the regions in which they work. It is said in an old Indian book of Yoga that there are four great enemies to human success: a sleepy heart, human passions, a confused mind, and attachment to anything but Brahman; and by what is there called Brahman we mean the Great Law.

A sleepy heart—that means that the body is lazy and luxurious, its activities are slothful or else ill-regulated and over-excited. Human passions—that means that the senses or the emotions are enervated and ill-regulated in their action. A confused mind—that also means that the mind is still sluggish or incoherent and uncontrolled. And, in mastering all these, what must you do? In each case you must not aim at destruction; you must aim at perfectly well-regulated activity.

Physical culture involves the suppression of irregular activities in the body. It demands an ordered life, with regular and well-proportioned exercise, nourishment and rest. The governing of the natural appetites which it requires does not nullify their power, but tunes them up; and the sense of vigorous life is increased, not diminished, by its control. These things are true also of the mind. It also requires regular and well-proportioned exercise, nourishment and rest. Its

natural appetites also need to be controlled and governed, and when this is done there is no loss of mental vigour, but an enhancement of it.

Exercise is something more than the mere use of faculty. A man breaking stones on the road is using his muscles, and certainly in a long time the muscles he uses become strong. A man who carries out a definite system of physical exercise for a short time every day soon becomes stronger than the man who wields the hammer all day long. So also, a man who spends his time in the study of mathematics, literature, languages, science, philosophy, or any other subject, is using his mind, and thinking may become facile to him. But a man who deliberately carries out a definite system of mental exercise for a short time every day, soon gains greater control of his mind than he who merely reads and cursorily thinks all day long.

In fact, the need of mental training, of regular, orderly, purposeful exercise of the mind, is far greater than that of the body in most cases; for at our stage of growth most of our bodily activities are well-ordered and controlled, and the body is obedient to our will, but our minds are usually utterly disobedient, idle and luxurious.

In the fourth chapter of this book various exercises for the body have been prescribed. These are intended to regulate and calm it. Calmness does not mean dullness or immobility. It means regular motion and is quite compatible with rapid motion. So also control of mind does not mean dullness or stupidity. It means very clear-cut and regular thought, velocity and strength of mind, vivid and living ideas. It is the opposite of drunkenness and mental debauchery.

Now, without the preliminary training which makes the body calm, control of mind becomes very, very difficult. A certain small measure of austerity is imperatively necessary for great success in concentration. The reason for this is to be discovered in the basic rule of the process. That rule is this: the ~~body must~~

be still, the mind alert. People usually employ their mental energy only in the service of the physical body, and in connection with it. The mental flow is unobstructed and thinking is easy when there is a physical feeling, as, for example, in reading a book. Argumentation is easy when each step is fixed in writing, or thought is stimulated by conversation. A game of chess is easy when we see the board; but to play it blindfold is a more difficult matter. The habit of thinking only in association with bodily activity and stimulus is so great generally that a special effort of thought is usually accompanied by wrinkling of the brows, tightening of the lips, and muscular, nervous and functional disorders. The dyspepsia of scientific men is almost proverbial. A child when learning anything displays the most astonishing contortions. A boy learning to write follows the movement of his pen with his tongue.

This must be stopped, in the practice of concentration. A high degree of mental concentration is positively injurious to the body unless this stoppage is at least partially done. Muscular and nervous tension are not concentration of mind, and success in the exercise is not necessarily marked by any bodily sensation or feeling whatever. A tightness between the eyebrows is not concentration, and further, concentration on such a feeling is not usually beneficial. Control of mind is *not* brought about by fervid effort of any kind, any more than a handful of water can be held by a violent grasp. Control of mind is brought about by *constant, quiet, calm practice and avoidance of emotional agitation and excitement.*

Constant, quiet, calm *practice* means regular periodical practice for a long time. The time given at one sitting may be five minutes or fifty. The quality of the work is more important than the quantity. Five minutes well done spells progress and achievement. Fifty minutes negligently done does not. The periods may be once, twice or three times a day. Once, done well, means progress; three times, indifferently, does

not. But the exercise should be done at least once every day, and always before relaxation and pleasure, not afterwards. It should be done as early in the day as is practicable, not postponed until easier and more pleasurable duties have been fulfilled. Some strictness of rule is necessary, and this is best imposed by ourselves upon ourselves.

Determined perseverance does not usually walk hand in hand with absence of excitement in human life. Yet for success the mind must be calm and free from wishes, which always bring exciting desires, fear, doubt, expectancy, pleasurable and painful feelings and thoughts. The ideal aimed at should be clearly pictured in the mind, and then kept constantly before it. Such a prevailing mood will tend to polarise all thought, desire and activity to its direction. As a traveller may follow a star through mazes of forest and trackless country; so will the persistent ideal guide its votary infallibly through all difficult and complex situations in life. All that is necessary is *constant practice and absence of agitation*.

Constant practice and absence of excitement or agitation—these two rules are always prescribed; and do you not see that they are the natural accompaniments of will? If you have said: I WILL, not only in words, but also in act, and thought, and feeling, will you not always be using your powers to gain your end, always be free from the excitement that attends upon wishing? If you want a light, says an Indian proverb, what is the good of merely talking about a lamp? If you are sick, says another, can you cure your disease simply by calling out the names of medicines? Hidden treasure does not reveal itself by your simply commanding: "Come out!" You must find the place, remove the stones and dig.

And if thus you work and practise, and never wish, and have no attachment to anything but Brahman, then success will soon be yours, and power and love and knowledge will be yours of which the king upon his throne, the impassioned lover with his mistress, and

the scholar in his study do not even dream. For the Great Law is the source of all power, of all knowledge and of all love, and when your consciousness is not attached to anything but Brahman, success will be yours now and all the time. In the distant future, do you say? Is it not sure?

Behold, I show you Truth! Lower than hell,
Higher than Heaven, outside the utmost stars,
Farther than Brahm doth dwell,

Before Beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.¹

And what is sure is just the same as if it had already happened, and if you will not have it otherwise, even now success is yours. And when the vehicles are no longer your master, and you are no longer the servant of the body and the slave of the senses, you will have no attachment to anything but the Great Law, and to live in that, and share its power, its bliss and its wisdom will be the power and love and knowledge that you shall enjoy. And all who are under the Law, and there is none who is not, will profit exceedingly.

To know Brahman, seek within yourself, with the help of one who has sought and found before you, for there are Those who know and can teach. Obey the Law and keep an open mind, strive always to recognise the Law in others, strive by meditation to understand the nature of that which is within you, above you and beyond.

¹ *The Light of Asia.*

CHAPTER VIII

METHODS OF MEDITATION

IF you now pass on from the practices of concentration to those of meditation, your object may be any of three. It may be to raise your consciousness to include normally more of the higher and subtler things, so that abstract thoughts and finer feelings may more and more occupy your mind. It may be to call down a blessing from higher spheres of life, or to rise in aspirational devotion into the presence of the Divine. It may be to develop your character, and fix within it qualities which you intend it to express, by striving to understand those qualities, dwelling upon them in thought and picturing to yourself the manner in which they would affect your life if they were yours.

Let us take the last first, for of it there is little here to say, as it belongs properly to the subject of character-building, and that will be explained in my little book on that subject which is about to be written. We will take only one example, the quality of harmlessness.

Exercise 11. Sit down and think what harmlessness means. There must be harmlessness in act, so that none is injured; harmlessness in speech, so that no wounding word is spoken, so that no evil or unkind reports are spread abroad, so that nothing is said about another which might prejudice opinion against him, or will be misconstrued against him, so that nothing is said which will lead another to act unwisely or misunderstand; harmlessness in thought, so that

none may receive unkind or base impressions from the emanations of your mind, so that none will be inspired to error or wrong by your thought, so that you will not be led into harsh judgments or unkind criticism. How would you find this harmlessness expressed in the lives of great persons whom you admire, or in the actions, the thoughts and the words of the Master? How would you refrain from harmfulness if you were standing in His presence? How would this virtue affect your own daily life, when you meet some person whom you have not liked, when you encounter some disagreeable incident, when some one stands in your way or tries to injure you, when things do not go as you think they ought to do? How would you treat those you love if you had this virtue, so as not to rob them in any way of the freedom which love so often fears?

Thus, and in many other ways, you would meditate upon the quality of harmlessness, and afterwards carry with you into daily life a state of mind that would soon express itself in all your actions and thoughts. Thus you would continue with quality after quality, working steadily at the building of character, and you would find your life wonderfully changed in the course of a few months of earnest effort.

Let us turn now to the subject of raising your consciousness to a higher level, to a state in which it will better comprehend the higher thought and the finer feelings. This will naturally require different methods, according as you seek the one or the other. If you seek to understand the higher feelings you will need to turn your feelings upwards, as it were, to some one who is above you and greater than you. This will involve an elementary act of worship. But if you intend to work rather along the line of thought, then you will proceed by an attempt to grasp the essence of ideas, and make quite clear and definite that level of your consciousness which is still nebular. We will consider the devotional method first.

Exercise 12. Select your ideal, the object of your worship, and take care when you do so that there is nothing in it that you in any way doubt or fear. Let it be one which you can fully trust and never question at all, for to besmirch the mind with a deity who needs glossing over, polishing or veneering, is to prostitute the loftiest human faculty, the power of worship, to the base uses of worldly hopes and fears. When you have decided upon a suitable object make an image of it before your mind, fix your attention upon it, and allow your thought to play upon it with an uninterrupted flow, so that as you dwell upon it from different aspects it constantly awakens your admiration.

The Deity figured as Donor will call up gratitude, which should be allowed to well up within, unreservedly and unconditionally; as Creator, Father, Protector, King, His mystery and majesty will awaken glad awe, trustfulness and hope; as Saviour, His compassion will excite self-sacrifice; as Eternal Sacrifice, His omnipresence will engender sympathy with all.

Knowing the value of this method, the Hindus have long lists of qualities, enumerating the virtues of the Divine Being. There is some danger, however, when so many forms are taken, of repeating mere words, without realising and feeling the effect of each one as fully as possible. Mere repetition of vaguely understood words and phrases will only produce a kind of mental and moral hypnotism. Ponder upon the quality as manifest in the form that is selected for meditation, and take the quality in all its aspects and relationships. At the outset a set of questions may be used to stimulate the thought, but when that is made clear, pondering and dwelling upon it, and viewing it in different lights are necessary. Such questions are: Why does the divine One possess and show this quality—let us say fearlessness? How? To whom? When? In what degree? In what manner? With what effect? A list of qualities can easily be extracted from any book of divine praise of any religion. One such quality is quite enough for several sittings.

I find the preparation for this process so beautifully drawn in an old Sanskrit book that I cannot refrain from offering a translation of the passage. By such a process of imagination a man may withdraw himself from the depressing suggestions of a dingy room, wrapping himself first in a scene of beauty and peace, and then enjoying therein quiet contemplation of a beloved form.

Let him find in his heart a broad ocean of nectar,
 Within it a beautiful island of gems,
 Where the sands are bright golden and sprinkled with jewels,
 Fair trees line its shores with a myriad of blooms,
 And within it rare bushes, trees, creepers and rushes,
 On all sides shed fragrance most sweet to the sense.

Who would taste of the sweetness of divine completeness
 Should picture therein a most wonderful tree.
 On whose far-spreading branches grow fruit of all fancies—
 The four mighty Teachings that hold up the world.
 There the fruit and the flowers know no death and no sorrows,
 While to them the bees hum and soft cuckoos sing.

Now, under the shadow of that peaceful arbour
 A temple of rubies most radiant is seen.
 And he who shall seek there will find on a seat rare,
 His dearly Beloved enshrined therein,
 Let him dwell with his mind, as his Teacher defines,
 On that Divine Form, with His modes and His signs.

A Christian would generally select as his personal object the Christ amid the scenes of the gospel story. If a symbol is used, an endeavour should be made to account, in as many ways as are consistently possible, for all details of its form and colour. If music or song is used, once more an effort should be made to account for the notes separately and in relation. Most people will, however, prefer a visible, to an audible, image in this meditation.

We shall now turn to the intellectual form of meditation. It consists first in an endeavour to realise what the object is and what is its relation to other objects. The stream of thought should play upon the object so as to understand it in all its natural, superphysical and

metaphysical aspects. Thought is essentially concerned with the invisible. It is, however, another kind of seeing, which, when it becomes predominant in the character, is quite as satisfying and certain as natural or physical seeing. We cannot see the square root of two with our eyes; yet its existence is a fact. We cannot see the elements of mathematical form with our eyes, but we *do see* them with our thought.

Exercise 13. Select a difficult or abstract subject, such as the idea of harmony. Fix your thought upon it. Begin by asking questions about it. What is the selected idea? Name it. Give some concrete examples of it, such as harmony in music and the harmonic motion of pendulums. See to what senses these examples apply. Go over them in detail and observe their qualities for sensation. What is the class of the idea? What are its prominent features? In what does it resemble and in what does it differ from other similar or contrasting ideas? What is its real nature and why does it exist? What part does it play in the succession of events? From what does it rise and to what does it lead? When you have answered to some extent all these questions, picture the several concrete images together, trying to grasp their common element of harmony. Then try to hold this abstract thought of harmony, while you drop the concrete images.

Think of a number of colours; red, yellow, green, blue and violet. Notice that these are all distinct and quite different sensations. What do you see? You see red, yellow, green, blue and violet. But you do not see colour, as such. Fix upon two colours, say red and green. Concentrate upon them. What have they in common? Certainly not much as regards their superficial appearance. There is, however, a relation between them, something which is common to them both. It is colour. Try to understand what colour is. Drop the images and the thought of red and green, and try to keep hold of the conception of colour without them. Next fix the thought upon heat and cold. We are sensible of different degrees of warmth or

coldness, but we have no direct sensation of heat as such. Try, out of these two ideas, to conceive of heat as such. Cling to the conception that you thus obtain while you drop the ideas of different degrees of heat. Again, colour and heat are two forms of sensation. What is it that these have in common? The idea of sensation. Try to grasp this, while you drop the ideas of colour and heat. In this practice it is not enough to define the things logically in words by their generic and differentiating marks. They must be pondered upon and looked into with a kind of mental feeling, and then an effort must be made to grasp and hold the abstract idea without any sense of form or of naming.

Exercise 14. Now take up for further practice a series of difficult questions, such as: What is truth? What is spirit? What is justice? Avoid giving mere verbal definitions, but try to realise these things mentally. Take up any difficult passages in a book of deep thought or of mysticism. Follow reason in trying to elucidate them, and when you can reason no further, still do not let the thought wander away. Keep the thought there, at the highest point that you have been able to reach, and wait for the inspiration that will surely come.

There remains but one more form of meditation that we need consider, one which is mainly used for devotional purposes, both for that class of devotion in which the worshipper abandons himself at the feet of the Master, and for that in which the devotee aspires to raise himself into unity with the Object of adoration. We shall deal with this in the next chapter.

CHAPTER IX

MANTRIC AND SYMBOLIC MEDITATION

THERE is another method of meditation widely spread in India, where a hundred million people daily offer their devotions to Shri Krishna, the Lord of Love. The devotee directs his mind to meditate upon Shri Krishna, the incarnate God, and through Him upon Shri Krishna, the Spirit of Knowledge and Love in the world. Very often you may hear him repeating again and again a sentence or chant, while he intently ponders upon its deep and varied meaning, and this chant, when repeated with true devotion, brings the devotee into daily touch with the great Lord, the Officer of the Source of Life in our world, the Messenger of the Great Sun. It does not matter whether as a Hindu you worship with the name of Shri Krishna, or as a Christian you worship with the name of the Christ, or as a Buddhist with that of the Bodhisattva: your aspiration reaches the one Great Being who focuses the devotion of the world.

Of all the mantras of Shri Krishna, none is more powerful than the five-divisioned, eighteen-syllabled mantra given, it is said, by the Lord Himself to Brahma, and so handed down into the world :

“ Kṛīm Kṛṣṇāya, Govindāya, Gopī-jana Vallabhāya, Swāhā ! ”¹

Again and again the devotee repeats this mantra, and by it he attains to the path of Shri Krishna in this world.

¹ Pronounce ī as ee ; ā as in “ father ” ; a as in “ India ” ; o as in “ go ” ; ṛ as between ir and ru, i.e., vowel r.

Once the Sages came to the great Brahma and asked: Who is the Supreme God? Whom does Death fear? Through the knowledge of what does all become known? What makes this world continue on its course?

He replied: Śrī Kṛṣṇa truly is the Supreme God. Death is afraid of Govinda (Śrī Kṛṣṇa). By knowing the Lord of Gopī-jana (Śrī Kṛṣṇa) the whole is known. By Svāhā the world goes on evolving.

Then they questioned him again: Who is Kṛṣṇa? Who is Govinda? Who is the Lord of Gopī-jana? What is Svāhā?

He replied: Kṛṣṇa is He who destroys all wrong. Govinda is the Knower of all things, who, on earth, is known through the Great Teaching. The Lord of Gopī-jana is He who guides all conditioned beings. Svāhā is His power. He who meditates on these, repeats the mantra, and worships Him, becomes immortal.

Again they asked him: What is His form? What is His mantra? What is His Worship?

He replied: He who has the form of a protector of cows (the verses of the Great Teaching). The cloud-coloured youth (the colour of the fathomless deep). He who sits at the root of the Tree (whose spreading branches are the creation and evolution of the age). He whose eyes are like the full-blown lotus (always resting in the pure lotus hearts of His devotees). He whose raiment is of the splendour of lightning (shining by its own light). He who is two-armed (the life and the form). He who is possessed of the sign of Wisdom (with which the silent Sages are initiated). He who wears a garland of flowers (the string of globes or planets). He who is seated on the centre of the Golden Lotus (at the heart of all). Who meditates upon Him becomes free. His is the mantra of five parts. The first is: Kṛm Kṛṣṇaya. Kṛm is the seed of attraction. The second is: Govindāya. The third is: Gopī-jana. The fourth is: Vallabhāya. The fifth and last is: Svāhā. Kṛm—to Kṛṣṇa—to the Giver of Knowledge—to the Lord of the Cowherds—Svāhā!

OM. Adoration to the Universal Form, the Source of all Protection, the Giver of Life, the Ruler of the Universe, and the Universe itself.

OM. Adoration to the Embodiment of Wisdom, the Supreme Delight, Kṛṣṇa, the Lord of Cowherds! To the Giver of Knowledge, adoration!

Exercise 15. If you would practise this form of meditation, sit quietly in your usual place and let your thoughts and feelings simmer down until your mind

¹ From the *Gopīlāṭāpani*, and *Kṛṣṇa Upaniṣats*.

dwells peacefully upon the thought of the Great Teacher of gods and men. Think of all the conditions of success in life, kingship and wealth and worldly love and learning, and see how imperfect and dissatisfying all these are, and how all the good in them is but a reflection in dull matter of His perfect knowledge and power and love. All earthly love is beset with misunderstandings; all earthly power is beset with obstacles; all earthly knowledge is beset with error; but in him there is no misunderstanding, no impediment, no wrong. Now imagine in your own heart a rose-bud or a lotus-bud. Let your mind look at it peacefully, as it droops upon its stem. Gradually, while you pronounce the word *Klīm* with intent, longing for the presence of the Divine, raise up the flower now blossoming, and see, sitting on that twelve-petalled throne, the divine form of *Śhri Krishna*, the cloud-coloured youth with lotus eyes and the garland of the worlds, at the root of the Tree of Life, his raiment shining with the splendour of lightning. And as you bow before Him, saying *Kṛṣṇāya*, pour out your devotion to Him. And as you say *Govindāya*, see Him raise His hand with the sign of Wisdom in blessing. And as you repeat *Gopī-jana-Vallabhāya*, let His power and love thrill in you and irradiate you. And as you utter *Swāhā*, throw out by your will all that force, so that the world may share. And now repeat seven times the manṭra of *Śhri Krishna*, contemplating the Divine Form in the flower of your heart.

CHAPTER X

OBSTACLES TO MEDITATION

IF you have resolved upon true success in life, that is, to live and grow in accordance with the Great Law, and if you have said : I WILL, you will find sooner or later that you have done three things. The first of these things was to get your head pointing in the right direction. The second was to keep it there. The third was to make an effort ; not to hurry, but just to drive forward and not stop for anything. Constantly, for a long time to come, you will need to revise these three steps ; to see that you are going the right way, to keep from deviating, and to drive on. Put in as much force as you can when you are sure that you are going in the right direction, not before. If you put in much force when you are off the track, you will do much damage to yourself and others, and make immense obstacles for yourself in the future ; but if you keep straight, the harder you drive the greater will be your success, and you will meet fewer obstacles, or none. And in order to keep straight always remember that others also want the things which you seek. Let them have what they want. Never deprive another of that which you value yourself, whether it be liberty or power, knowledge or learning, love or friendship ; so will you always follow the wheels of the chariot of the Great Law. If you find yourself trying to gain power over others, seeking to surpass others in knowledge, or to attract the love or praise of others, you may know that you are dangerously off the track.

Take care, if this is so, that you drive very, very gently so that you never hurt a living thing in thought or feeling or body, by thought or word or act. But if you are on the track, drive as hard you can, always taking care that you never hurt a living thing.

These three things you will find yourself doing with regard to conduct and activity in the course of your daily life, and in that portion of the day which you have given over to meditation, there also you will find the same three stages. The first is the practice of concentration, the bringing of your mind into such a state of attention with regard to one thing that all incoming ideas are polarised to that. The second is the practice of meditation, keeping your thought constantly flowing towards that one thing without being attracted aside by anything else. The third is contemplation; driving at the one thing or drawing it into yourself so that you and it are made one.

Before you can pass on from meditation to contemplation you must be able to give up wishing and hoping entirely, at least during the period of practice. The mind can never be single while wishes occupy it; every wish is also a seed from which may spring anger, untruthfulness, robbery, impurity, greed, carelessness, discontent, sloth, ignorance and resentment; and while one wish or hope remains within you, all these violations of the Law are possible. Give up wishing and hoping; say: I WILL, and have FAITH; stand out of your own light and let the Great Law work its will and way.

If only you can maintain this attitude there will be no obstacles in your meditation, but if you have it not they will constantly come in and spoil your work. Every time that you sit down to think, these wishes, these unsatisfactions, will call you aside. There is a familiar saying that nature abhors a vacuum. Let us present it in a new form, saying that the human mind abhors a vacuum. The stream of thought is ever seeking to flow aside into the little gullies and channels left open by unsatisfied desires and indecisive thought. As a mountain stream may rush

past fissures and crevices at its sides, so may a headlong thinker push on his argument, unheeding of the many side issues involved. But when the stream debuts upon the level plains, every obstacle causes it to spread and broaden its path, and every hollow must be filled before the water can pass on. It is not unlike this with the process of thought: when it meets a barrier in front it turns aside, fills all the little creeks, deepens, and at last flows above the barriers.

In the practice of meditation you will find this process going on in your own mind. Every little unsatisfied desire, every un-thought-out problem, will present a hungry mouth ever calling aside your attention; and inevitably in your meditation, when the train of thought meets a difficulty, it will swing aside to attend to these calls. In simple language, you will find the course of your meditation constantly interrupted by thoughts and desires which rise up from the recesses of your own mind. When you trace out these interrupting chains of thought you will find that they have their source in unsatisfied desires and unsettled problems.

To clear away these obstructions it is little use trying to repress and suppress them. A better plan is to give them their due, appoint them a time and think them out. A mind that cannot overcome such vacillation as leaves its problems perpetually unsettled cannot succeed in meditation. A man for this purpose must decide to arbitrate his problems, abide by his own decisions and refuse to think the same matter over and over again. The ability to do this grows with practice and with the habit of putting decisions into action. Fill up all the chinks of thought and bend the little side-rills round so that they discharge themselves into the main stream. Think out every problem and interruption that comes in the light of its bearing and effect upon your main purpose. The development of a general philosophic mood which brings its experiences and faculties to a unity of understanding and purpose is essential for the successful pursuit of meditation.

With the devotee the interruptions rise mostly from desire. A lingering half-concealed longing will blossom into a train of emotion, thought prompted by desire, as soon as the stream of devotional emotion exhausts its impulse and the object ceases to present novelty and wonder, and the cup of delight seems empty. The desires must be settled, not by destruction of desire, but by being led, as they arise, into the main stream of emotional outpouring, and merged in the one overwhelming desire to feel the presence of the Divine. The Divine can be sought and found in any place and at any time, and when this is felt all disturbing fears, regrets and anxieties are swallowed up in the great delight of an ever-present opportunity to fulfill the most holy and all-embracing of desires.

Among these unsatisfactions, one that stands out very prominently in the thoughts of many aspirants to higher consciousness is the eagerness to find a teacher. It is the greatest encouragement to know that there are Those who have once been as ourselves, who have achieved greatness and entered the higher consciousness, and that They appear now and then to earnest seekers, and teach them the way. But if you use this blessed knowledge wrongly, as so many do, and fall into the constant habit of uneasy craving for assistance, you will find this one of the greatest obstacles to meditation. It is surely right that in the midst of our self-reliance we should always recognise the necessity of a teacher. But remember that you always have a teacher at your side, though that teacher is not necessarily a man at first or at any time. Perhaps you have found a book that for the time inspires you; let that be your teacher for the time being; do not crave for a teacher while neglecting the teacher which is at your hand. The knowers of *yoga* have ever asserted that at a certain stage in your progress, when you have used to the full all the general knowledge that you find in books or obtain from those who know the beginnings of the art, then the great Teacher will appear to you. He will not

come before, because to do so would be an injury, not a benefit, to you. As it says in an ancient scripture: "Learn with reverence, with searching thought and with service; then the Wise Ones who know the truth will appear and teach you the wisdom." But do not forget that the teacher is at your hand every moment, and will speak with you when you choose to prefer him to the things of confusion which at present you seek to grasp, to know and to fondle.

Yet another serious obstacle is the craving for some special method of meditation, and an eagerness to know whether to meditate in the heart, in the head, in the little finger, or in some other place. Do not trouble about these things at all, unless they are prescribed for *you* by a competent teacher; but meditate right down inside *yourself*. Go deep enough to forget your body for the time being, for remember the whole purpose of meditation is first to modify yourself, to alter your own shape of mind, and then to grow on the new axes that you have thus formed. First make your shape, and then grow, for you will find that you cannot have real power and freedom until you are harmless, you cannot have real knowledge until you are utterly true, you cannot have the real joy of life until you are full of sympathy, love and reverence. Certainly there are many tricks and stunts which you might learn by special means, but these do not belong to the aristocracy of the profession of life.

Be frank with yourself. Clearly define your purpose and settle upon the best means that lead thereto. Life is serious. You cannot afford to play with your destiny and palter with your principles. If you still seek above all things the satisfaction of worldly ambitions and possessions, acknowledge the fact to yourself, and consistently pursue the object to success; but a mind divided against itself will never stand for long. Success in meditation will not come until you disband the conflicting hosts of desires that perpetually carry on their civil wars within you, and thus come to be at peace with yourself. Then that peace within will put you at peace with all the world.

CHAPTER XI

CONTEMPLATION

CONTEMPLATION has three stages :

(1) The attention must be concentrated on the object.

(2) It must be stirred into activity with reference to that object alone.

(3) It must remain actively centred on the object while its own lower activities are successively suppressed.

In the second stage we discern what the object is as compared with other things and in relation to them. We go on with this process of reasoning and argument until we can reason and argue no more about the object ; then we suppress the process, stopping all comparing and arguing, with the attention fixed actively upon the object, trying to penetrate the indefiniteness which for us then appears to surround it.

It will be seen that throughout the three stages great concentration is required, so that the activity of thought may be maintained within a circle so small that the centre of it is always within the sphere of attention. The process of contemplation will really commence when the conscious activity begins to run, as it were, at right angles to the usual thought activity which endeavours to understand a thing in reference to other things of its own nature and plane ; such movement cutting across the planes of its existence and penetrating into its subtle and inner nature. When

the attention is no longer divided into parts by the activities of comparing, the mind will be moving as a whole, and will seem quite still, just as a spinning top may appear to stand still when it is in most rapid motion.

When the whole of your attention is occupied with the one thing, if you can thus raise your conception of the thing, without letting the attention stray to any other object, it is evident that you will be suppressing the lower types of vibration in your own mind and vivifying with your energy only the higher; in short, you will be raising the activity of your consciousness to a higher plane.

Suppose, for example, you take some idea, such as that of justice; you might first consider some form of justice, the manifestation of justice in an act, in such a manner that the whole of your mind is occupied with that; then you might turn to the thought of the psychological effects of justice on the doer and the receiver, and allow this to occupy the entire mind; and then once more pass from that to an endeavour to comprehend abstract justice, and thus continue the mental effort until you can carry your thought no further, but find it in, as it were, an open space, and unable to grasp anything clearly. When you thus, by an effort of will, hold your thought at a level beyond that at which its normal activities go on, it is obvious that then you can no longer be *thinking about* the object, but only contemplating it. If you are able to do so, it will be better to avoid starting this process with the thought of yourself and the object as two different things in relation to each other, for then you will not easily escape this idea of its relation to yourself, and thus will not be able to obtain the idea unfractured with feeling. But if you can reach such a point of self-detachment as to start your contemplation from the inside of the thing itself, and still keep up your mental enthusiasm and energy all along the line of thought, from the name to the form of the object, from that to its psychological aspect (to its feeling or thought, if it is a sentient object, or to the feeling and thought

which it awakens in a sentient mind, if it is a quality), from that to its abstract nature (to its nature in simultaneous relation to all conceivable manifestations of itself) in which both word and form have disappeared—and you are able to hold the mind there, trying to pierce the indefiniteness that surrounds this state (and yet using no words or forms for that purpose), just as you might try to penetrate a mist with physical vision, then, holding yourself there, looking forward and never thinking of turning back, poised, as it were, like a bird on the wing, you will accomplish contemplation.

Let us take some definite examples in order to make the method more comprehensible. If I fix my attention on this sheet of paper, I may consider what sort, size, shape, colour, texture, thickness, variety of paper it is, what relation it bears to other sheets of paper in the book, where and how it was made, and many other things in connection with it. Suppose, however, I wish to contemplate it, then I will start with my attention on the paper and, after observing it, carefully proceed to think of its more subtle nature, of its composition, of the subtle elements that make it up, and what it would be like to a vision which had to do with such subtle realities and was not fixed upon the grosser aggregates of physical matter which is so compounded that it becomes visible to physical sight. Going beyond that, I might try to conceive what is the nature of those invisible particles composing it, and make an effort to apply to them a kind of mental perception, not mere words and definitions. Such a course would end in the process of contemplation. If, however, an object possessing consciousness is selected, more stages will be available. Suppose, for example, we take a dog. I concentrate my attention on the dog, not thinking of that dog in relation to myself as regards action or emotion or position or relativity of any kind. I pass from that to an effort to understand the inner nature of the object, the feelings and thoughts that may occupy it, and endeavour to realise its state of

consciousness. It is difficult to go further with an animal. If one ventures to fix his attention upon a superior being, one would pass from the physical appearance to meditate upon the state of feeling and emotion and thought, and so try to rise inwards to grasp the state of consciousness which he enjoys. In any of these cases, when I have carried my thought inwards until it can go no further and I cannot grasp clearly what is before it, though I know that there is something there, and hold to that position without going back or turning aside, I am in a state of contemplation with reference to the inner nature of that object. This is a process which must generally be practised hundreds of times, whenever opportunity offers, before any success will come. It will be seen that in this contemplation there is nothing in the nature of sleep or mental inactivity, but an intense search, a prolonged effort to see in the indefiniteness something definite, without descending to the ordinary lower regions of conscious activity in which our sight is normally clear and precise.

One who has an intense affection for an object of worship, as a Christian devotee would have for the Christ, or a Hindu for Shri Krishna, can follow the same method, but in his case the activity would be mainly one of feeling. By such a course the ordinary feelings which arise upon contemplation of a Being who will guard and protect us and, generally speaking, give us this day our daily bread, are stilled, and a superior set of feelings is aroused into activity. The devotee would first picture in imagination the Divine Form, the particular form which he regards as a special manifestation of God. He would dwell upon that, allowing his feelings to flow out towards it in affection, admiration and reverence. He would picture himself as in the company of that Divine Being, associated with Him in the incidents of His life. Then, when his feelings were at their height, he would make an effort to pass from the outer form to realise the feelings and thoughts which animate

that Divine Form in such adorable ways, and would think how these gave rise to the wholly delightful exterior, and thus his own feelings would be transformed. He would begin to realise, with ardent devotion, the finer characteristics of the Divine nature. At first he would regard God, manifested in a particular form, as the proprietor of all things, and would perform all the acts of his life in order to please Him. Now he begins to see that the finer qualities, so transcendently manifest in that divine form, appear in some measure in all other forms also, and he begins to realise that there is something of the Divine Nature in all things—that God pervades where He possesses. Thus carrying his passionate attachment into a subtler condition, the worshipper begins to perceive God in all forms and to feel for them an ardent affection, inso-much as they manifest Him. Yet he need not lose his adoration for the best beloved Form, just as a mother, while loving brothers and sisters and other relations and friends, is still most fond of her babe. A further step is taken when the devotee passes from the contemplation of the feelings and thoughts that animate the Divine Form, to the principle of utter and unconditional loving and giving which it embodies, and now instead of thinking that there is something of God in all forms he will realise that all exist in God, that each represents and reproduces Him, though not in His fullness, yet just so much of it as there is, is God, and if anything seems to be evil or ugly, that is because he feels there a little absence of that which he knows to be Divine. Yet all that there is manifests God, and through each thing he recognises Him; as the devotee, though daring to look only at the feet of the embodied Saviour, would yet love the whole of Him, so, also, while he sees there but imperfect manifestations of God, yet through those he knows himself to be ever in the presence of the Divine. And if by the processes of contemplation he can carry on into those higher regions the ardour of his personal passion for the Divine Form, he will thus abide constantly in the ecstasy of his presence, feeling all things to be forms

of Him, and all acts to be His performance. In the course of this practice also there will be times when the devotee will lose grasp, as he goes onward, of the things which he can clearly realise. He will find himself in a region of emotional indefiniteness and be tempted to sink back to dwell upon the more familiar forms; but he should hold on and maintain the ardour of his feelings while trying to grasp at what may seem the empty air of loftier conceptions of the Divine.

Another form of contemplation, in great favour in the school of the unequalled Shri Shankarāchārya, is the contemplation of one's own true nature. Look at the body and consider its various parts. Gaze at the hand; look at it intently as mere dissociated form, until you realise that "such a queer thing cannot be I". Apply the same thought to any part of the body. Look in a mirror at your own eyes and realise that they, also, cannot be yourself. Subject and object can never be the same, and I am the subject, the perceiver, not the form, the perceived. What then are you? The invisible mind which uses this aggregate called the body? Inspect the mind as you have examined the body. You have discovered that you are not fingers and thumbs and eyes. Are you anger, fear, trust, doubt, kindness, reverence, pride, or any other of the various modes of action of the mind? Are you to be found in its modes of receiving knowledge? Are you reason, or perception, or the faculty of discrimination? Surely not. These are the elements which aggregate to compose the mind, and thus this mind cannot be myself. The mind is only an aggregate, a collection of objective things, an external thing, and not myself. I look down upon it and *know* that it is not myself. Whence, then, does the conception of individuality arise? Am I this personality, this John Smith or Lord Whiptop? Certainly not; this is a mere collection of associations which I am temporarily using, having gathered them round myself and shut myself in with them by a long series of

imperfect imaginings. No other person can speak of me, can praise or blame me; they know only this outer thing. If I in the past have fallen in love with this body and mind, become infatuated with it, as Narcissus with his reflection in the pool, still there is no need that I should continue the error. What then is the I, when you have thus struck away these temporary external coverings? That question can be answered only by each one for himself when he realises his own inner nature, having cast away layer after layer of the outer crust, having broken away the shell to find the kernel within.

It would be a mistake to suppose that, as that process of inner search for yourself goes on, your own nature is discovered to be more indefinite. Such an idea arises from the erroneous supposition that only the outer body is warm and full of the wine of life, while the inner is chill and empty. Some philosophers have ventured to say that they cannot detect themselves apart from some bodily feeling, but that is only another way of saying that one cannot remain awake in the body without some sensibility of the body, that one cannot think of the body without feeling it in some way, which is no doubt true. But it is possible to lose sight for a time of the existence of the body and find oneself something beyond it and independent of it.

What are the results of denying, in this contemplation, our identity with the outer bodies and the mind? What is the effect of this realisation that the mind with all its contents is a thing that we use, and not ourselves? Does it mean that the inner man is left more and more attributeless—changeless, powerless, loveless, ignorant? It does not. In the process you are not divesting yourself of attributes but of limitations. The mind is swifter and freer than the body, and beyond the mind is the spirit, which is freer and swifter still. Love is more possible in the quietude of the heart than in any outer expression,

but in the spirit beyond the mind it is divinely certain. Reason and judgment ever correct the halting evidence of the senses; the vision of the spirit discerns the truth without organs and without mind.

AFTERWORD

If you have said: "I WILL," then choose what you will have, and the nearer your choice is to the heart of the Great Law the sooner you will succeed. Give rein to your fancy and picture to yourself the liberty, and the might, and the love, and the knowledge that will be yours. Your chariot shall be the lightning flash, and your raiment the splendour of the sun, and your voice shall be the thunder of the spheres. The divinest knowledge shall be your food, and the ethereal blue your home. Yours shall be the strength of mountains, the power of the tempest, the force of the ocean, the beauty of the sunrise, the triumph of the noonday sun, the liberty of the wind, the gentleness of the flowers, the peace of the evening twilight, the purity of eternal snow.

Do you say that this is extravagant? It is not so. It is true that you cannot achieve this success in one brief life of fifty years. Reason tells you that the accomplishment of a lifetime must be far short of this. First of all believe in your own immortality, then realise that the future is full of splendour without limit, of achievement beyond, and beyond, and beyond again, the most avaricious dreams of imagination, and that that achievement is a matter for your choosing now. Death is but a trifling episode in our age-long life. Through its portal we go as one rises from a bed of sickness to go out into the sunshine. If we set our hearts upon the superhuman things, then we shall achieve. If we fix our ambitions in human life, these, also, we shall attain in constant rebirth. Believe in your own immortality, give wings to your imagination, say: This is within my reach, I WILL

ACHIEVE—and success will come sooner than you expect. It may be a few thousand years, but do you dread that? If so, you have not willed but only wished, for if you had willed you would know that the result is certain, and what is sure is as good as though it were already here. Fix your thought upon your ideal; it will come, and its time is as good as now, and, in the light of that certainty, what may happen to us between now and then can matter not at all, and of no moment can be the road we take to that stupendous goal.

APPENDIX

THE PRINCIPLE OF THE PROCESS OF CONTEMPLATION

LET us distinguish clearly between modes of knowing and knowledge itself. Language is a mode of knowing. When we have formulated facts in satisfactory words, it is our habit to believe that we then know those facts. But words are only a lower vehicle of knowledge, a substitute for facts, like the terms in Algebra ; at best they only suggest ideas, they cannot replace them and they must be transcended as we approach closer to a real knowledge of the relations between things. All the forms that we see and that we can visualise are only an imperfect mode of knowledge, and they also will be transcended in due course. This does not mean, however, that real knowledge is less definite than what is embodied in words ; though it might seem so to one who approaches it by metaphysical argument, it certainly does not appear so to one who reaches it directly by the practice of contemplation. That practice, we may repeat, is one of gradual passage from the perception of the grosser to that of the finer qualities of things, without losing the warmth, vividness and definiteness or, in short, the vigour of outer experience.

The key to success at every step of the practice may be stated in a few words ; *Obstruct the lower activities while maintaining the full flow of conscious energy.* First the lower mind must be made vigorous and alert : then its activity must be obstructed while the impetus gained is used to exercise and develop the higher faculties within. Let us pause to notice the activities of mind that are to be

transcended. They constitute that which within us engages itself in observing, perceiving, classifying, associating, and reasoning. The mind distinguishes the differences between things; it finds out their common characteristics and classifies them; it infers the relationships between them and argues from the seen to the unseen, from the present to the past and the future; it realises objects as things known by itself and associated with it, affecting it and being affected by it. Its general purpose is to decide in what manner action can best be carried out for the fulfilment of desires, and to select among the desires themselves.

If it were possible for all desires to meet with instant fulfilment there would be no desire, for desire exists only while its purpose is unattained and dies at the moment of its full satisfaction. Suppose that in the process of evolution, action had never met with obstruction, desire would never have appeared in this world, for desire chooses among actions. Desires and emotions grow and become strong when action is moving towards an object and is thwarted in its effort. Desire is thus concerned with the selection of activities, but higher authority comes into play in the course of our evolution and in turn begins to select among desires. Desires and emotions multiply to such an extent that a conflict arises among them, as they cannot all be satisfied at once. Then each prefers its claim before the intellect, and by thought the man begins to select the desires that are desirable and separate them from the desires that are undesirable. Thus with the obstruction of desires the mental activities increase and multiply.

The ancient teachers of Yoga carry the argument a step further and declare that, in theory and in practice, when the processes of the thinking mind are repressed by the active will, man finds himself in a new state of consciousness which transcends the ordinary thinking and governs it, just as thought transcends and selects among desires, and just as desires prompt to particular actions and efforts. Such superior state of consciousness cannot be described in terms of the lower mind, but its attainment means that the man is conscious that he is something above mind

and thought, even though mental activity may be going on, just as all cultured people recognise that they are not the body, even while they may be walking down the street.

The practice of obstruction of thought must be applied to all the divisions of the mind. Carefully analyse the analytical faculty of mind. How do we analyse? By comparison, noting points of similarity and of difference. But to distinguish one thing perfectly its comparison with all is required; and as this is true of all things, perfect perception sees the same, the all, to whatever it turns, and discrimination of the many things as different disappears. Analysis is analysed away. Again, in the current of events one thing is what and where and when it is because all things are so; and since this is true of all things, particular causality disappears. We are indeed whirling through space, mentally as well as physically, on a ball which has itself no foundation or support. Both the mental and the physical forms of existence, as conceived by the normal man, are one vast fallacy and self-contradiction. This limited and baseless outlook upon life is positively and literally *absurd*.

The conception of the object of contemplation as something outside of me, which I am observing, is equally absurd. There is no line or bar where "I" leaves off and "that" begins. The distinction between the subject and the object vanishes when we realise that these are only two ends of one stick, or that the "I" is the unchanging, unmodified witness of all the changes and modifications *within* itself.

There is another state of existence, or rather another living conception of life, beyond the mind with its laboured process of discernment of comparisons, and causal relations between things. That higher state is only to be realised when the activities of consciousness are carried, in all their earthly fervour and vigour, beyond the groping cave-life in which they normally dwell. That higher consciousness will come to all men sooner or later; and when it comes to any one of us all his life will suddenly

appear changed. We shall no longer be staggered by the thought of eternal life in the ever-changing universe of time; we shall not now be appalled by the fearful possibility of eternal rest in changelessness; for these are but the conceptions of the little mind, applying its puny standards to the limitless glory of the life divine. No, we shall achieve that illumination which makes all plain, and shows the rock on which all things are safely based.

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(Fourth Edition)

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

T.P.H., LONDON ; BENARES ; KROTONA, HOLLYWOOD, CAL. ;

INDIAN BOOK DEPÔT, BOMBAY

1920

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Adyar, Madras, India

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Now, what helpes it good bookes to reade,
or noble stories large ;

Excepte a perfect memorie
do take thereof the charge ?

What profits it most worthy thing
to see or else to heare :

If that the same come in at the one
and out at the other eare ?

Therefore briefly thus to conclude
take Memorie away :

What is a man ? What can hee doe ?
or else what can hee say ?

Restore the same to him again,
in full integritie ;

It will him soone reduce in deede
to all felicitie.

(The Castel of Memorie, 1578)

CHAPTER I

METHODS OF MEMORY TRAINING

WE are familiar, in Theosophical circles, with the idea of the dual nature of the human mind, which we sometimes speak of as higher and lower *manas*, each of which works in matter suited to its expression. "In incarnation, *manas* becomes dual," said Madame Blavatsky, the ever-to-be-revered founder of our Theosophical Society. In other words, when mind comes into contact with the world of concrete objects, it develops the faculty of imagination—that kind of thinking in which pictures and symbols arrange and re-arrange themselves before our mental vision—in addition to its own proper faculty of understanding and comparing the relations between things. These two, again, are sometimes spoken of as abstract thought, the work of higher *manas*, and concrete thought, the work of lower *manas*.

Now, memory appears to subsist in each of these, so that we have two general methods of remembering, one by imagination, the other by reasoning; and when we make a survey of the literature which deals with the practical improvement of the human memory, from Roman times down to the present day, we find that there also, this dual aspect of the subject appears, some writers advocating methods which facilitate and vivify imaginative processes, and others presenting ways of intensifying the memory of the abstract mind. Here, we advocate a combination of both these methods, never before presented together, so far as we are aware, in any single work.

Though these two methods are quite distinct, yet they appear to have evolved in succession. Occult investigations have revealed to us the fact that in the course of human evolution our centre of consciousness has been rising slowly from the lower to the higher type of mental process. In the far ancient days there was undoubtedly great learning, but knowledge then consisted of a vast mass of information about particular things, and all science appeared to be a kind of magic by which many things could be done, though men did not quite know how; but now knowledge consists of far-reaching generalisations built upon perception of the abstract relationship between things; in other words, a knowledge of principles applicable to facts.

Thus we find that the memory-devices of Greece and Rome and Middle-Age Europe, even down to a hundred years ago, aimed at presenting ideas vividly in the imagination by exaggerating, distorting or symbolising them, by putting incongruous images together—in short, by making them striking in one way or another. During the last hundred years, however, memory-methods have laid far more stress upon comparing unfamiliar things with familiar ones, and generally upon the use of the reasoning faculty with its power of comparison and its perception of causal relationship.

We do not discard the imagination method, as many modern writers have done. Certainly it represents an earlier development, yet it need not be despised on that account. Our lower minds, indeed, still need much exercise and development; the imagination ought to be vivid and rapid, though under the control of the higher mind; and in fact there are some feats of memory, as we shall show in later chapters, which appear impossible without the aid of the imagination method.

Therefore, in this system of memory training, we have an intimate blend of the two methods, together with the art of forgetting, a truly Theosophical art, because it is in complete accord with the principles of our mental life. Probably few readers will at first recognise the importance in memory work of putting things, not out

of mind, but out of sight within the mind. An effort to remember a lot of things at once often causes loss of memory, especially when it is accompanied by anxiety, doubt, fear, or any kind of mental agitation. We insist, therefore, from first to last, upon the necessity of clearly observing and comparing the fact to be remembered and then putting it away in the mind and forgetting all about it until it is required again.

There are four precepts which apply to every act of memory: first, the thing to be remembered must be observed carefully and thoroughly understood; secondly, it must be compared with something already well known, and assigned its place beside it in the mind; thirdly, it must be repeated attentively a few times; and fourthly, it must be completely forgotten when the mind turns to something else. Those who undertake the exercises detailed in the following chapters will do well to remember these four rules and apply them rigorously throughout the whole course.

CHAPTER II

TO AWAKEN THE IMAGINATION

WE shall begin our course by a series of exercises intended to train the mind to form, with ease and rapidly, full and vivid mental pictures or idea-images. When a concrete object is known, it is reproduced within the mind, which is the instrument of knowledge; and the more nearly the image approximates to the object, the truer is the knowledge that it presents. In practice, such an image is to some extent distorted, because we instinctively think of the object in its relation to ourselves, as it appears and feels to us. In all cases we should try, therefore, to think of the object from every point of view, not mixing it with our attitude towards it. For example, if I think of a sovereign, I should not merely imagine the weight of it, the colour, and the device of S. George and the dragon, but also at the same time the portrait of King George on the other side, the milled edges and the thickness of the coin. Thus, only by the elimination of self can we even see or imagine a simple thing as it is; and truly our art of memory is most Theosophical in this respect, that in the pursuit of it we must at the outset avoid thought of self and try to view things from their universal aspect.

For our purpose we will divide idea-images into four varieties: simple concrete, complex concrete, simple abstract and complex abstract. It is with the first of these classes that we deal in this chapter.

Simple concrete ideas are the ordinary small objects of life, such as an orange, a pen, a cow, a book, a hat, a

chair, and all the simple sensations of sound, form, colour, weight, temperature, taste, smell and feeling.

Complex concrete ideas are large multiples of simple ones or associations of a variety of them, such as a town, a family, a garden, ants, sand, provisions, furniture, clothing, the battle of Waterloo, Australasia.

Simple abstract ideas are those which belong to a variety of concrete ideas, but do not denote any one of them in particular, such as colour, weight, mass, heat, health, position, magnitude or number, and the like.

Complex abstract ideas are combinations of simple ones, such as majesty, splendour, benevolence, fate, sensation.

The difference between simple and complex ideas is one of degree, not of kind. What is simple to one person may appear complex to another. A man with a strong imagination is able to grip a complex idea as easily as another may hold a simpler one.

The first step in the process of memory training is to practise reproducing simple concrete objects in the mind, and this must be done with each sense in turn. If a student has been observing flowers, let us say, he should practise until he can, in imagination, both see and smell a flower with his eyes closed and the object absent. He may close his eyes, fix his attention on the olfactory organ, and reproduce the odour of the flower by an effort of will. It is not enough simply to name it and remember the name. He must positively be able to reproduce the thing in imagination, not only as seen, but also as felt and heard and in every way sensed.

In the following exercises it is not enough to repeat words and permit the mind to pass on with a mere shadow of thought. At least a momentary effort should always be made, not only in these exercises but also when reading, to imagine the thing which we are considering. In this process of imagination some

persons find themselves readily able to visualise, to call up before the mind actually visible, audible and tangible images, while others are only able to imagine, without positively seeing, their thought-images; yet these latter also, will find that the ability to visualise develops and grows as they persevere in the practice. It is well to give half an hour to an hour each day to the exercises, and continue them with unfailing regularity until the course is complete, and the student would be well-advised also to keep a full diary of his work.

EXERCISE 1. *First Week.* Obtain a number of prints or drawings of simple geometrical figures. Take one of these, say a five-pointed star, look at it carefully, close the eyes, and imagine its form and size. When the image is clear, proportionate and steady in the imagination, look at the drawing again and note any differences between it and the original. Once more close the eyes and make the image, and repeat the process until you are satisfied that you can imagine the form accurately and strongly. Repeat the practice with other forms, gradually increasing in complexity.

EXERCISE 2. *Second and Third Weeks.* Repeat the practice of last week, but use simple objects, such as a coin, a key, or a pen. Try to imagine them from both sides at once, but first imagine one side, then the other, and alternating these images rapidly until they blend. Avoid thinking of your own affairs, your success or failure, or your relation to the object.

EXERCISE 3. *Second Week.* Obtain a number of coloured surfaces; the covers of books will do. Observe a colour attentively; then try to imagine it. Repeat the process with twenty or thirty different colours and shades.

EXERCISE 4. *Third Week.* Listen intently to a particular sound. Reproduce it within the mind. Repeat the experiment with different sounds and notes, until you can call them up faithfully in imagination. Try to hear them in your ears.

EXERCISE 5. *Third Week.* Touch various objects, rough, smooth, greasy, metallic, etc., with the hands, forehead, cheek and other parts of the body. Observe the sensations carefully, and reproduce them exactly. Repeat this with hot and cold things, and also with the sensations of weight derived from objects held in the hands.

EXERCISE 6. *Fourth Week.* Close your eyes and imagine yourself to be in a large room or small theatre, sitting in the auditorium and facing the proscenium, which should be like a room, barely furnished. Now think of some simple and familiar objects, such as a table and a clock. Imagine them placed in the proscenium, noting carefully their proper position, size, shape, colour, motion and sound, if any. Stand the table in the middle of the room, and fix the clock upon the wall. Then imagine an orange on the table. Picture it as clearly as possible, once more noting its position, size, shape and colour. Now go up into the proscenium, stand by the table, take up the orange, feel it, smell it, cut it open and taste it. Try to *realise* the object, to see, hear, feel, taste and smell it as if it were actually present. Get every possible sensation out of the process, and try *not* to think in words, nor to name the things or the sensations. Each thing is a bundle of sensations, and imagination will enable the mind to realise it as such.

It may be necessary for some at first to prompt their thought by words. In this case, questions about the object may be asked, as it were, in words, but should be *answered in images*. Each point should be dealt with deliberately, without hurry but not lazily, and quite decisively. The thought should not be lumpy ore, but pure metal, clean-cut to shape. A table of questions may be drawn up by the experimenter somewhat on the following plan: As regards sight, what is the outline, form, shape, colour, size, quantity, position and motion of the object; as regards sound, is it soft or loud high or low in pitch, and what is its timbre; as regards feeling, is it rough, smooth, hard, soft, hot, cold, heavy,

light; as regards taste and smell, is it salty, sweet, sour, pungent, acid; and finally, among these qualities of the object, which are the most prominent?

The value of the proscenium is that it enables you to get the object by itself, isolated from many other things, and the simple pretext of stepping into the proscenium is a wonderful aid to the concentration necessary for successful imagination.

After this practice has been followed it will be found to be an easy matter, when reading or thinking about things, or learning them, to tick them off mentally by definite images, or, in other words, to *arrest the attention* upon each thing in turn and only one at a time. The process may seem to be a slow one when a description of it is read, but it becomes quite rapid after a little practice.

CHAPTER III

TO REMEMBER A SERIES OF THINGS

IF² for a moment you fix your attention upon an idea, you will at once see that it is by no means isolated, but is bristling in every direction with other ideas. As you hold it before your mental gaze, you will find that the mind automatically passes from it to one of these others that ray from it or are associated with it. This ray now grows, while the original idea diminishes, until the ray becomes the main idea, only to give way to another in its turn. Thus the whole content of the inner world may be regarded as one vast mass of interrelated ideas through which our thought threads its way from one to another. A second glance, however, will show that the ideas are interrelated in certain definite ways, that the stream of thought travels along the rays, not in a haphazard manner, but by way of well marked-out tracks.

Now, in finding our way about the outer world from one place to another we have three particular guides. We may reach our goal by fixing our eyes on a distant spire and gradually working towards it, overcoming or circumventing such obstacles as we may find in our path ; secondly, we may follow out a well-marked road, trusting that it will take us to the place we wish to reach ; thirdly, we may take note of a succession of landmarks, and proceed from point to point with their aid. In a well laid-out country all these are amply provided.

These things are provided in the world of the mind, as well as in the outer world. The man of orderly and

well-appointed mind finds himself living in a pleasant, prosperous country with well-kept roads, well-stocked lands and smiling gardens, whether his range be small or large. Another may live in a barren wilderness or jungle twenty times as large, but to move from point to point must cross the arid, thirsty wastes of useless knowledge, scramble over the broken ground of mental rubbish, wade through the pestiferous marshes of ill-associated thoughts, or force his painful way through the tangled undergrowth of confused purposes and ideas. It is, of course, largely these ill-associations that are responsible for bad memories, for when they are numerous the roads and tracks are almost obliterated, for there are roads in the world of thoughts and ideas as definite as in the world of sense, and these are filled with objects of various sorts, good and bad.

But in the study and the cultivation of memory we are not concerned with the moral or intellectual aspect of ideas; they may have been reached as the result of direct observation or of inference, or upon the testimony of others; they may be true ideas, corresponding relatively to the relative facts which they represent, or misconceptions of true things, as when one in the dusk mistakes a rope for a snake or a post for a man; or mere fancy, as if one should think of a man with ten heads, of the horns of a hare or the beard of a woman. Perception may be correct or incorrect; inference, logically valid or fallacious; testimony, true or false; but with all these memory, as such, has no interest. The discussion of them belongs to the regions of Psychology, Logic and Ethics.

But whatever may be the nature of the ideas that you may have, you will always find that certain of them stand out as guides for tracing out others, and that the train of thought tends to follow familiar tracks. These tracks, indeed, are natural to the world of thought, and if you learn their nature and their signs or landmarks you can with ease and certainty find your way about the world of thought in which you live.

There is no road without landmarks—at this turning an inn, at that, a stout and ancient oak, at another, a tinkling rivulet, at the next, a farm-house with a barking dog, and ruddy children playing in the cobbled yard. In the sequence of memories also, the great roads have their landmarks, ideas, each of which leads on to the next and suggests it, and with their aid the train of thought can almost always find its way with certainty along the roads and paths which it has trodden before. At the age of six I had a severe illness, at twelve my father removed his home to a new house, at sixteen I went to college—such are the pronounced memories from which most persons would be able to trace out details of the past.

We have now, then, to study the nature of the roads by which the train of thought passes from one idea to another in our mental world. First of all it must be observed that two separate or dissociated ideas will not coexist in the mind without blending. A new idea can come forward in thought only by linking itself with another already in the mind. If two ideas are brought together, either they will blend into a larger unit, or the stronger will push out the weaker, which will then slip out of attention. Link two such ideas by a third which is common to both, and at once they will remain together comfortably before the attention. Picture, for example, in your imagination, a pen and a hand, separately. Now try to hold these separate ideas at once before the mind. You will find that the attention runs rapidly to and fro from one object to the other, and each is lost in turn; but if you picture the pen in the hand in the act of writing, it becomes easy to hold them together without any variation of attention, because they are then really one idea, the two objects having a unity of purpose and action.

Carefully read two or three times the following series of words: noise; hand; terror; ink; colonel; thunder; black; ghost; pen; lightning; army; head; cannon; light; skull. Now close the eyes and try to repeat

them. You will not be able to do so unless your memory is very good. Take next the following series, and read them equally carefully: colonel; army; cannon; noise; thunder; lightning; light; black; ink; pen; hand; head; skull; ghost; terror. Now close the eyes and try to repeat the words, and you will experience a most agreeable feeling of surprise at the ease with which you can perform this little feat.

Now the question is: Why in the first place were you not able to recall the series of ideas, while in the second case you could easily remember them? The words are exactly the same in both the sets. The reason is that in the second series the words are in *rational* order or relation, while in the first they are not. Therefore, put your ideas in proper order, and you will not then have reason to complain of a bad memory. The best way is not only to put your ideas in order one at a time, but also carefully to observe the relation between each two that come together; that is, to notice the unit idea which binds the two ideas into one, which constitutes the bridge or the road along which thought travels from one to the other. There are *nine* such relationships, coming under the general heads of *contiguity*, *comparison* and *sequence*. Though these in turn are bindable, we are not here considering that matter, as this is a book of practice, not of metaphysics.

Contiguity means an association of things in experience or in vivid imagination. For example, when I think of a banyan tree, at once I think also of the great tree outside my window, and of the squirrels and crows which throng its branches. A banyan tree is not necessary to the idea of squirrels, nor are they any part or connection of a banyan tree; nevertheless, these have been so closely associated—quite accidentally—in my experience, that the thought of either evokes a picture containing both. There are probably few of us who can think of the Duke of Wellington without some vision or idea of the battle of Waterloo; or again of Napoleon without some thought of Corsica or of the island of Saint Helena, because these are always

pictured together in connection with the accounts of their lives; yet they are not necessarily associates. A thought of William the Conqueror is almost inseparable from another of the village of Hastings, not because these are necessarily connected, but because they are vividly, though accidentally, presented together in experience. Another case is that of George Washington and the cherry tree; another King George and Queen Mary; another Mrs. Besant and Theosophy; another cow and grass. Similarly, we all remember incidents connected with the places where we have lived, the countries, towns, houses, rooms, furniture, people, accidents of every kind—an immense collection of incidents all strung together like beads upon a string. For example, as a child I use to see horrible and grotesque faces peering and leering and grimacing at me in the night; now such malign imps are indelibly stamped in my mind along with the thought of my early childhood, the houses in which I lived, and the very rooms, the curtains, the wall-hangings and many minute details of the rooms in which I slept. The idea of elephants is for me particularly associated with the city of Baroda, because when I was there, I was each night awakened by an imposing procession of them passing the balcony on which I lay. For many people it is, no doubt, more closely linked with pictures of the Zoo, of great wooden bars and the ringing of bells for pennies and biscuits.

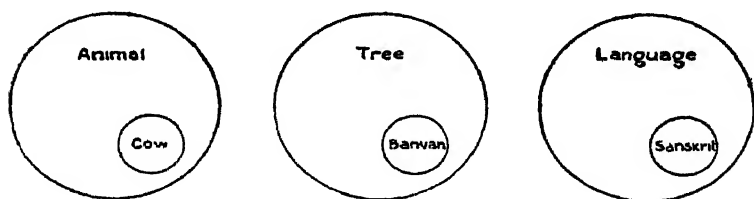
More familiarly, pen is associated with hand, boots with feet, carriage with horse, ship with sea, sleep with bed, spade with garden, letter with post office, cat with hearth-rug, and so on to an unlimited extent. Yet all these pairs of ideas have purely accidental connections, the members of each pair having no comparative relationship with each other. They are contiguous, having a relation for sense or imagination, but not for reason.

It is different, however, with banyan tree and hanging roots, squirrel and bushy tail, crow and black, Wellington and Napoleon, Napoleon and Hannibal,

George Washington and American, cherry tree and blossom, atheism and religion, Besant and Blavatsky, cows and horses, possibility and impossibility, house and room, elephant and trunk, Bombay and Baroda. All these have a relationship of *comparison* or of necessary association of some kind. A banyan without its roots, or an elephant without its trunk, would be incomplete ideas, while cows and horses, Napoleon and Hannibal, Bombay and Baroda, obviously resemble each other in their respective pairs.

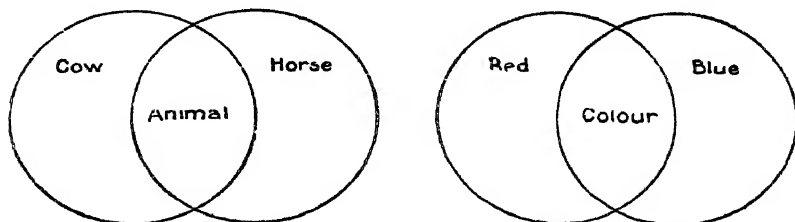
We will now proceed to define the *nine* kinds of relation between ideas, under which every possible relation between any two ideas may be placed. They should be *thoroughly* learned.

1. *Division (Div.)*—This occurs when one idea includes another because of a common characteristic which one has in part and the other in whole. It may be otherwise expressed as object and class. Examples of *Div.* are: animal and cow; Englishman and man; Harold and Saxon; dwelling and mansion; drink and tea. We may symbolise the relationship by one circle within another, thus :

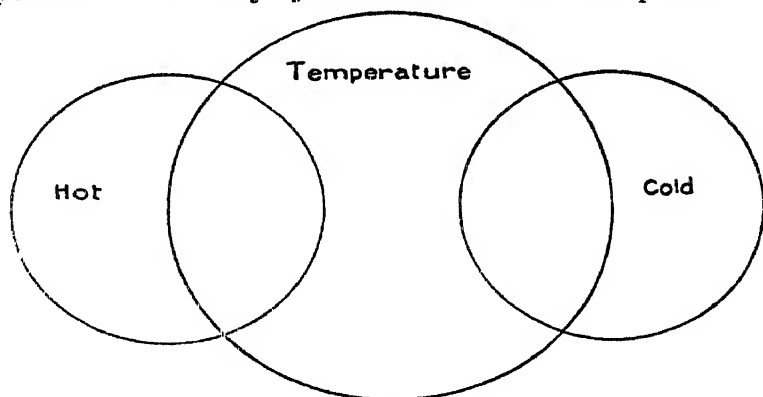


2. *Similarity (Sim.)*—This occurs when two ideas or objects have something prominent in common, or when two objects belong to the same class. Examples of *Sim.* are: cow and horse (both animals); chair and table (both articles of furniture); red and blue (both colours); daisy and buttercup (both flowers); train and ship (both means of transport); box and bag; snow and ice; father and son; beech and oak. We may

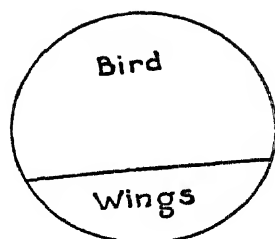
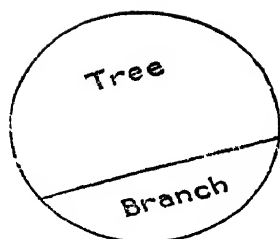
symbolise the relationship by two circles overlapping, thus :



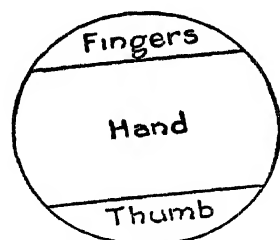
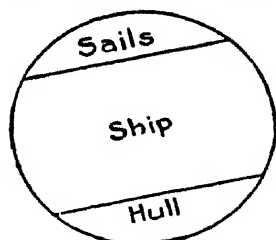
3. *Contrast (Con.)*—This occurs when two ideas or objects have a prominent characteristic in common, as regards which they express opposite degrees. Examples of *Con.* are : hot and cold (both temperatures, but opposite) ; up and down (opposite directions) ; animate and inanimate ; curvilinear and rectilinear ; fire and water ; light and darkness ; sage and fool ; king and peasant. We may symbolise the relationship thus :



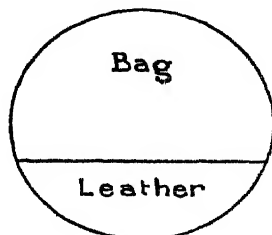
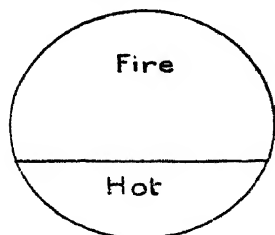
4. *Partition (Part.)*—This occurs when two things or ideas are respectively whole and part of some natural object or definition. Examples of *Part.* are : tree and branch ; whale and blubber ; Bengal and India ; sea and waves ; book and page ; box and lid ; cow and horns ; bird and wings ; ten and five ; river and water. We may symbolise the relationship thus :



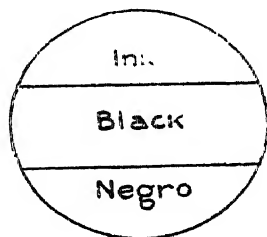
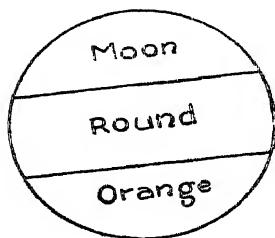
5. *Partnership (Partner.)*—This occurs when two ideas or objects are different parts of the same whole. Examples of *Partner.* are: hull and sails (of a ship); thumb and finger (of a hand); root and branch (of a tree); nerves and muscles; stairs and door. We may symbolise the relationship thus:



6. *Analysis (Anal.)*—This occurs when two objects or ideas are related as object to quality, or substantive to adjective. Examples of *Anal.* are: lead and heavy; snow and white; fire and hot; ball and round; bottle and glass; coin and gold; bag and leather. We may symbolise the relationship thus:



7. *Affinity* (*Affin.*)—This occurs when objects having the same prominent quality are linked together. Examples of *Affin.* are: moon and orange (both round); paper and snow (both white); ink and negro (both black); feathers and cotton (both light); church spire and factory chimney (both high). We may symbolise the relationship thus:



8. *Coeexistence* (*Coev.*)—This occurs when two objects or ideas cling together in the mind merely as the result of personal experience or vivid imagination. Examples of *Coev.* are: tree and crows; turban and Hindu; India and Viceroy; fire and grate; and the instances already mentioned on page 11.

9. *Succession* (*Suc.*)—This occurs when two ideas cling together merely as the result of their being found to succeed each other in time, or to have a relationship of cause and effect. Examples of *Suc.* are: fatigue and sleep; poison and death; thunder and fear; reading and knowledge; gluttony and illness; benevolence and gratitude; government and order.

This completes the whole set of relations between ideas. The relation between any pair of ideas comes under at least one of these heads. These should be committed carefully to memory so that the connection between any two ideas can instantly be seen and named.

Now let us go once more over the list of words given on page 12 and, taking them two by two, observe

the connections between them. It is useful at first to use words rather than a gradual blending and transformation of mental images, and as the process becomes swifter allow the words to drop and the mental images gradually to change. Suppose for example you connect the idea of a horse with that of a cow, if you use word-symbols you say to yourself "horse, cow, *Sim.*; horse, *Sim.*, cow". If you use images, you picture the horse, gradually change it until you have an animal which contains the main characteristics of a cow and a horse by superimposition, then obliterate the horse and leave the cow. Some people, in forming their links, use words, while others use pictures; either method will serve, but it is generally advisable to visualise the images as much as possible. The most important point of practice is that *only two* ideas shall be taken together, and the link between them clearly noticed. The connections between the words in the set already given are shown below, as an example :

colonel	and	army,	(<i>Div.</i>);
army	and	caunon,	(<i>Coex.</i>);
cannon	and	noise,	(<i>Suc.</i>);
noise	and	thunder,	(<i>Div.</i>);
thunder	and	lightning,	(<i>Sim. or Suc.</i>);
lightning	and	light,	(<i>Div. or Suc.</i>);
light	and	black,	(<i>Con.</i>);
black	and	ink,	(<i>Anal.</i>);
ink	and	pen,	(<i>Coex.</i>);
pen	and	hand,	(<i>Coex.</i>);
hand	and	head,	(<i>Partner.</i>);
head	and	skull,	(<i>Part.</i>);
skull	and	ghost,	(<i>Coex.</i>);
ghost	and	terror,	(<i>Suc.</i>).

We may now sum up our relationships in the following table :

THE ASSOCIATION OF IDEA-IMAGES

Comparison	{	Inclusion (one idea includes the other)	{	Division (object and class)
				Partition (whole and part)
Comparison	{	Overlap (the two ideas have something prominent in common)	{	Analysis (object and quality)
				Similarity (objects of the same class)
				Contrast (objects differing widely in a common quality)
				Partnership (parts of one whole)
Contiguity	{	Coexistence	{	Affinity (objects having the same quality)
				Succession

We may also tabulate the relationships of Comparison in another manner :

Comparison	{	Logical	{	Logical Inclusion (Division)
		Natural		Logical Overlap (Similarity)
				Logical Contrast (Contrast)
Comparison	{	Abstract	{	Natural Inclusion (Partition)
		Abstract		Natural Overlap (Partnership)
Comparison	{		{	Abstract Inclusion (Analysis)
				Abstract Overlap (Affinity)

There is also a subtle distinction between mere succession and cause and effect, but for our practical purposes we admit them both under the head of succession.

EXERCISE 7. *Fifth and Sixth Weeks.* Carefully study the relationships between the successive pairs of ideas of the following twenty-five words, using the abbreviations *Div.*, *Sim.*, *Con.*, *Part.*, *Partner.*, *Anal.*, *Affin.*, *Coc.* and *Suc.* :

animal	and cow,	(<i>Div.</i>); forget animal;
cow	and horns,	(<i>Part.</i>); forget cow;
horns	and knife,	(<i>Affin.</i>); forget horns;
knife	and spoon,	(<i>Sim.</i>); forget knife;

spoon	and tea,	(<i>Coe.</i>); forget spoon;
tea	and wakefulness,	(<i>Suc.</i>); forget tea;
wakefulness	and sleep,	(<i>Con.</i>); forget wakefulness;
sleep	and vigour,	(<i>Suc.</i>); forget sleep;
vigour	and Hercules,	(<i>Anal.</i>); forget vigour;
Hercules	and Greece,	(<i>Coer.</i>); forget Hercules;
Greece	and Italy,	(<i>Sim.</i>); forget Greece;
Italy	and top-boot,	(<i>Sim.</i>); forget Italy;
top-boot	and highwayman,	(<i>Coer.</i>); forget top-boot;
highwayman	and horse,	(<i>Coer.</i>); forget highwayman;
horse	and swift,	(<i>Anal.</i>); forget horse;
swift	and eagle,	(<i>Anal.</i>); forget swift;
eagle	and peak,	(<i>Coer.</i>); forget eagle;
peak	and snow,	(<i>Coe.</i>); forget peak;
snow	and cotton-wool,	(<i>Affin.</i>); forget snow;
cotton-wool	and gas,	(<i>Affin.</i>); forget cotton-wool;
gas	and liquid,	(<i>Sim</i> or <i>Con.</i>), forget gas;
liquid	and sap,	(<i>Div.</i>); forget liquid;
sap	and bark,	(<i>Partner.</i>); forget sap;
bark	and skin	(<i>Div.</i> or <i>Sim.</i>); forget bark.

After studying the relationships between each pair in turn, close the book and repeat the whole series slowly forwards and backwards, and you will be pleasantly surprised to find that you can very easily do this. The words that we have taken are of no particular use, but it will easily be seen that the same principle may be employed for remembering useful lists of things. What is important at the moment, however, is that the principles shall be understood and readily applied. On the second day of this practice repeat the same twenty-five words again, without looking them up. If you have any difficulty in remembering any of them, try every possible device before you consent to look up the list in the book. If in going forwards you come to a stop, start from the end and work backwards until you meet the difficulty in the rear. If that does not avail, take the word next to the missing one, and ask

yourself whether the connection was one of *Dir.*, *Sim.*, *Con.*, *Part.*, *Partner.*, *Anal.*, *Affin.*, *Contr.* or *Suc.* The recovery of the last idea is sure by this method. One should on no account submit to the ignominy of looking up the list, either as an admission of failure, or worse still as a capitulation to mental indolence. The mind should be firmly made to render complete obedience. When repeating the words you need not recall the relationships or linkages, except when a breakdown occurs. After repeating the twenty-five words, add twenty-five more each day, and repeat the whole series forwards and backwards.

All these links can be expressed in a more familiar way for the mind unaccustomed to logical methods and formulæ. In such a case we recommend the following broad rules as the means of linking :

1. When you link two ideas together always give a *clear* reason for their association.

2. Never invent any unnatural reason.

Let us illustrate this by the following series :

1. Yellow and gold : because gold is of yellow colour.
2. Gold and metal : because gold is a metal.
3. Metal and iron : because iron is a metal.
4. Iron and rails : because rails are made of iron.
5. Rails and railway : because rails are part of a railway.
6. Railway and steam : because there is steam traction on most railways.
7. Steam and water : because these are two forms of the same thing.
8. Water and ice : because these also are two forms of one thing.
9. Ice and snow : because they are much alike in many ways.
10. Snow and soft : because snow is very soft.
11. Soft and fur : because fur also is very soft.
12. Fur and skin : because the fur is attached to the skin of the animal.

13. Skin and hand : because the skin is part of the hand.
14. Hand and pen : because we hold a pen in the hand when we write with it.
15. Pen and paper : because with a pen we usually write on paper.

We may take a more difficult example : water ; paper ; railway ; gold ; steam ; fur ; pen ; snow ; metal.

A sheet of paper is smooth like the surface of calm water. Or again, water is used in making paper-pulp. What is the connection between paper and railway ? Sometimes carriage wheels are made of compressed paper-pulp, and everybody must be familiar with the forms of the book-stall boys running about in the big railway stations, selling their bundles of papers. Next come railway and gold. Here it would be rather unnatural to think of railway trucks heaped up with gold ; it would be better to observe that the railway companies are immensely rich and that much gold passes through their hands. How is gold related to steam ? The use of steam power has increased the wealth of humanity enormously, and wealth is represented by gold. The next pair is steam and fur. Furs are warm ; warmth produces steam from water ; or, let us say, steam issues from a hot place, such as a volcano, while the most valuable furs are obtained (with great cruelty, be it remarked) from the cold latitudes, there being a contrast between the two ideas in this respect. We come to fur and pen. The hair of animals is used (among other things) for making artists' brushes, and the brush and the pen are akin, since both are used for the same purpose, that of writing and drawing upon paper. We might associate these two in another way. Fur and feathers are the coverings of animals and birds respectively, and a quill pen is made from the feather of a goose. As for pen and snow, let us say the feather of a quill is as white as snow. In deference to rule 2 we must, of course, avoid making an idea such as " I find a pen in the snow," or " I see a snow-man eating a fountain pen ". Such ridiculousities have no part in the true art

of memory. Snow can be connected with metal because one is soft, the other hard. Metal can be connected with the skin, on the ground that knights of old used to wear metal armour, and though as a rule it did not touch the skin, it was, as it were, a metal skin to the body. A good alternative is the idea that the skin of a warship is made of metal.

CHAPTER IV

TO REMEMBER A SERIES OF THINGS

(Continued)

It sometimes happens in practice that a student has to remember a number of things which he may put in any order he chooses, as, for example, lists of foreign words ; but more frequently, a certain predetermined order is required, as in learning historical series of events, committing to memory heads of a lecture or book, and especially in practical life, where one may often require in the morning to remember a number of things he wishes to do during the day. In this latter case it is obvious that the subjects will not fall into an order serially connected in the way which we have already illustrated. Here again all increase of knowledge is the adding of one to one, the unfamiliar to the familiar, the new to the old ; but we are not able always to choose the order and thus to benefit by the facilities of direct association.

An effort is sometimes made to remember together, things which have no direct association, but it usually fails—for there can be no leap in consciousness ; each idea must follow another directly connected with it by one of the nine links we have given. The process we now give is not artificial ; in fact, it is *always* followed, though generally subconsciously, when unconnected things are remembered together.

Suppose you wish to go into the town to carry out various items of business in order, such as the following :

- (1) To purchase some barley at the market ;
- (2) To hire a labourer for some building alterations ;

- (3) To keep in mind the proverb that a bird in the hand is worth two in the bush (since former experience has taught you the value of the maxim);
- (4) To buy some aromatic spices at a grocer's;
- (5) To call to see a lawyer about a friend's suit in Chancery;
- (6) To buy some velvet;
- (7) To collect some money due;
and so on.

Now, many people would write these items down, if there were any considerable number of them, but it is far better that we should remember our own business, and we all know that notebooks weaken the memory. In this case, we have to remember the following ideas in succession: barley, labourer, bird, spices, Chancery, velvet, debt, etc. By putting one or two intermediaries between each we at once overcome the difficulty of remembering. Thus:

Barley (*Dir.*); barley-field (*Coe.*); harvest (*Coe.*);
 Labourer (*Sim.*); game-keeper (*Coe.*); game (*Dir.*);
 Bird (*Coe.*); bird-seed (*Dir.*); groceries (*Dir.*);
 Spices (*Dir.*); red-pepper (*Affin.*); red-tape (*Coe.*);
 Chancery suit (*Coe.*); Chancellor (*Part.*); robe (*Anal.*);
 Velvet (*Anal.*); slippery (*Anal.*); debtor (*Coe.*);
 Debt and so on.

The same plan can be employed to remember other lists, chapters of books, headings of lectures, or anything else. In practice, the extremes, say barley and labourer, are considered; an effort is made to work forwards from barley and, as it were, backwards from labourer, until the two meet. There is very rarely any necessity for more than two intermediaries. Having formed our connections we may repeat the series a few times, and presently the intermediaries can be dropped out and the series will be remembered without them, as they are only a temporary aid to bring the pairs of ideas together.

The recall of such a series is made easier, when the mood in which they were originally associated is revived, so when trying to revive an impression go back in imagination and put yourself into the mood in which you originally received it. You may have been to a lecture, which you now wish to remember. First recall the mood, the whole attitude of the attention as it was at the time given to the lecturer, to the subject of the lecture and to its different parts in turn. It will be quite impossible for you to recall the succession of the ideas of the lecture if you are at the same time thinking of what you will have for dinner, what so-and-so has been saying about you, how you will carry out such-and-such a plan, what a cold day it is, or what a noise the people round about are making. A certain kind of indifference to personal interests is essential for success in this practice.

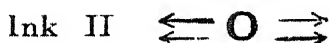
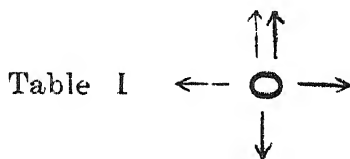
The student practising the repetition of a series of ideas such as have been suggested is recommended to notice with the greatest care exactly what takes place in his mind when he comes to an obstacle in the process, and finds himself unable to remember the next link of the chain. At once the attention darts off in a new direction, taking up another line of ideas of its own. This indicates not so much a lack of memory as a change of mood. If the new mood is overcome and the mind is forced by the will into the original one, the attention is bound to go in its original direction, for the mood determines the path of least resistance for it.

EXERCISE 8. *Seventh Week.* Make up each day a list of ten or twelve things, which are not directly connected; commit them to memory by the foregoing method of intermediaries, and each day repeat the whole series, without intermediaries.

CHAPTER V

TO FAMILIARISE THE UNFAMILIAR: BY IMAGINATION

WE have already observed the means of associating idea-images directly and indirectly linkable, but we have still to consider how to deal with things which have no meaning, such as the letters of an alphabet, the appearance and names of plants, minerals, persons, geographical outlines, and other things of an unfamiliar kind. A mental image or idea may be familiar or unfamiliar. Let us represent an idea by a circle, and the degree of its familiarity, which will, of course, vary with different persons, by radiating lines; for the degree of its familiarity means the number of ideas that readily spring up in connection with it, radiating from it. We then may figure the degree of familiarity by the following symbols, for which we are indebted to one Major Beniowsky, a Polish mnemotechnist, who taught the art three-quarters of a century ago.



Lion III ← O →

Zodiac IV ← O →

Chicholo V ↑
O

In this case the extreme degrees may be spoken of as familiarity and unfamiliarity, and symbolised thus: (I) and (V).

We will now take the terms familiar and unfamiliar as applying to any idea we may have; then in linking any two ideas together we find ourselves confronted by one of three problems, which Major Beniowsky called the three phrenotypic problems.

These three phrenotypic problems are:

(1) To associate a familiar with a familiar, a (I) with a (I), as, for example, table with chair, or man with machine.

(2) To associate a familiar with an unfamiliar, a (I) with a (V), as elephant with obelus, or green leaf with chlorophyll.

(3) To associate an unfamiliar with an unfamiliar, a (V) with a (V), as pomelo with amra, or scutage with perianth.

We will here quote Major Beniowsky's excellent illustration:

Suppose a London publisher who, having been for many years a constant reader of the newspapers, cannot

fail to be familiar with the *names* of the leading members of the House of Commons. He knows about the biography, the literary productions and the political principles of Dr. Bowring, Sir Robert Peel, Lord Melbourne, and others, as much as any man living. Suppose also that he, having on many occasions seen these personages themselves, as at chapel, at the opera, or at the museum, has their physiognomies, their gait, and other characteristics perfectly impressed upon his brain. Suppose, moreover, that they are his occasional customers, although he never knew *who* those customers were, that he never in the least suspected that those customers were the very individuals whose speeches he had been analysing, and whose political conduct he had been praising or deprecating. He knows their *names* well; he knows a host of circumstances connected with those names; he knows the personages themselves well; he had seen them, conversed with them, dealt with them; still he had never had an opportunity of learning that those names had anything to do with those personages.

A visit to the gallery of the House of Commons during a debate is the occasion on which those names and their owners are for the first time brought into contact in his brain. The Speaker, one of his customers, takes the chair, and at once our publisher bursts out into an "Is it possible!" He can scarcely believe that the gentleman whom he has seen so often before is the very Speaker of the House of Commons, whose name and person he knew separately for so many years. His surprise increases as he sees Dr. Bowring, Sir Robert Peel, Lord Melbourne and others address the House. He knew them all; he had seen them in his own shop; he had conversed with them; nay, he had made serious allusions to their names when they were present. He is now determined to commit to memory the names of all these personages; in other words, he is determined to stick together the *names* with their respective *personalities*.

Next to him in the gallery sits a Colonial publisher, just arrived, say, from Quebec. This Colonial gentleman

is perfectly familiar with the names of the above-mentioned Members of Parliament; but he never before saw any of them. He also attempts to commit to memory the names of various speakers on the occasion.

In another corner of the same house sits a Chinaman, just arrived in London, who also wishes to commit to memory the names, appearances, gaits and dresses of the barbarians who spoke and legislated in his presence.

The Londoner, the Colonial gentleman and the Chinaman have evidently the same piece of knowledge to heave into their brain; but for the Londoner it is the first phrenotypic problem; he has to stick together a name which is to him a *familiar* notion, with a personality which is for him a *familiar* notion also—

thus, a (I) with a (I).

For the Colonial gentleman it is the second phrenotypic problem; he has to stick together a name which is for him a *familiar* notion with a personality which is for him a *not-familiar* notion—

thus, a (I) with a (V).

For the Chinaman it is the third phrenotypic problem. He has to stick together a name which is for him a *not-familiar* notion, with a personality which is for him a *not-familiar* notion—

thus, a (V) with a (V).

The task for the Chinaman is an exceedingly difficult one, yet students have often to face it. Imagine the distress of a student of botany who has hundreds of times to link a (V) with a (V), the appearance of an unfamiliar plant with an equally unfamiliar name. There is only one way of getting out of the difficulty, and that is in every case to make the unfamiliar thing familiar, to make the (V) into a (I), either by thinking about it and studying it, or by seeing in it a resemblance to something already familiar. It is best not to try to link any idea into a series until it has been made

perfectly familiar. We give another example, from the Major, of the process of making the unfamiliar familiar, showing how we should deal with the names of unfamiliar persons and objects which we desire to remember :

In my early infancy my father, a physician and extraordinary linguist, initiated me into the mysteries of several mnemonic contrivances ; in the study of languages I invariably employed the association of ideas. I succeeded so far that, when at the age of not full thirteen, my father sent me to study medicine at the University of Vilna, in Poland. Relying upon my extraordinary memory, as it was called, I attended several courses of lectures besides those prescribed for students in medicine. I succeeded perfectly in every subject for several months, until spring came, and with it the study of botany. In this, far from outstripping my fellow-students, I actually remained behind even those whom I was accustomed to look upon as poor, flat, mediocrities. The matter stood thus : Besides attending the lectures on botany, the students are admitted twice a week to the botanical garden : there they find a metallic label with a number upon it : that number refers them to a catalogue where they find the respective names : those names they write out into a copy-book thus :

No.	1779	.	.	.	.	Valeriana officinalis.
No.	9783	.	.	.	.	Nepeta Cataria.
						etc., etc.

Having thus found out the names of a dozen plants, they endeavour to commit them to memory in the best manner they can. Anyone finds it tiresome, awkward and annoying to look to the huge numbers upon the label, then to the catalogue, then to the spelling of the names, then to the copy-book, and after all to be allowed to remain there only about an hour twice a week, when the taking away of a single leaf may exclude you for ever from entering the garden at all. But I was peculiarly vexed and broken-hearted : I came to the garden tired out by other studies ; I had a full dozen of copy-books under my arm, a very old catalogue with many loose leaves ; to

which if you add an umbrella in my left hand, a pen in my right, an ink-bottle dangling from my waistcoat-button, and, above all, the heart of a spoiled child in my breast, you will have a tolerable idea of my embarrassment. Week after week elapsed before I mastered a few plants: when I looked at home into my copy-book, the scribbled names did *not* make the respective plants rise before my imagination; when I came to the garden, the plants did not make their respective names rise. My fellow students made, in the meantime, great progress in this, for me, so unmanageable a study: for a good reason—they went every morning at five into the fields, gathered plants, determined their names, put them between blotting-paper, etc.—in a word, they gave to botany about six hours a day. I could not possibly afford such an expenditure of time: and besides, I could not bear the idea of studying simply as others did. The advantages I derived from mnemonic contrivances in other departments induced me to hunt after some scheme in botany also.

My landlady and her two daughters happened to be very inquisitive about the students passing by their parlour window, which was close to the gates of the university; they scarcely ever allowed me to sit down before I satisfied their enquiries respecting the names, respectability, pursuits, etc., of at least half-a-dozen pupils. I was never very affable, but on the days of my mischievous botanic garden they could hardly get from me a single syllable; I could not, however, refuse when they once urged their earnest request thus: "Do tell us, pray, the name of that fish, do!"—pointing most pathetically to a pupil just hurrying by, close to the window. When I answered, "His name is Fisher," (I translated from the Polish, *Ryba Rybski*) they burst into an almost spasmodic chatter, "We guessed his name! Oh, he could not have any other name! Look only," continued they, "how his cocked hat sits upon his head, pointing from behind forward, exactly in the same direction with his nose! Look at the number of papers and copy-books fluttering about on each side between his ribs and elbows! Look how he walks—he is actually swimming! Oh, the name

Fisher suits him exceedingly well." I could not but agree with the justness of their remarks; I complimented them; I became more attentive to their conversation when at table, which happened to run thus: "Mother, what has become of the Long Cloak? I saw him yesterday with the Old Boot; do they reside together?" "Oh, no; the Long Cloak looks often through your garret window, where the Big Nose lived some time ago." They perfectly understood one another when using these nicknames, Long Cloak, Old Boot, Big Nose, etc., etc.

This conversation suggested to me at once the means of dispensing with my old anarchical catalogue when in the garden, and in fact the whole plan of proceeding in the study of botany stood before my view; I felt confident that I should soon leave all the young, jealous, triumphant and sneering botanic geniuses at a respectable distance behind. It happening to be the time of admission, I proceeded immediately to that corner of the garden where the medical plants were, leaving the catalogue at home. I began by christening these plants just in the same manner as my landlady and her ingenious daughters christened the students of the university; that is, I gave them those names which spontaneously were suggested to me by the sight, touch, etcetera, of them. The first plant suggested imperatively the name of *Roof covered with snow*, from the smallness, whiteness and peculiar disposition of its flowers, and so I wrote down in my copy-book, "No. 978, *Roof covered with snow*". Next I found No. 735, *Red big-headed, cock-nosed plant*; and so on to about twenty plants in a few minutes. Then I tried whether I had committed to memory these plants—Yes. When I looked at the plants, their nicknames immediately jumped up before my imagination; when I looked at these nicknames in my copy-book, the plants themselves jumped up. My joy was extreme. In a quarter of an hour I left the garden, convinced that I had carried away twenty plants which I could cherish, repeat, meditate upon at my own leisure. The only thing that remained to be done was to know how learned people named them. This business I settled in a few minutes—I put my

catalogue comfortably on the table, looked for No. 978, and found *Achilæa Millefolium*; this made rise before my imagination *an eagle with a thousand feathers* (on account of *aquila*, in Latin, eagle; *mille*, thousand, and *folium*, leaf). I put simultaneously before my mind, *Roof covered with snow*, and *eagle*; and *high mountain* rose immediately before my imagination thus—*Roofs covered with snow are to be found in high mountains, and so are EAGLES.*

I quote the Major's experience fully, as it indicates so well the average student's feelings, and so graphically explains the manner of relieving them. The Major does not appear to have known the scientific method of linking which we have adopted in the preceding chapter, but his plan for familiarising the unfamiliar is very useful. We should use his *Roof* and his *Eagle*, but link them—*Roof covered with snow—(Affin.)—mountain peak—(Coex.)—eagle.*

The same plan may be employed for remembering unfamiliar forms. In order, for example, to remember the forms, of a foreign alphabet look at each form until you find in it some resemblance to another form which is familiar. In order to show how this may be done we print below the unaspirated consonants of the Devanagari alphabet, which is used in Sanskrit and some of its derivative languages.

क ka ग ga ङ na

च cha ज ja ञ ña

ट ta ड da ण ña

त ta द da न na

प pa ब ba म ma

य ya र ra ल la व va

श sha ष sha स sa ह ha

To learn these, first look over them and pick out any that suggest a familiar form, and try to associate that form with the sound of the letter. Here the centre portion of क is obviously like a knot; ग is like a gallows; ङ is like a writhing snake; च is like a pointing finger—chiding; ज is like a footballer kicking—scrimmage; ञ

resembles a lobster's nipper; ण resembles the sign-post of an *inn*; त is like a tail; द resembles a hunch-back sitting down—dwarf; न resembles a nose; प is like a P turned round; ब is like a button, or a bull, or an eye—blue, or a bull's eye; म is quite square—mathematical; ल is like a crab's claw—leg; व is like a valve; श resembles a shield; and ह is like a laughing mouth. Now compare the forms with one another, arranging the similar ones together. ड resembles ङ; झ is similar to च; त and न are similar; प, थ and ब have a close resemblance; स is not unlike म, and so on. The ingenious student may learn the whole alphabet in an hour by this method.

We will now give the Roman alphabet in a form in which it can be taught to young children in a very short time.

A stands for an arch; B for a bee; C for a coil, a caterpillar or a cobweb; D for a drum; E for an elephant sitting up in a circus; F for a finger-post or fork; G for a gargoyle or grimace; H for a hurdle; I for an icicle or a little inn standing stock-still; J for a juggler lying on his back, balancing a ball on his feet; K for a knot; L for a leg and foot; M for mountains; N for a folded note; O for an orange; P for a pansy or a pole-axe; Q for a queer, conical cat; R for a rat climbing a wall, with its tail touching the floor; S for a snake; T for a small table; U for an urn; V for a valley; W for waves; X for an X-ray photograph with bones raying-out or crossed; Y for yarn, frayed at the end; Z for a zigzag flash of lightning. For each of the objects the teacher should draw in the presence of the child a picture bearing a strong resemblance to the letter that is to be taught.

We could do the same with any other alphabet. The following are some suggestions for learning Pitman's shorthand outlines: |, t, is like a T without a top; —k, is a coward lying down; ˘m, is like a little mound. Among the Greek letters *gamma* is

like a catapult—game ; *pi* is like an archway—*pylon* ; *lambda* is leaning ; *phi* is like an arrow piercing a target—battle—fight. The Persian character requires a little more imagination than most of our alphabets do ; yet when I look at it I find it full of boats, waves, commas, eyes, wings, snakes, and funny little men, standing, crouching and running.

Turning now to geographical outlines, the best-known example of comparison is the outline of Italy, which every schoolboy remembers much better than he does that of any other country, for the simple reason that he has noticed that it resembles a big Wellington boot kicking at an irregular ball, which we call the island of Sicily. Africa is like a ham ; South America resembles a peg-top ; Mexico is like a sleeve ; Newfoundland resembles a distorted lobster ; France has been said to resemble a shirt without sleeves ; Norway and Sweden are like an elephant's trunk ; India is like Sri Krishna dancing and playing his flute ; the river Severn is like a smiling mouth.

The student of botany has to remember the general appearance of a large number of plants and flowers. We have already seen that the best plan to follow in remembering this is not to go into the garden or the field with textbook in hand, but to go among the flowers and plants and give them names of your own invention. When the forms are thus made familiar to the mind, they can easily be recalled by remembering the new names, and afterwards the orthodox names can be learned, just as we should learn a number of foreign words. We are perfectly familiar with the sunflower and the buttercup and the bluebell, and even the *campanula* is obviously a cluster of most exquisite bells ; but when we come to *narcissus*, *calceolaria*, *chrysanthemum* and *eschscholtzia*, it certainly is beginning to be a little trying to the student.

There is a hedge near my dwelling that is full of jolly little old men with occasional purple grey hair, and they bob their funny round heads in the breeze in


response to my nod. I do not in the least know their name, but we are not worse friends on that account. The story of Narcissus is indeed beautiful, and the way in which the gentle flower bends its lovely head is remindful of the fall of the Spirit enamoured of its image reflected in the waters of existence ; yet for most of us it remains a beautiful star. The crinkled white champaka reminds me always of the sacred Svastika ; and the clover, so like a fluffy ball, is in India often called the rudraksha flower, because it is thought to resemble the crinkled berry beads which Yogis wear, these in turn being held sacred because their markings are thought to be strange letters (*aksha*) written by the God Rudra or Shiva. We may think of the calceolaria as the flower with the drooping bag-like lip ; the pansy, with its large velvet face ; the curious lips and curly strings of the sweet pea ; and the rose, which is not unlike an exfoliated heart ; and we may know these little ones much better by these happy names than if our brains are fagged beforehand by the crabbed terminology of the books.

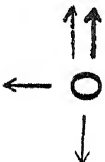
EXERCISE 9. *Eighth Week.* Learn a few alphabets or arbitrary forms. After inspecting and associating the forms make them pass in review before the imagination.

CHAPTER VI

TO FAMILIARISE THE UNFAMILIAR: BY EXPANSION OF IDEAS

THE subject of this chapter, as of the last, is to fa-

miliarise the unfamiliar, to make a  into

 but in this we shall compare ideas with

regard to the essential qualities rather than the non-essential, and thus appeal to the rational mind rather than to the imagination.

The practice now to be undertaken consists in thinking everything you can about a given thing, along the lines indicated by the nine links which we have already studied, keeping the one thing in mind during the whole process. Let us take, as an example, the idea represented by the word "man," and work it out link by link.

MAN

1. *Div.* Mammal; biped; Englishman; American; Indian; judge; householder; collector; trader; sailor;

tea-taster ; clown ; gentleman ; rogue ; philanthropist ; sage ; devotee ; pigmy ; giant ; etc., etc.

2. *Sim.* Animal ; vegetable ; ape ; bird ; reptile ; etc., etc.

3. *Con.* Devil ; fiend ; worm ; God ; master : woman ; child ; etc., etc.

4. *Part.* Head ; brain ; nose ; eye ; hand ; foot ; arm ; heart ; lung ; finger ; thought ; feeling ; sense ; hair ; skin ; artery ; vitality ; body ; soul ; spirit ; etc., etc.

5. *Partner.*

6. *Anal.* Good ; wicked ; tall ; short ; white ; brown ; black ; strong ; hale ; kind ; jolly ; morose ; humorous ; saintly ; mad ; foolish ; wise ; conceited ; etc., etc.

7. *Affin.*

8. *Coev.* Coin ; paper ; cattle ; horses ; metals ; timber ; speech ; thought ; etc., etc.

9. *Suc.* Agriculture ; civilisation ; clothing ; building ; cooking ; machinery ; manufactures ; money ; railways ; bed ; book ; watch ; ship ; poverty ; wealth ; garden ; etc., etc.

Let us take another example : " orange ".

ORANGE

1. *Div.* Fruit ; Citrus ; Portuguese orange ; China orange ; blood orange ; Tangerine, Seville orange ; etc., etc.

2. *Sim.* Apple ; pear ; plum ; peach ; grape ; cherry ; jack ; papaiya ; pomegranate ; banana ; mango ; lemon ; lime ; pineapple ; bread-fruit ; gooseberry ; cranberry ; blackberry ; strawberry ; tomato ; raspberry ; damson ; fig ; prune ; apricot ; red currant ; guava ; etc., etc.

3. *Con.* Lemon ; etc., etc.

4. *Part.* Skin ; peel ; juice ; sections ; pippins ; orange tree ; pulp ; seed ; oil ; etc., etc.

5. *Partner.* Leaf ; twig ; bark ; root ; sap ; etc., etc.

6. *Anal.* Sweet ; sour ; bitter ; juicy ; dry ; round ; yellow ; green ; small ; large ; rough ; smooth ; etc., etc.

7. *Affin.* Moon ; sun ; football ; planets ; globe ; etc., etc.

8. *Coea.* Child ; marumalade ; Spain ; sunshine ; warmth ; rain ; bird ; etc., etc.

9. *Suc.* Orange blossom ; good health ; etc., etc.

These examples are not here thought out ; the comparisons made are merely an indication of the lines along which the mind may work when trying to review all that it knows in connection with any chosen object. The practice of thus evolving from an object all that is related to it is very useful ; it not only tends to make the mind accurate in its observations, but also to develop a valuable facility for evolving analogies and suggesting generalisations.

EXERCISE 10. *Ninth Week.* Take one idea each day and unfold it as much as possible along the lines *Dir.*, *Sim.*, *Con.*, *Part.*, *Partner.*, *Anal.*, *Affin.*, *Coea.* and *Suc.* This should not be done cursorily, but each link should be thoroughly exhausted before the next is taken up. When doubt exists on any point, the matter should be looked up in a textbook or an encyclopædia ; for knowledge gained during this practice is easily retained.

CHAPTER VII

SIMPLIFICATION AND SYMBOLISATION

It has been related of Simonides, a Greek poet and one of the earliest exponents of mnemonic aids, that he invented, among other things, a simple device for committing to memory ideas which do not represent objects of sense, and are therefore difficult to remember. For example, in preparing a discourse concerning government, financial matters, naval affairs, and the necessity for wisdom in the policy of the time, he would not try to memorise these topics or paragraphs of his discourse in these general terms, but represent each by a symbol—a crown or sceptre, a current coin, the image of a ship, and the figure of Minerva, respectively.

When preparing such images or symbols we should always take account of their qualities, as we have already explained in our second chapter, and make them as lively as possible. We take an extract on this point from a work written by John Willis, B.D., of Magdalen College, Oxford, which was published in 1661 :

Ideas are to be vested with their proper circumstances, according as their natures require ; for as *writings*, the fairer they are, are more facilely read ; so *ideas*, the more aptly they are conceived, according to the exigency of their nature, are more speedily recalled to mind ; and also consequently the things by them signified. *Motion* is to be attributed to *ideas* of movable things ; *quiet* to *ideas* of quiet things ; and good and evil savours to *ideas* representing things so qualified. Examples of movable *ideas* are : artificers at work in their shops, women dancing, trees shaken by the wind, water running from taps,

and such like. Ideas of quiet things are : hens laying in their nests, thieves lurking under bushes, etc. Ideas to which sound is ascribed are : a lion roaring, a bell ringing, whistling, the rustling of trees, a chorister singing, etc. If incense burning be used for an *idea*, a sweet and pleasant odour must be attributed thereto ; but, on the contrary, to vaults underground, a dank unwholesome smell is to be assigned. So also, *ideas* of merry men require cheerfulness of countenance, of sick men paleness and sadness. After this manner *ideas* of edifices, machines, and all artificial things whatsoever, ought to be signalised ; proportion of form and splendour of colours must be attributed to *pictures*, grace and liveliness of letters to *writings*, glory and excellence of *workmanship* to engravings. Finally, every *idea* must have such illustration as may render it most notable and conspicuous and seem principally coherent to its nature.

The quantity and position of ideas should also be observed. In imagining small things, such as an ant, a grain of rice or of sand, or a drop of water, it is well to picture an army of ants, a huge bagful of rice, a sandy shore, or a flowing river, respectively. Again, to represent highly complex pictures, such as a battle, or a large block of buildings, it is well to reduce them in quantity or in size, and represent a battle by a few men fighting, a block of buildings by some small erections, a church or a mountain, as diminutive as though seen through the wrong end of a telescope. As to position, things which are usually hung upon walls, such as pictures, looking-glasses, and arms, should be imagined as hanging there ; books upon shelves ; crockery in cupboards ; clothes in wardrobes, in drawers, or on the person ; tables, chairs, chests and the like, standing on the ground ; and graves, wells, wine-cellars, mines and other such things, under the ground :

The mind of man doth naturally and immediately present direct ideas of all visible things, so that it is vain to excogitate any, but rather use those that offer themselves. If a man hears the account of a naval battle, doth he not presently seem to behold the sea, ships, smoke

of great ordnance, and other things obvious in such matters? If speech be made of mustering an army, doth not the hearer form in his mind the effigies of a field, replenished with soldiers marching in military postures?

To this standard of direct imagination we may reduce complex or abstract ideas. The landing of Julius Cæsar may be represented by a few ships approaching the shore, their owners being repulsed by rough Britons. Christianity may be represented by a cross; government by a crown; finance by a heap of coins, as we said before. Cold may be represented by ice; heat by fire; light by a lamp; love by a heart; pride by a peacock; gluttony by an ostrich; melancholy by a sad man; the spring time by green meadows and flowering trees; winter by houses, trees, and the earth covered with snow and rigid with frost. We are all familiar with the figure of Justice, the veiled virgin with her sword and balance; old man Time with his scythe and forelock, and his merciless wings. Let us take two more complex examples:

Milo, of Croton, a famous wrestler, first crowned in the Olympic Games, when through age he had left off his youthful exercise and was travelling through some woodlands of Italy, espied an oak near the way rifted in the middle. Willing to try whether any of his ancient vigour remained, he thrust his hands into the cleft of the tree, to rend it down the middle. But as soon as his violence ceased, the oak, thus forcibly writhed, sprang back to its former position and, closing fast upon his hands, detained him a prey for wild beasts. Fancy a cleft oak, full of green leaves and acorns, in the cleft of which a powerful-limbed man, crowned with laurel, is fast held by the hands. Bending back his head and body he cries out so loudly that you really seem not only to see his wretched body and the beasts preying about him, but also to hear his outcries and lamentations.

In the year 1530, in the time of Charles V, Emperor, the German Princes exhibited their Confession of Faith at Augsburgh, with a solemn protestation because of that

perilous time—whence afterwards they, and all such as embraced the same Confession, were called *Protestants*. Suppose an Imperial throne, adorned with badges of the Empire, glittering with gold and gems, upon which sits the Emperor, crowned with a golden diadem, while to him, his nobles, bareheaded, present their Confession.

EXERCISE 11. *Tenth Week*. Take up a book and read it, keeping a continuous mental picture in the imagination, gradually modifying it as each new idea is introduced. Let the idea-image be a direct representation or a symbol, according to the instruction given in this chapter.

CHAPTER VIII

TO CAST THE MEMORY FORWARD

It is an easy matter, in accordance with the methods which we have already given, to fix ideas not only to one another, but also to external objects, either by the links or by imagination. This is in fact what we have been doing all our lives, and if we were to look mentally, as it were, at the objects around us, we should find them plastered all over with thoughts. Take out your watch and look at it for a few minutes, keeping your thoughts still and attentive, and watch the little pictures that arise involuntarily in the mind. You will probably find an image of the person who gave you the watch or of the shop where you bought it, and pictures of any special incidents in which it has played a part. The numbers on the dial will remind you of the different duties and appointments of the hours throughout the day; while the qualities of the watch, the substances of which it is made and the accessories which are associated with it, radiate ideas in all directions, as do the ideas which we have mentioned in earlier chapters.

All the articles that we possess are similarly full of thoughts—the rooms, the houses, the streets that we enter, are saturated with them. There is thus a process, going on for the most part unconsciously, by which the mind of man, except at moments when it is under the active control of the will, is constantly influenced by his surroundings. This process can be employed for remembering things that are to come, so that at the right

moment they will enter the mind, without our being put to the trouble of recalling them again and again before the appointed time. The memory may thus be cast forward by our linking the idea we want with an object that we are sure to come across and notice, and in the process we shall be free of the waste of mental energy necessitated when the idea is kept half consciously in mind throughout the interval. Suppose, for example, you wish to remember to send a note to Mr. Blank when you arrive at the office, there is no need to worry the mind by continuously thinking about the matter, nor to weaken it by taking a note; simply make a clear picture of your office, project your thought there, as it were, with Mr. Blank sitting there conversing with you, and when you arrive there the image will naturally rise up in your mind. If, during your journey by railway into town, you wish to consider some problem in electricity or in finance, fix your idea on the lighting apparatus or on the costly upholstery of the compartment; when you step into the train these things will catch your eye and remind you of the problem.

It is possible thus to hang images on prominent signs, shop and house fronts, monuments and other noticeable things you are likely to pass, and to fix ideas on the books, pictures, furniture and clothing you are likely to use. There remains in the mind a kind of latent or subconscious expectancy which will notify you on the slightest signal from the determined object—perhaps the same instinct which will awaken you from sleep at a time determined upon before your retiring—and when the memory is discharged this latent expectancy ceases, the association is broken, and the object is left free for future associations.

Various special ways of fixing ideas on objects will naturally occur to the student. If I need to remember, for example, that I want to send a clerk out to buy a new pair of compasses, I can associate the idea by making a picture of myself writing the letter A at my desk, and noticing that that letter resembles a pair of

compasses. As soon as I sit down to write I shall be reminded of the intention. This purpose must be forthwith discharged, if the method is to be employed again, for unless we are faithful to our memory it will not long be faithful to us. Again, suppose I want to look up a certain question in Chemistry. I know that when I go to my room for the morning's work, which chiefly consists of writing, I shall use my fountain pen, which is lying there. I picture myself picking up the pen and noticing the gold nib, which reminds me of alchemy, and that in turn revives the idea of chemistry. I know that when the time comes my memory will present me with the idea I want, because we have much confidence in each other—my memory and I.

EXERCISE 12. *Eleventh Week.* Fix ideas on twenty or thirty objects in the room. Recall them on the second day by looking at the objects, taking care not to think of them in the meantime.

CHAPTER IX

TO CHANGE NUMBERS INTO SENSIBLE IDEA-IMAGES

IN the year 1648 Stanislaus Mink von Wenusheim wrote a work entitled *Relatio Novissima ex Parnasso de Arte Reminiscentiæ*, in the course of which he expounded what he described as "the most fertile secret". This "secret" consists in substituting letters for numbers, and then making words and sentences from the letters. He appears to have been the first mnemotechnist to employ this plan in Europe, and his method was quickly taken up and improved by the famous G. W. Leibnitz, followed by Dr. Grey, M. Aimé Paris, Francis Gourand, Von Feinaigle, Dr. Pick and other great exponents of the mnemonic art. The "secret," however, was by no means new even then, for we find it also in an old Sanskrit work—*Nilakantha's Commentary on the Mahabharata*.

Nearly all persons find it difficult to remember numbers, for these do not in themselves represent sensible idea-images. We can easily imagine two gate-posts three sides of a triangle, five points of a pentagon, six sides of a cube, but when we get beyond this it becomes increasingly difficult to see or *imagine* the quantities of even definite things, much more the numbers representing quantities of units of measure. A teacher may "feel" that there are thirty-five, or thirty-seven, or forty boys in his class by seeing them in complete or broken groups. Of indefinite things, such as the number of feet in a mile, or the square root of a number, only a specially-constituted mind could form

the slightest image. We have therefore to represent such things by mere numbers, coefficients of measure and quantity, and remember these meaningless numbers. In some of the memory systems meaningless words were made to represent numbers, and many were the barbarous sentences the unfortunate student was called upon to learn ; but the later writers adopted more rational methods, and we shall now present an improved system of substitution, words representing sensible images instead of mere meaningless numbers.

Now, the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, are probably used equally in human affairs, but the letters of the alphabet are not, and further, some letters are rare at the beginning or the end of words, while others are common ; so that the plan of turning numbers into words by assigning letters of the alphabet to each always presents difficulties with certain combinations. After carefully studying several times, from the point of view of number values, all the words in the English dictionary, we adopted the following system, which is a modification, so far as the number equivalents are concerned, of the system of the famous Aimé Paris.

- 1 is represented by t, or d. Words : tea, toe, doe, hot, oat, wad, yacht, youth, thaw, etc.
- 2 is represented by n. Words : hen, knee, wain, neigh, etc.
- 3 is represented by m. Words : yam, may, home, ma, aim, etc.
- 4 is represented by r. Words : oar, row, ray, arrow, etc.
- 5 is represented by l. Words : hill, hall, lea, yellow, etc.
- 6 is represented by ch, j, or sh. Words : joy, wish, ash, edge, show, chew, etc.
- 7 is represented by k, g, or ng. Words : cow, hag, egg, hang, ache, etc.
- 8 is represented by f, or v. Words : foe, vow, half, wave, fee, etc.

9 is represented by p, or b. Words : ape, bee, hope, web, abbé, hub, etc.

0 is represented by s or z. Words : hose, saw, haze, zoo, ass, etc.

The letters h, w, and y, and the vowels, have no number-values in our method, but may be used for word-making wherever convenient.

It will be seen that only the sound of the words is considered, and that double letters are always used as though single, as in "yellow". It is very easy in this way to find a great variety of words representing numbers from 1 to 100; in many cases, such as 10, 14, 15, 41, 50, 51, 57, 70, 85, 90, 91, 94, 95 and 97, one can readily write down about forty words for each number. But when we come to numbers between 100 and 1000, it is a little more difficult, and the student will find that, while he can readily write down several words for most of the numbers, there will be out of the nine hundred numbers over two hundred which will give him pause. If we choose the number 742, for example, we may readily form corn, crane, green, carrion, grain, acorn, cornea, cranny, grauny, crayon, grin, crown, grown, cairn, etc. For 945 we easily discover April, pearl, prowl, broil, parole, peril, parley, barley, barrel, apparel, beryl, brawl, etc. For 114 we readily find daughter, editor, theatre, debtor, auditor, tutor, tooter, dater, etc. But the following numbers, among others, present difficulties : 993, 963, 896, 699, 598, 599, 568, 525, 499, 418, 353, 135. We here for the first time recommend the following plan to be used in all such instances and in any other cases where it may prove convenient : use an adjective and a noun together, and count only the first consonant sound of the adjective. We can then form, for the above numbers, epic poem, prowling puma, (993) ; pure jam, precious gem, (963) ; flowery bush, full page, (196) ; shy baby, cherry-wood pipe, (699) ; lean beef, light puff, (598) ; lively puppy, lead pipe, (599) ; Highland chief, yellow sheaf, (568) ; long nail, lower Nile, (525) ; restless baby, ruling pope, (499) ; running thief, rapid dive, (418) ; meek lamb,

mortared lime, (353) ; daily mail, hot meal, (135). It is necessary, in all such cases, to make a very lively image to represent the adjective ; vague and general adjectives, such as nice, good, bad, pleasant, etc., are to be strictly avoided. Students do not nowadays need to remember long lists of dates in history and long series of numbers in science and mathematics, as was formerly the case, so numbers of more than three digits are very rarely needed. In history, one needs only three digits for dates, as the thousands may easily be remembered without any special attention being given to them. When we have settled that we do not want more than three digits in one word, we may form word-numbers such as the following : flowing river (848) ; boomerang, (934) ; book-case, (977) ; wild elephant, (558) ; blue lotus, (951) ; young pigeon, (796).

The word-numbers, once formed, can be associated without difficulty in all the ways that we have already indicated, and from them the numbers can readily be drawn.

EXERCISE 13. *Twelfth Week.* Write out all the words of this chapter in numbers. Then make a coherent story from the following word numbers.

859, 77 8 3012, 021 94570 905 1 1 57220, 42 4741
03 170 6 11 21 950 13. 1 41421 3 2 204, 72127
91 2 0595 : 2—6 1 414 107491 2 0 546 843 11 1
751 546 905 214 13 1 03 859 3201 1 03 995, 07
11, 8 20 2811 14 7214, 1 145 701491 13. 1 57220,
2 1 72144, 021 2 14 495 91 10 94175 : 8—06017 149
11 1 41 8 0 5 20411 9 858, 71 284 9 1 92141 14 462.
20 0 1481 1 07 : 5727 9481. Practise making up
words with groups of three numbers.

The following constitutes the key to the above numbers :

Philip, King of Macedon, sent a prolix epistle to the Laconians, wherein he required some things which did not please them. They returned him an answer, containing but one syllable : *No*—which the writer described

in so large a form that it equalled a large epistle. Another time the same Philip menaced the same people, saying that, if he once invaded their country, he would utterly extirpate them. The Laconians, on the contrary, sent no other reply but this particle: *If*—suggesting thereby that the word “if” was well inserted by Philip, who could never hope to penetrate their region. Hence was derived the saying: Laconic brevity.

CHAPTER X

TO REMEMBER A SERIES OF NUMBERS

A MAN with a good memory for numbers, and thoroughly familiar with their manipulation, might be able, with some effort, to remember a dozen or twenty digits once read out to him; but it would be indeed difficult to find a man who could remember, say, a thousand numbers in that way, though the task of doing so by our method of substitution is simplicity itself. There are, however, several ways of arranging the numbers. One method is the straightforward plan of giving words to the numbers as they come, and then associating these words by the links which we have explained in Chapter III. Thus, we write down, perfectly at random: 9 2 1, 8 4 0, 3 6 5, 7 1 9, 2 8 3, 6 0 5, 7 1 2, 8 2 3, 7 0 1, 5 6 2, 3 9 4, etc. After a little inspection we may form from these numbers the following words: bind, freeze, marine shell, cool dip, infamous, chisel, cotton, venom, ghost, legion, empire, etc. These words are almost the first that occur to us, and are by no means necessarily the best. We use them to show what can be done off-hand, though it is better generally to go over the numbers and choose the words more carefully when there is time. We may link the words by intermediaries, where necessary: bind (fix), freeze (water), marine shell (sea), cool dip (mixed bathing), infamous (murder, weapon), chisel (hard, soft, cotton-wool), cotton (cotton-thread, stringy, snake), venom (fear), ghost (dead, dead warriors), legion (Roman legion), Empire, etc.

Another method was "discovered" by F. F. Gourand, and christened by him "number metamorphosis". His

metamorphoses are: for the figure zero, hero; for the number one, a wand; for the number two, a tooth; for three, a tree; for four, a fort; for six, a sexton; for eight, hate; and so on. Each of these may stand as a basis for ten numbers embodied in a sentence, and our author showed how to apply it to keeping in mind the ratio of the circumference to the diameter of a circle to the extent of 154 decimals, a feat which he performed by learning sixteen simple sentences. The first nine numbers are 3 1 4 1 5 9 2 6 5, for which he formed the ridiculous sentence: "My deary dolly, be no chilly." This, the first set, is the "hero" set, and must be linked with that word by the supposition that a hero is uttering the sentence. The sentences are difficult to make, and the linking is decidedly primitive, but apart from these elements, the scheme of "metamorphosed" key-numbers proves very useful. It may, for example, be used as providing starting-points for a series of our number-words, which may very readily be linked on to it. We may choose thirty numbers, as before, 9 2 1 8 4 0 3 6 5 7, 1 9 2 8 3 6 0 5 7 1, 2 8 2 3 7 0 1 5 6 2, and remember them in three sets of ten, each preceded by one of the key-words. The digits, from the first to the tenth, will be under the ægis of "hero," the eleventh to the twentieth under "wand," and so on. This method facilitates the location of the digits, and enables one to pick out a number required, without the trouble of counting along the whole series. In practice, we may make three sets: *hero*, bone, devour, smash, leg; *wand*, tap, knife, images, locket; *tooth*, hen, fan, hammock, stall, chain. These could be connected, where it is necessary, by: (mighty dead), (hungry dog), (crunch), (broken leg); (blow, cut), (gleaming, mirror), (portraits); (beak), (feather), (swing), (rest), (rope).

A third plan, which we prefer to Mr. Gourand's, is to select number-words for key-words, instead of homophones; for example, instead of hero, ice, sea, saw, ass, sow, sue, ease, essay, hose, house, or any other zero word; instead of wand, tea, tie, add, oat, toe, height, youth, or any other word standing for the number

one. In this case, it is easy to find a word suited to the series which it is required to begin.

It will now be seen that the task of remembering dates is a very easy one. All that needs to be done is to take the last three digits of the date, form a word from them, and connect this in turn with the idea of the event by our link method. There are, of course, other devices useful to students, such as that of making charts of centuries, divided into squares for each year or ten years, and fixing small symbols in each square to represent the happenings of the period. We will content ourselves with one or two examples of the link method: Foundation of the Theosophical Society, 1875—875=vehicle; the Theosophical Society is a vehicle for carrying the spiritual life from its centre all over the globe. Queen Boadicea raises an army against the Romans and kills 7,000 of them, in the year A.D. 67—check. King Arthur, famous for his powerful resistance and victories over the Saxons, A.D. 514—leader. Queen Elizabeth ascended the English throne, 1558—fond of praise—lady-love.

EXERCISE 14. *Thirteenth Week.* Commit to memory a series of about four hundred numbers, or about one hundred events, with their dates.

CHAPTER XI

TO REMEMBER WORDS AND SOUNDS

WE have already, at some length, considered the familiarisation of the unfamiliar so far as the process is concerned with forms. We have now to do the same with regard to sounds. Words of a foreign language with which we are not acquainted are for us mere

sounds, of the type , and to familiarise

them, to make them , we must discover in

them a likeness to a sound which has for us a meaning, that is, a word. This can be done by studying the true derivation, relating it to a familiar English word, or, when that is not available, by finding an artificial "derivation" through mere likeness of sound. This latter method applies not only to human language, but also to music, to the cries of animals, the songs of birds, the various sounds that insects make, the wind, the waves—to all the sounds of art and nature.

What has sometimes been called improper derivation is perhaps better designated by the term "fancy". The student who wishes to learn a large number of foreign words will have a light and happy task before him when he betakes himself to the method of fancy. First of all, if you are free to choose your words, look over your vocabulary and learn all the words that clearly

resemble English words, such as, for example, in German :

Wunder (wonder), Vater (father), Nord (north), Sohn (son), Schuh (shoe), Ebbe (ebb), Ende (end), Ochs (ox), Dank (thank), Eis (ice), Wasser (water), Donner (thunder), Ohr (ear), Krone (crown), Dorn (thorn) Schulter (shoulder), Seele (soul), Kuh (cow), Strom (stream), Garten (garden), and hundreds of others. Can you not already read : das Gras im Felde ist grün ; ein Mann kam in den Garten, und sah das Haus in Feuer ; das Vaterland hat brave Söhne ?

If, however, the student is compelled to follow the course in the order of a prescribed textbook, he will have to take the words as they come, and will at once find many which do not appear to resemble English words. He takes the first word, Saal, room, and repeats : Saal, room, Saal, room, Saal, room, . . . until his head buzzes ; then he goes on to Schutz, protection, Schutz, protection, Schutz, protection, . . . until his brain throbs ; and then Schön, beautiful, Schön, beautiful, Schön, beautiful, . . . until his mind whirls ; and then Trennung, separation, Trennung, separation, Trennung, separation, . . . until he nearly drops from his seat, and yawns, and rubs his eyes, and wishes—oh, how longingly—that it was time to go out and play cricket ; and he looks up at the clock and sees there is still twenty minutes to playtime—oh, endless and unrelenting time—and then he tries to fix his burning eyes upon his book again, once more to grind out Fürchterlich, terrible, Fürchterlich, terrible, Fürchterlich, terrible, . . . once more to swoon, once more to look at the clock—oh, mercy, nineteen minutes more !

Do not grind like that, dear boys ! Take the word Saal ; look at it ; repeat it three times without thinking of the meaning. Now think of a room. Do not think merely the word room, but think of a room that you know. Now try to find a familiar word that sounds something like Saal. You might think of sale, salt,

saloon—ah, that is the word, Saal is like saloon, which is a room. Then repeat Saal three times while thinking of the room. Then take Schutz; repeat it three times, thinking only of the sound. Then think that Schutz means protection. Think of some words that sound like Schutz, say shut or shoot. Do you not protect a thing by shutting it up? Do not the soldiers, who shoot, protect us? Once more repeat the word three times, thinking of the idea. Schön is like shining, beautiful; and for Trennung, think of a trench or chasm which separates, separation; and for Fürchterlich, fearlike. Always repeat three times, and always think of the connection, such as: the soldier, who shoots, protects us against our enemies.

The words that must be learned are not always quite so easy as this, but if you practise this like a puzzle-game for some time, you will be able to find something for every word. Always take the accented syllable of the word that you are going to learn as part of the similar word that you are going to make. Let us take some difficult words from Sanskrit, as an illustration. They are difficult because they are very unfamiliar, and because they sound somewhat different from English words. काम, kâma, which means passionate desire, sounds like calm, and you might think: when a man gives way to passionate desire he is not calm. कर्म, karma, which means action, or the law of cause and effect, sounds something like cream, crime, crumb; and you may say: when a man commits a crime the law of karma will make him pay back; or, cream is made into butter by constant motion, or action; or again, every little thing has its cause, even the falling of a crumb of bread from the table. शरीर, sharira, which means body, sounds like sharing: because we have bodies we can communicate with others and share our knowledge with them. मनस्, manas, which means mind—man has mind. प्राण, prâna, means vitality, and you may think of a high-spirited horse prancing along, full of vitality. सूर्य, sūrya, means the sun, and it sounds something like sower,

and surely the great sun gives life to all the seeds that are sown in the ground, and indeed is the original sower of all things in the Solar System. But really, these are too easy; let us try something more difficult. इन्द्रिय, indriya, which means sense-organ, sounds like india-rubber, which has no sense! जगत्, jagat, the universe. The universe is jogging along all right. राज, rāja, a king. A king is nearly always rich. भक्ति, bhakti, devotion. The devotee bends his back when worshipping. सान्दर्य, saundarya, beautiful and graceful. A sound and healthy body is beautiful and graceful. नाग, nāga, snake. Always catch a snake by its neck. क्षीर, kshira, milk. The wool that is sheared from sheep is as white as milk. क्षत्रिय, kshatriya, a warrior. A warrior shatters his enemies. Expressing them in briefer form in which our linkages may replace the dashes: हस्त (hasta)—*spear*—hand; हर्म्य (harmya)—*harm*—*luxury*—palace; पाद (pāda)—*pedal*—foot; कर्ण (karna)—*cornea*—*eye*—ear; ग्राम (grāma)—*gram*—*agriculture*—village; काम (kāma)—*calm*—*excitement*—passion; पुष्प (pushpa)—*bush*—flower; मधु (madhu)—*mad*—*intoxicated*—*bear*—*honey*—sweet. I have looked through my Sanskrit dictionary for half an hour, and have failed to find one word that could not soon be resolved in this way.

We might take words from Latin or Greek, or, I think, any European language, and we should find them much easier than the Sanskrit. You will discover that by this method you can happily and easily remember quite a large number of words in the course of an hour, and your memory will not be burdened afterwards by all the fancies in which you have indulged; yet you will remember the words better than if you had learned them by rote. As a matter of fact, you really get to know the words as usable things when you read a number of books in the language, or practise conversation in it; the real difficulty which you have to encounter at the beginning is that of introducing the unfamiliar words to your mind. To show how even the most difficult words can be dealt with, we may

form uncouth words, such as the following, at random. Let labagart be synonymous with tametac, emattle with revilog, ebpetag with thodge, nadard with smecia. We might associate them thus: labagart—*lovely cart—market—fruit—tomato—tametac*; emattle—*metal—rifle—revilog*; ebpetag—*potato—cottage—cottage—thatch—thodge*; nadard—*adder—field—labourer—smock—smecia*. If, for the sake of exercise, or for amusement, you wish to remember a long, uncouth word, such as hturtnahtrahgihnoigileronsiereht, you can easily do so by forming a series of words such as the following: hat; upper ten; ah; tower; eh; gari (cart); hen; obi (magic); gai (cow); love; rao (king); ness (nose); isle; rope; height. Thus one can do a thing that most people would think well-nigh impossible for an ordinary brain; though, like many things more dignified and respectable, it has no particular value, beyond the exercise that it involves.

The remembering of poetry also involves a good deal of word-memory in addition to understanding. Here we have to remember not only ideas and facts, but also their definite order, and the exact words in which they are clothed. Rhyme and metre are of great assistance to the memory, and an old-fashioned memory, such as you find frequently in India, where for thousands of years teaching and ritual have been handed down from generation to generation orally, by its peculiar passivity and its habit of repetition, can easily retain many verses and formulæ without necessarily understanding their meaning. In the rapid changes of modern life, however, memory has become more dependent upon acute observation, and the classification or orderly arrangement of thoughts and ideas, serving a type of mind which constantly finds itself faced with new circumstances, requirements and possibilities. In the East one sees people sitting on the platforms of their little porches placidly turning over and over in their minds the thoughts they have revolved a thousand times before, often in the very words, with the very

images that have been used for thousands of years, without changes; while in the West the thinker leans back for a time in his chair and endeavours to pierce the veil of a newly-risen doubt, to find out a new working of old laws, a new arrangement of old material, a new adaptation of old powers, a new aspect of old principles.

In order to remember the exact words in which a poem is written, a good plan is to learn the first word, the principal word, and then the last word, of each line, after carefully studying the piece and making familiar the ideas which it contains. In committing the piece to memory learn the first line; put it out of mind; learn the second; repeat the first and second together; put them out of mind; learn the third; repeat the second and third together a few times, and so on. In the course of learning the line, ask yourself every question that you can upon it, and answer each question in the full words of the poem. Let us take an example from Wordsworth's famous *Ode to Immortality* :

Our birth is but a sleep and a forgetting ;
The soul that riseth with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

Note the words "our" and "forgetting," then "birth". Then question : What birth? and answer : *Our* birth is but a sleep and a forgetting. Question : What about our birth? Answer : Our birth *is* but a sleep and a forgetting. Question : What is our birth? Answer : Our birth is but a *sleep* and a forgetting. And so on. If it is required to remember prose passages, exactly the same method may be adopted, this time, however, selecting convenient portions to represent the lines. One small example will suffice, from *At the Feet of the Master* :

Because you try to take up higher work, you must not forget your ordinary duties, for until they are done you are not free for other service. You should undertake no new worldly duties; but those which you have already

taken upon you, you must perfectly fulfil—all clear and reasonable duties which you yourself recognise, that is, not imaginary duties which others try to impose upon you.

In this we might take as lines from “because” to “work,” from “you” to “duties,” from “for” to “service,” and so on, following the method suggested for poetry. Another method is to build up the piece gradually, repeating all the previous portions of the sentence with each new addition: Because what? Because you. Because you what? Because you try. Because you try what? Because you try to take up. Because you try to take up what? Because you try to take up work. Because you try to take up what work? Because you try to take up higher work. Because you try to take up higher work—what? And so on.

It is always important also, before taking up the piece you are learning at any time, first of all to repeat as much of it as possible from memory, for the habit of looking up a thing you have once tried to commit to memory has an immediate and distinctly weakening effect.

EXERCISE 15. *Fourteenth and Fifteenth Weeks.* Repeat *Exercise 7*, but use foreign words, of one or more languages, instead of English. The words, before being made into a list, should be familiarised by the methods of this chapter.

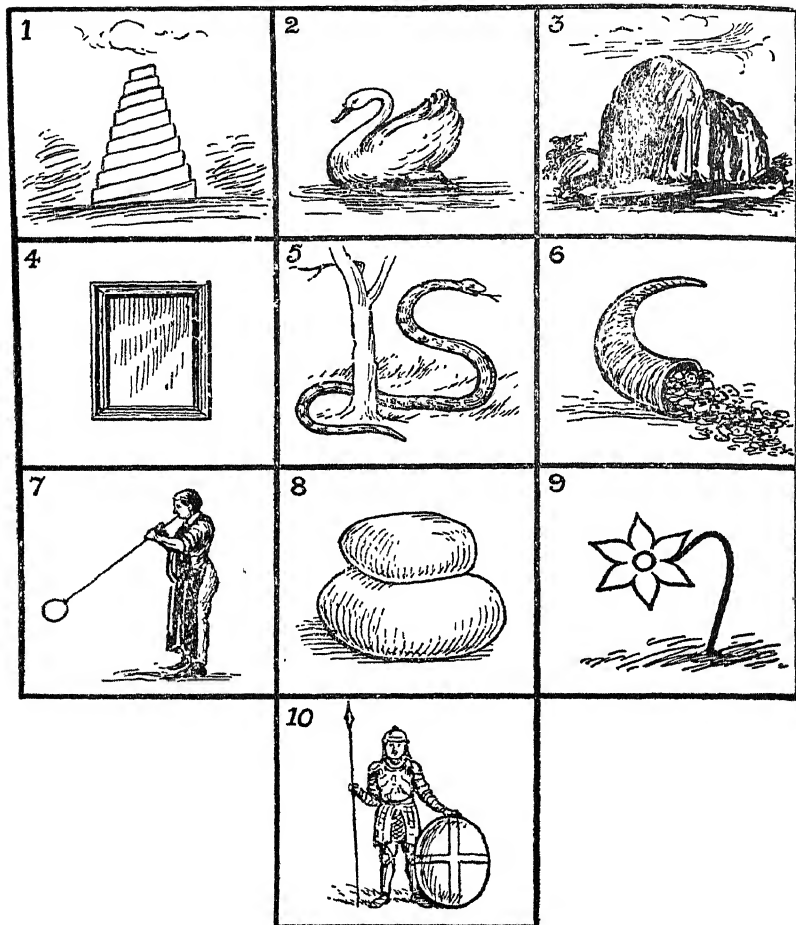
EXERCISE 16. *Fourteenth and Fifteenth Weeks.* Learn eight lines of poetry every day, or eight lines from any well-written book; employing, in either case, the methods herein advised.

CHAPTER XII

THE PICTURE-SYSTEM OF THE ANCIENTS

It is related of the Greek poet Simonides, who lived in the sixth century, that he was one day called out from a feast, and while he was away the roof of the hall fell in upon the company, mangling their bodies beyond recognition. The poet, however, was afterwards able to identify the feasters, because he remembered the positions in which they had been sitting when the calamity befell them. It is said that this suggested to him the now famous mnemonic device of fixing unfamiliar ideas in familiar places in a room, a house, a street or a town.

If we think of the rooms in the house in which we live, there will be no difficulty in recalling twenty or thirty familiar things in each; if we think of other buildings which we constantly enter or pass, with them also we shall remember thousands of details; and when we extend the thought to familiar streets and towns, the details become altogether too numerous to calculate. Suppose, then, we enter our house at the front door and number all the objects we see in turn, the door-mat (1), the brass step (2), a picture (3), a hat-rack (4), an umbrella-stand (5), and so on, right through the house; we have at once a basis for remembering a large number of things in order. Now, in the discourse of Simonides, mentioned in Chapter VII, he might place his crown on the door-mat, his coin on the brass step, his ship in the picture, a statue of Minerva on the hat-rack, and so on; and thus avoid missing any of them in the course of his speech or debate. Of course, in our system, we should prefer to associate the symbols



with the numbered objects by the link system of Chapter III, thus: crown—*head*—*feet*—door-mat; coin—*metal*—brass step; ship—“*The Fighting Téméraire*”—picture; Minerva—*laurel-wreath*—*hat*—hat-rack. By this means it is possible to remember a vast number of things, without the least danger of missing any one of them.

This process of locating ideas in familiar objects underwent numerous changes in the course of the centuries that followed, until we come down to the adaptation of it made by Gregor von Feinaigle. In this later development an imaginary house is taken as having a number of rooms, and each room as having fifty places, arranged in the following manner: the floor is divided into nine equal squares, and each wall is divided similarly into nine, with, however, a tenth in the centre above it upon the ceiling, while another square in the centre of the ceiling makes the fiftieth square in the room. You enter at one corner, and find before you the nine squares on the floor; then, on your left hand is a wall with the tenth square on the ceiling above, and squares 11 to 19 on the wall; in front of you a similar set from 20 to 29; opposite you on the right, another, from 30 to 39; beside you on your right, another, from 40 to 49; while number 50 lies above you in the middle of the ceiling. Once having fixed your walls, it is better to take a walk round the room in imagination, rather than merely to stand in the corner and survey it in the manner described. It now remains to people the apartment, and this may be done by either form or number-word. Our illustration gives the method by similarity of form, according to which, in each place, you fix in the imagination not simply a picture, but an object having some appearance of the number of its square or place. We have:

- | | | |
|------------------------|---------------------|---------------------------|
| 1. The Tower of Babel, | 2. A Swan, | 3. A Rock or Mountain, |
| 4. A Mirror, | 5. A Snake, | 6. The Horn of Plenty, |
| 7. A Glass-blower, | 8. A Loaf of Bread, | 9. A Flower or Narcissus, |
| 10. Mars. | | |

It is necessary to commit these thoroughly to memory, but the task is an easy one, because the objects resemble the numbers they represent. We show only ten numbers, but the reader who wishes to make good use of the method should construct for himself two "rooms," with numbers up to 100. He may, if he chooses, instead of using these forms, people his "spaces" with any objects named by number-words corresponding to them, such as (1) head, (2) hen, (3) home, (4) oar, (5) hill, (6) hedge, (7) cow, (8) ivy, (9) bee.

If at any time, for purposes of answering points in debate, for remembering things seen on a journey, or indeed for any occasion on which a series of objects or ideas are to be retained in mind, a few sets of numbers are suddenly and temporarily required, a simple plan is to construct an alphabet on the spur of the moment, leaving out the letter X, and thus obtaining a set of twenty-five objects, say animals, or cities, or human occupations, or countries, or natural objects, or articles of clothing, or indeed almost anything. Some may think this is rather like the things they did in early childhood; but yet our memories were not so very bad in our young days.

The advantage of the picture-system over that of merely linking together a long string of things is that you can at once pick out any one of the things you want from it without disarranging the series, and without having to repeat the whole series from the beginning. Its disadvantage is that more ideas are imposed upon the mind than are quite necessary for understanding the things to be remembered. Yet that disadvantage is small, and the system does enable one to do some things that would be impossible by the link method, as we shall show in a later chapter. With its aid some most astonishing number feats and calculations can be performed.

Some such system as this was almost universally employed by those who from time to time appeared in Middle Age Europe, performing memory feats consisting

of repeating vast numbers of words and numbers once read out to them. One of the most striking examples of this use of the art was a certain Lambert Schenckel, who travelled over the chief countries of Europe in the sixteenth century, and won honour and praise everywhere, though in his earlier years he, like many others, was persecuted for supposed traffic with the devil. A pupil of his, Somner, writes in a Latin treatise :

A lawyer, who has a hundred or more causes to conduct, by the assistance of my mnemonics may stamp them so strongly on his memory that he will know in what manner to answer each client, in any order and at any hour, with as much precision as if he had but just perused his brief. And in pleading, he will not only have the evidence and reasonings of his own party at his fingers' ends, but all the grounds and refutations of his antagonist also. Let a man go into a library, and read one book after another, yet he shall be able to write down all that he has read, many days after, at home.

The simple secret is : link each idea, sentence, image—whatever you want—to one of the objects in your “house” in its turn.

EXERCISE 17. *Sixteenth Week.* Construct a “room” of fifty places, and commit it thoroughly to memory, at the rate of ten places each day. Walk round the room in imagination and survey the objects in the places.

EXERCISE 18. *Seventeenth Week.* Write down fifty words and numbers below 1,000, associate them with the objects in the spaces, and recall them the next day. Repeat this each day.

EXERCISE 19. *Eighteenth Week.* Write down ten sentences, not too long, sum each up in one or two words, associate these words so that you fix one sentence in each space, and thus commit the ten sentences to memory. Do this each day for five days, and on the sixth and seventh days repeat the whole fifty sentences.

CHAPTER XIII

TO PREPARE ARTICLES, SPEECHES AND ANSWERS IN DEBATE

WE presume that no one will venture to write an article or deliver a lecture who has not studied the subject of which he intends to treat. It is, however, well known that even when that has been done a writer or speaker often forgets, at the moment when he needs them, several points and illustrations which he had intended to present in connection with his subject. This can be to some extent, if not wholly, avoided by the following means.

Supposing that the author or speaker has considered the occasion of his article or speech, and the matter at his command, he will have selected four or five main branches of his subject to be expounded in a pre-determined order. These branches he can summarise, each in a word or two, and then fix his key-words or headings in the parts of the hall in which he intends to speak or in the room where he will write. If he does not know the hall, he may place his headings in a familiar "house" such as is described in the previous chapter.

The next thing for him to do is to put down the headings one by one and extract from the memory every idea that he can in connection with each of them, by the process of expansion of ideas suggested in Chapter VI. This will not only prevent possible oversight of important details, but also provide suggestions for illustrations and similes of all kinds. When this is done, two or three selected sub-headings

and illustrations may be placed under each head, each summed up in a word or picture, and these associated with the places in the "house". In all such cases as these it is incomparably better to use the ancient system for memorising, than to place the sub-headings in a list connected by the link system of Chapter III. Of course, the link system should be used jointly with the imagination, for fixing the required points in their respective places, so that when the author or speaker is approaching the end of one of his topics he has only to turn his attention for a moment to the next "square," and all that he wished will spring up before his mind.

In the course of debate one may desire to note the points of an opponent's speech with which one wishes to deal in turn. One way is to write these on a piece of paper and then turn to the notes one by one; but this generally has rather an enfeebling effect. Merely to memorise them is not very satisfactory either, for it nearly always involves a certain amount of mental preparation of the second point while one is still speaking about the first. A good plan is to fix your points as they occur, in your "house," or, better still, upon the different parts of the person with whom you are debating. Each point can thus be fixed and left to take care of itself, while the mind is left free to consider other matters as they come up. It also gives one the advantage of being able to keep one's eyes on one's opponent throughout the whole of the debate.

EXERCISE 20. *Nineteenth Week.* Prepare a small article or address in the manner indicated, memorising the points in some selected "locality".

CHAPTER XIV

ON STUDY AND THE FIXING OF IDEAS

IN the course of our study of any complex subject, we have to deal with such a vast mass of ideas that it is not practical to learn them *seriatim*, either by associating them successively by means of the links, or by placing them in the "squares" of a picture-system. We have indeed, having first mastered the meaning of our subject, to present it to the memory in blocks or groups. In counting a large number of things, a child would count them one, two, three, and so on, but an expert counter would take them in groups of four, five, or more, grasping a number of them in one perception or thought. This is much what we need to do for great success in study—divide the subject into a comparatively small number of groups and then treat each group separately as an object of study.

In the study of any subject it is a quite impracticable plan to give equal importance and attention, as many try to do, to each point as it comes up. When you have sorted out the groups, pick out the principal fact in the group and make a thorough study of that, committing its details to memory, and then reproduce it from memory every day for a week. As to the subsidiary facts in each block—a mere careful reading of them with reference to the main fact will be sufficient to impress them strongly on the mind, and if, at any time, you are called upon for an account of these minor things, you will be able to recall all about them by thinking first of the main fact which you thoroughly know, and mentally enquiring their relation to it.

For example, in History, one would study thoroughly the most prominent monarch in each dynasty and the principal fact, event or personage in each reign, and then link the reigns together in a series or plant them in order in a "house"; or, in Chemistry, one would study thoroughly Chlorine as one of the Halogens, and Sodium, and Calcium, and such typical elements thoroughly, and associate other members of their series with them by an after-reading of a far less searching kind. This process is not unlike that of finding our way through an unfamiliar town or country-side. We look out for prominent landmarks, and take particular notice of them, and afterwards use these as guides through the mass of little-remembered intermediaries.

The secret of success in the study of complex subjects is to take one thing at a time, get hold of it firmly, stow it away out of sight, and pass on to the next. When the second idea is quite clear, bring the first out again and add the *two* together. Never try to put more than two together at one time. Many a student fails because he will not take one thing at a time and form a clear idea of that before passing on to the next. I have known students to grab feverishly at a number of ideas at once—and invariably fail to grasp any of them clearly. Not feeling sure of one fact which they are supposed to have learned, they try to keep an eye upon it, so to speak, lest it should slip away while they are learning the next; and the result is that neither is properly understood or learned. There is a little story of an Irish farm labourer who was once sent by his master to count the pigs in the yard. After a time, he came back scratching his head and looking sorely puzzled: "I counted ten of them," he explained, "but there was one little fellow who ran about so fast that I could not count him at all, at all." It is a fact that unless we make our ideas stand quiet, and look over them singly, they run about so much that we cannot grasp them at all, at all. It is necessary to get each new idea into a corner from which he cannot escape, and then examine him and watch him very

carefully indeed. If the student will not do this, he is like a person trying to run with a big armful of oranges; one falls over; he makes a desperate clutch at it; another goes over on the other side; and presently all the oranges are rolling on the ground.

It is best to make the new idea as simple as you can at first, so that it may easily add itself to knowledge already existing in your mind. In every case in which you are learning from a book it is a good plan to simplify the sentence you are studying by taking away all the qualifying words, making a mental picture of the essential idea, and then adding to this image one by one all the various qualifying attributes. For example, you read of the discovery of Lithium:

In 1817, Arfvedson, working in Berzelius's laboratory upon a petalite from Uto, Sweden, discovered an alkali which he found to differ from those already known in the following particulars: (1) in the low fusing points of the chloride and sulphate; (2) in the hygroscopic character of the chloride; and (3) in the insolubility of the carbonate.

Simplify the idea: Arfvedson discovered an alkali. Make a clear mental picture (not in words) of Arfvedson in the act of discovering an alkali. Repeat the idea several times until it becomes familiar. Then add to it the idea that the discovery took place in a laboratory. Picture the discovery in the laboratory; add the idea that it was Berzelius's laboratory; next give the whole idea the aspect of 1817; the date may easily be remembered by noting that 18 is followed by 17, which is one less. Get the whole idea clear that, in 1817, Arfvedson discovered an alkali in Berzelius's laboratory.

How did he make the discovery, and what exactly did he discover? He was working in Berzelius's laboratory in 1817 upon a mineral silicate named petalite from Uto, Sweden, when he discovered the alkali. Be sure that your idea of an alkali is clear, and

recall to mind familiar examples, as those associated with sodium and potassium. He found that it differed from the known alkalis—study them together; compare them carefully, noting the resemblances and differences. Finally repeat the whole idea from memory, and thus slowly work sentence after sentence right through the textbook.

We have tried to show how each sentence must be worked upon with thought, not simply read and repeated as a whole; how the qualifying words, phrases and sentences must first be removed and then added again bit by bit. The aim is to transfer the form of words from the printed page, not into a form of words in the mind, but into a living mental image which its owner can express in any words or from any point of view he may choose. The image may be an inner visualisation, audition, or other sense imagination of the object, or a simplified or symbolic picture, such as those we discussed in Chapter VII. Most students, I feel sure, will find it more difficult to remember: "The period of Charles I was one of continual parliamentary, religious and martial strife," than to make and keep a small mental picture of the handsome King, with an excited parliamentary group on one hand and a body of Bible-carrying Roundheads on the other.

When such picture-ideas have been made they should be compared with each other, two at a time, in accordance with the nine natural relationships which we have classified. Suppose, for example, that we have studied the reign of Charles I, and are familiar with it, and we now wish to study that of James I, we may make another little picture of the authoritative monarch sitting upon his throne surrounded by his favourites in succession; and then go on adding details to each picture, enquiring in what respects, with reference to the whole and to each detail, they resemble, differ from, and contrast with each other, in what respects they are *Sim.*, *Con.*, *Coex.* or *Suc.*

Let us take a simpler instance from elementary geography. Suppose you are about to study the

geography of India and you already know quite well that of the United Kingdom, France, or Germany. As you come to each point that is new to you, compare it with a similar point in the geography of the country that you know well. For example, the lower part of India is a triangle with the point to the south; so is England also roughly a triangle, but with the point turned to the north; India is bounded on the north by a long range of mighty mountains, whereas England is bounded on the north by a very short range of small mountains; the large rivers of both countries flow into seas on the east and the west, but in England the rivers, like all the other natural features, are comparatively small; on the west of India we have a projecting nose (Kathiawar), just as Wales sticks out on the west of Great Britain. So you may proceed to compare the numbers, sizes, shapes and positions of rivers and mountains with those you already know; and go on to compare the political divisions of the countries, the natural products, the religions, the general and local governments, with those that are familiar to you. In all cases it is better not to try to compare two unfamiliar things, but to compare the new unfamiliar fact with an old familiar one. All learning consists in adding something that you did not know to something that you do; nothing can suddenly heave into your mind a new piece of knowledge which has no relation to anything that you already know.

No doubt it will seem easier and quicker to many students to read over and over again the portions of their textbooks that they require, in the hope that some of the ideas they thus gain will stick in the mind; and perhaps there is some excuse for the student, who in these days is so terribly harried by a vast and varied host of teachers, each with his own coagulation of indigestible mental bread, if he finds himself too tired to think. Yet the fact remains that the only knowledge that is really retained for long is that which has been acquired with some effort—a sudden

and incisive effort of perception, or a long, slow and deliberate pondering of the facts or ideas.

EXERCISE 21. *Twentieth Week.* Compare carefully and fully each day a number of large complexes in pairs, such as a forest and a park; a park and a mountain-range; mountains and the sea; the sea and the sky; a house and a factory; an elephant and a whale; a law-book and a textbook of science; the seen and the unseen; the Bible and the Koran; a poem by Tennyson and one by Wordsworth.

CHAPTER XV

INTERESTING EXPERIMENTS

WE now suggest a few practices of different kinds which involve a combination of the methods so far prescribed, and provide the very best of exercise preliminary to a course of exercises in concentration of mind.

Let us write down at random a number consisting of thirty digits, and divide it into hundreds, thousands, millions, thousands of millions, trillions, thousands of trillions, quadrillions and so on, thus :

Thousands of quadrillions	Quadrillions	Thousands of trillions	Trillions	Thousands of billions	Billions	Thousands of millions	Millions	Thousands	Hundreds
584,	763,	250,	946,	385,	971,	285,	631,	294,	765,

In the ordinary way we should read this number five hundred and eighty-four thousand seven hundred and sixty-three quadrillions, two hundred and fifty thousand nine hundred and forty-six trillions, three hundred and eighty-five thousand nine hundred and seventy-one billions, two hundred and eighty-five thousand six hundred and thirty-one millions, two hundred and ninety-four thousand seven hundred and sixty-five. Now, if this were read out to us slowly we could easily remember it by a string of words, thus : Lover ; gooseberry jam ; nails ; birch ; muffle ; packet ; novel ; shy maid ; neighbour ; cudgel ; and from these

we might readily repeat the numbers, either forwards or backwards, days or even weeks after hearing them.

Suppose, however, that the number is read to us out of order, say thus: 971 billions; 250 thousands of trillions; 765; 631 millions; 584 thousands of quadrillions; 946 trillions; 294 thousands; 285 thousands of millions; 763 quadrillions; 385 thousands of billions—could we then repeat them in proper order and pick out, in a moment, any number, such as the seventh or the nineteenth, counting from either end? At first sight this looks impossible, but by the following method the feat is perfectly simple.

Consider the “room” in Chapter XII, and call to mind the first ten objects in it. These are: (1) The Tower of Babel; (2) A swan; (3) A mountain; (4) A mirror; (5) A snake; (6) The Horn of Plenty; (7) A glass-blower; (8) A loaf of bread; (9) Narcissus; (10) Mars. When we hear “971 billions” we associate pocket, bucket or packet with the Horn of Plenty by *Sim.*; 250 thousands of trillions calls up, say, knolls, which we link with the mountain by *Con.*; 765 awakens cudgel, easily joined to Mars by *Coe.*; 631 millions suggests shining meadow—cornfield—wheat—bread, *Anal.*; 584 thousands of quadrillions recalls lever, an instrument used in building operations, connected with the Tower of Babel by *Coe.*; 946 trillions suggests apparition, associated with mirror by *Coe.*; 294 thousands calls up handsome appearance, associated with flower by *Anal.*; 285 thousands of millions suggests new vial, connected with the glass-blower by *Coe.* or *Suc.*; 763 quadrillions calls up Cashmere—soft shawl—swan’s down—swan; 385 thousands of billions leads to mortal evil, connected with snake by *Suc.* It is now easy to repeat the series by going round our “room,” and if we are required to pick out, say, the tens of thousands of trillions, we can do so quickly, knowing that it must be the middle digit of the third place—mountain; knolls; 5.

Those who practise this method will know the value of it. Although the methods of "placing" and "substitution" seem at first sight a little childish, nevertheless the very use of written and spoken numbers and words amounts really to exactly the same thing—the substitution of convenient and handy forms for cumbrous ones. When, in this practice, we think of a nail or a cow, we do not think about them as such, but as 25 and 7 respectively, and thus we simplify the process of thinking in numbers.

Another excellent exercise is to multiply a number consisting of five digits by one of four digits mentally, with the eyes closed and without writing or making any signs. If we find it too difficult a feat of concentration to do this without extra aid, we may once more attempt it, using number, words and localities. Suppose, for example, you wish to multiply 58763 by 7948, you may first fix these numbers in mind by

laughing Jim, cap, roof, and then fit your working into one of the following plans :

Tower of Babel (1) 401 roost	Swan (2) 071 screw	(3)
Mirror (4) 25 Nail	Suake (5) 053 slim	Horn of Plenty (6) 2 wine
Glass-blower (7) 7 egg	Bread (8) 688 shrill fife	Flower (9) 25 annual
(addition of above) Mars (10) 423 miner (carry 1)	Pillars of Hercules (11) 143 dream	David and the Lion (12) 114 theatre
	(addition) 840 serf (carry 2)	(addition) 764 urging

Answer : urging, serf, miner.

For those who can readily visualise the original terms the following method will be easier :

1. $8 \times 3 = 24$	.	.	.	arrow—Tower of Babel
2. $8 \times 6 + 2 = 50 + 4 \times 3 = 62$	.	.	.	hen—swan
3. $8 \times 7 + 6 = 62 + 4 \times 6 = 86 + 9 \times 3 = 113$	.	.	.	mass—mountain
4. $8 \times 8 + 11 = 75 + 4 \times 7 = 103 + 9 \times 6 = 157 + 7 \times 3 = 178$	.	.	.	face—mirror
5. $8 \times 5 + 17 = 57 + 4 \times 8 = 89 + 9 \times 7 = 152 + 7 \times 6 = 194$	.	.	.	rattlesnake—snake
6. $4 \times 5 + 19 = 39 + 9 \times 8 = 111 + 7 \times 7 = 160$	.	.	.	scatter—Horn of Plenty
7. $9 \times 5 + 16 = 61 + 7 \times 8 = 117$	.	.	.	curve—glass-blower
8. $7 \times 5 + 11 = 46$	.	.	.	shortbread—bread
9. 4	.	.	.	rose—narcissus

Answer : rose, shortbread, curve, scatter, rattlesnake, face, mass, hen, arrow.

EXERCISE 22. *Twenty-first Week.* Practise remembering and recalling one set of thirty numbers, and repeating the previous day's results, each day. In addition, work mentally a multiplication of the kind described in this Chapter, on days when time permits.

CHAPTER XVI

THE INDIAN ASHTĀVADHĀNA

THE wonders of India are related endlessly by travellers from the West. They range from the Taj Mahal to the Temple of Madura; from the silent Caves of Elephanta to the babel of Puri; from the beggar-saint to the magician-rogue; from the cloud-buried snows of Himavat to the scent-laden Island of the Southern Sea; from the blood-stained goddess Kali to the silver-tongued Lord Sri Krishna, Teacher and Lover and Refuge of the millions of devas and of men.

Among these wonders are the pandits with phenomenal memories. Colonel Olcott, the distinguished Founder of the Theosophical Society, writes of these in *The Theosophist* for January, 1886 :

Among the acquirements now exhibited by Brahman pandits is that of *Ashtāvadhānam*, literally, the art of fixing the mind upon eight things at once. We elders all recollect the sensation caused throughout western countries by the feats of Paul Morphy, the Lonisianian youth who played eight games of chess blindfolded with an equal number of the best chess-players of the world. It was regarded as something so phenomenal as to provoke great discussion upon the possible resources of the human brain. Whatever amount of general intelligence Morphy may have had, I believe his whole mind was seriously weakened by *excessive indulgence* in this exhaustive cerebral overstraining. The same result is found to happen among the Brahmans who practise *Ashtāvadhānam*, as I am told by two of their number who have kindly shown me their powers.

On one occasion

The Acharya simultaneously kept in mind and did the following eleven things :

- I. Played a game of chess, without seeing the board.
- II. Carried on a conversation upon various subjects.
- III. Completed a Sanskrit sloka from the first line given him.
- IV. Multiplied five figures by a multiplier of four figures.
- V. Added a sum of three columns, each of eight rows of figures.
- VI. Committed to memory a Sanskrit sloka of sixteen words—the words being given to him out of their order, and at the option of the tester.
- VII. Completed a "magic square" in which the separate sums in the several squares added up to a total named, whether tried horizontally or vertically.
- VIII. Without seeing the chess-board, directed the movements of a knight so that it should make the circuit of the board within the outline of a horse traced on it, and enter no other squares than those.
- IX. Completed a second "magic square" with a different number from that in the above-named.
- X. Kept count of the strokes of a bell rung by a gentleman present.
- XI. Committed to memory two sentences of Spanish, given on the same system as No. VI, and correctly repeated the same.

The Acharya has, it seems, acquired the power of creating in his mind for each of the several things he does, a separate mnemonic point, or thought-centre, and around this forces the ideas relating to it to cluster and group themselves.

There are men who can do fifty things at once, and, while we lived at Bombay, an exhibition was made at the house of a Hindu gentleman of rank, by a pandit who was credited with the power to keep no less than one hundred things in mind simultaneously. But those who know assure me that only twenty-four actually different things can be thought of by a person, all beyond that being cheating—i.e., the exhibitor merely repeating verses, etc., that he already knew, not composing new ones or taking in from dictation sentences or verses until then unfamiliar . . . Read the sage counsel of old Thomas Fuller, himself renowned in his day for uncommon powers of memory: "Overburden not thy memory to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full load . . . Marshal thy notions into a handsome method. One will carry twice more weight trussed and packed up in bundles, than when it lies hanging about his shoulders."

I well remember one occasion some years ago on which an Indian gentleman who had been trained from youth displayed his capacious memory by doing twenty things at once, taking the words of sentences out of order in five languages, composing verses to complete given lines, calculating dates, etc., and repeating afterwards the whole mixture of things in order without the slightest error. I was particularly struck with the ease with which he performed this astonishing feat, and as I had the pleasure of his society for several days, we had much opportunity for exchanging opinions on methods of training. It did not appear that he suffered from overstrain in any way, but this, I think, was due to the fact that his teacher had insisted most firmly upon calmness and peace of mind, so that his disciple should always be free from any anxiety or discontent, and should remain quite undisturbed by the accidents of life. His training also included the most scrupulous cleanliness and dispassion, and particular care in the avoidance of certain kinds of food, even for a Hindu,

and when we consider how much more particular in matters of bathing and food are the habits of the average Indian than those of the average European, that is saying a good deal.

The reader who cares to do so will easily, with the aid of the methods prescribed in this book, be able to perform the feat of the *Ashtāvadhāni*, and without serious danger, if he is thoroughly particular about cleanliness of life and thought, and calmness of mind. Indeed, the experiment of thirty or sixty or more numbers, explained in the previous chapter, is more striking than any which are usually done, and not at all difficult, and, I believe, has never been published before. Care is certainly necessary and training should be gradual, and, given these conditions, there is nothing to fear.

We do not suggest that anyone need try to perform these feats, yet the devices we have shown are useful to all students. Once more, in the words of Colonel Olcott :

A simple system of helps to memory is of the highest value in every walk of life; so high, in fact, that thousands of cases may be found in history where not merely fortune but even life has been at stake upon the recollection by eye-witnesses. To the student of esoteric, perhaps more than to the student of exoteric science, is a tenacious memory indispensable; for what he must learn is not so much written in books as conveyed by the living voice, and if forgotten will not be repeated, but must be fished out of the waters of Lethe by oneself.

MEMORY

To him that would me gladly gaine,
These three precepts shall not be vaine.
The first is well to understand
The thing that he doth take in hand.
The second is the same to place
In order good and formed race.
The third is often to repeat
The thing that he would not forgeat.
Adioyning to this castell strong,
Great vertue comes er it be long.



MRS. SAROJINI NAIDU.

**SPEECHES AND WRITINGS
OF
SAROJINI NAIDU**

**FIRST
EDITION**

**PRICE RE. ONE.
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MADRAS.**

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PREFACE.

Mrs. Sarojini Naidu hardly needs any introduction to the reading public. Her three volumes of Poems have been received, as Mr. Edmund Gosse says, "in Europe with approval, and in India with acclamation."

This, however, is the first attempt to present a collection of Mrs. Naidu's Speeches and Writings. They deal with a variety of subjects such as True Brotherhood; Personal Element in Spiritual Life; Education of Indian Women; Indian Women's Renaissance; Women in National Life; Hindu-Muslim Unity; Ideals of a Teacher's Life; Ideal of Civic Life; Co-operation among Communities; and Self-Government for India. There are also numerous other addresses covering a wide range of topics intimately connected with India's advancement.

To make the collection up-to-date, her recent Madras Speeches and her addresses at the Calcutta Congress and the Moslem League are also included.

THE PUBLISHERS.

A GREETING TO SAROJINI.

The following greeting to Sarojini, the Indian poetess, is from an English writer in *The Indian Magazine and Review*:—

Sarojini, sister, the breezes that bear
The sound of thy feet through the Orient air,
With tinkling of bells to the land of the West,
Where thy brothers, the poets, so long have their rest,
Shall waft back their brotherly greeting to thee,
Our newly-found sister, Sarojini.

Nor alone to thy home shall the welcoming sound
Reach Ind's hills and its valleys around,—
Where the Pleiads shine brightly, the summit of fame,
They shall raise to the stars thy melodious name,
Sarojini, Sarojini,
Our newly-found sister, Sarojini.

July, 1904.

A. ROGERS.

Mrs. Naidu is, I believe, acknowledged to be the most accomplished living poet of India—at least of those who write in English, since what lyric wonders the native languages of that country may be producing I am not competent to say. But I do not think that any one questions the supreme place she holds among those Indians who choose to write in our tongue. Indeed, I am not disinclined to believe that she is the most brilliant, the most original, as well as the most correct, of all the natives of Hindusthan who have written in English.

EDMUND GOSSE.

They (her poems) treat in a delicately evasive way, of a rare temperament, the temperament of a woman of the East, finding expression through a Western language and under 'partly Western influences. They do not express the whole of that temperament : but they express, I think, its essence : and there is an Eastern magic in them.

ARTHUR SYMONS.

SAROJINI NAIDU'S SPEECHES AND WRITINGS

NILAMBUJA.

THE FANTASY OF A POET'S MOOD.

The following contribution appeared in the "Indian Ladies' Magazine" for Dec. 1902.

A woman was walking alone on the shores of a lake that shone like a great fire-opal in its ring of onyx-coloured hills; and her movements were full of a slumberous rhythm, as if they had caught the very cadence of the waters.

A strangely attractive figure, delicate as the stem of a lotus, with an indescribable languor pervading like a dim fragrance, the grace of her flower-like youth. Two unfathomably beautiful eyes flashed from the sensitive oval of a face, not in itself of an extraordinary beauty, but singularly expressive, a subtle revelation, as it were, of the lyric soul within. The heavy hair enfolding in its coils a faint odour of incense-fumes was wound about her head,

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and wreathed with sprays of newly-opened passion-flowers. The dusky fire of amethysts about her throat and arms, the sombre flame of her purpled draperies embroidered in threads of many-coloured silk and silver, brought out in their perfection, the golden tones, so luminously pale, of her warm, brown flesh. A clinging vapour of dreams hung about her like a veil, investing her with a glamour, as of something remote and mystic, and touched with immemorial passion.

* * * * *

Slowly the versatile splendour of the sunset melted into one fleeting moment of twilight that spread itself like a caress over the hills and valleys of acacia and ripening corn. Slowly she left the shore and threaded her way through a garden—herself, a shadowy fantasy among its winding shadows—and entered a courtyard of oleanders and pomegranate trees. On the steps of a long pillared hall dimly lighted by burning wicks steeped in copper vessels of sandal-oil, she paused, arrested by the vivid charm of the picture before her, and a smile of pure sensuous pleasure pierced through the rapt spirituality of her face.

An exquisite picture ! A group of girls of her own age were lounging above the chamber like enormous birds or blossoms, in floating raiment of gold and scarlet and green. One, with daintily-jewelled fingers, was embroidering with filmy threads, some fabric-like auroral mist ; another lay back among her pillows, in an attitude of seductive indolence, crushing an aromatic spice between her teeth, one foot audaciously crossed above her knee ; a third leaned up against a pillar carved with antique legends, singing to herself vague snatches of a love-song. In a moment all three suspended their various idleness to welcome the intruder who loitered among one second to play with the pigeons that hovered about the ceiling.

Then she passed up a steep corridor that led her to her own chamber, followed by a murmur of love mingled with a sense of regret, of incomprehension. She was so inexplicably removed and separate from their brilliant, flower-like life that asked for nothing more than the ephemeral dew and the amber sunshine, that was so naively content, so frankly enchanted with its own frail purposeless existence. * *

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A wide, latticed chamber with windows that opened to the dawn. Its violet hangings worked with devices in gold and silver, the garlands of lilac-tinted lotus buds about the door-ways, the subdued radiance of the torches on the walls, the cerulean smoke of incense from a brazen censer, the gleam of scattered ornaments of carved ivory and fretted silver, the very detachment of its situation from the rest of the dwelling lent to this room a peculiar significance and fascination, at once austere and sumptuous, as of a shrine dedicated to the goddess of mystery and dreams.

The dreamer stood alone in her temple of dreams, leaning out into the darkness. Her brows were bent as if with the burden of an unknown loneliness, her hands were stretched out as if with the weariness of a futile striving to pluck an unattainable desire. Her mouth was sorrowful as if with the silence of one who cannot render aright the music of inner voices, so unfortunate in their cry for expression. Memories of her far-off childhood came echoing through the gray desolation of her mood. A lyric child standing in the desert of her

own lonely temperament, watching the stars, till she had caught from their inaccessible fires the soaring flame of a manifold enthusiasm, a myriad-hearted passion for humanity, for knowledge, for life, above all, for the eternal beauty of the universe. Thenceforth she had moved in the shadow of a perpetual mystery, consumed with a deep intellectual hunger, an unquenchable spiritual thirst, for ever seeking the ecstasy of Beauty in the voice of the winds and the waters, in the ethereal glory of dawn upon the mountains, in the uttered souls of poets and prophets, the dreamers and teachers of all ages and every race; but most of all, with a tremulous longing in the touching beauty of human faces and the secret poetry of every human life. Dwelling in the midst of those to whom the opulent loveliness of this earth is an ultimate end, all the sweeter for a knowledge of its perishable charm, and the delights of this material life with its dramatic experiences, a satisfying ideal all the dearer for a consciousness of its evanescent quality, she was for ever possessed by an intolerable desire to penetrate to the hidden eternity at the core of the most trivial accidents of

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human destiny, the most fleeting moment of this radiant and mutable world.

So the ardent years of her childhood had fled away in one swift flame of aspiration ; and the lyric child had grown into the lyric woman. All the instincts of her awakening womanhood for the intoxication of love and the joy of life were deeply inter-fused with the more urgent and intimate need of the poet-soul for a perfect sympathy with its incommunicable vision, its subtle and inexpressible thought.

* * * * *

A flute-like laughter of delicate revels, a reed-like music of singing voices floated up through the star-wrought silence. She paused in the heart of her reminiscence, and smiled a gradual smile that had in it the profound sadness of invisible tears. Ah ! how she had lost count of the years, and missed the gracious birthright of her youth, so utterly had she seemed to pass away beyond the measurable shadow of time into the infinite loneliness of her soul's ecstasy for Beauty. And the dreamer so insatiable for immortality, who was a woman full of tender mortal wants, wept bitterly for her unfulfilled inheritance of joy.

TRUE BROTHERHOOD.

The following is a lecture delivered at a Public Meeting held under the auspices of the Historical Society, Pachaiyappa's College, 1903:

You know that you are provincial—and you are more limited than that—because your horizon is bounded almost by your city, your own community, your own sub-caste, your own college, your own homes, your own relations, your own self. (*Loud cheers.*) I know I am speaking rightly, because I also in my earlier youth was afflicted with the same sort of short-sightedness of the love. Having travelled, having conceived, having hoped, having enlarged my love, having widened my sympathies, having come in contact with different races, different communities, different religions, different civilisations, friends, my vision is clear. I have no prejudice of race, creed, caste or color. Though, as is supposed, every Brahmin is an aristocrat by instinct, I am a real democrat, because to me there is no difference between a king on

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his throne and a beggar in the street. And until, you, students have acquired and mastered that spirit of brotherhood, do not believe it possible that you will ever cease to be provincial, that you will cease to be sectarian—if I may use such a word—that you will ever be national. If it were otherwise, there should have been no necessity for all those Resolutions in the Social Conference yesterday. I look to you and not to the generation that is passing; it is the young that would have the courage to cast aside that bondage to make it impossible for the Social Conference of ten years hence to proclaim its disgrace in the manner in which it was proclaimed yesterday and in which I took part (*continued cheers*). Students, if facilities come in your way, travel; because the knowledge that comes from living contact with men and minds, the inestimable culture that comes through interchange of ideas, can never be equalled and certainly not surpassed by that knowledge between the covers of textbooks. You read the poems of Shelley on "Liberty." You read the lecture of Keats on the "Brotherhood of Man," but do you put them all in practice? Reading is one

thing. It is a very different thing to put it into practice by your deeds. It is difficult to follow in reality the proverb that all men are brethren. Therefore, to you, young men, we look for the fulfilment of the dreams that we have dreamed. To you we look to rectify the mistakes we have made. To you we look to redeem the pledges we have given to posterity. I beg of you, young men, nay, I enjoin upon you that duty that you dare not, if you are men. separate from your hearts and mind and spirit. I say that it is not your pride that you are a Madrassee, that it is not your pride that you are a Brahmin, that it is not your pride you belong to the South of India, that it is not your pride you are a Hindu, but that it is your pride that you are an Indian. I was born in Bengal. I belong to the Madras Presidency. In a Mahomedan city I was brought up and married and there I lived; still I am neither a Bengalee, nor Madrassee, nor Hyderabaddee but I am an Indian, (*cheers*) not a Hindu, not a Brahmin, but an Indian to whom my Mahomedan brother is as dear and as precious as my Hindu brother. I was brought up in a home, that would never

have tolerated the least spirit of difference, in the treatment given to people of different classes. There you will find that genuine spontaneous love shown to them. I was brought up in a home over which presided one of the greatest men of India and who is an embodiment of all great lores and an ideal of truth, of love, of justice and patriotism. That great teacher of India, had come to us to give immortal inspiration. That is a home of Indians and not of Hindus or Brahmins. It is because that my beloved father said, "Be not limited even to the Indians, but let it be your pride that you are a citizen of the world," that I should love my country. I am ready to lay down my life for the welfare of all India. I beg of you, my brothers, not to limit your love only to India, because it is better to aim at the sky, it is better that your ideals of patriotism should extend for the welfare of the world and not be limited to the prosperity of India and so to achieve that prosperity for your country ; because, if the ideals be only for the prosperity of your country, it would end where it began, by being a profit to your own community and very probably to your own

self. You have inherited great dreams. You have had great duties laid upon you. You have been bequeathed legacies for whose suffrage and whose growth and accumulation you are responsible. It does not matter where you are and who you are. Even a sweeper of streets can be a patriot. You can find in him a moralising spirit that can inspire your mind. There is not one of you who is so humble and so insignificant that can evade the duties that belong to you, that are predestined to you and which nobody but you can perform. Therefore each of you is bound to dedicate his life to the up-lifting of his country.

PERSONAL ELEMENT IN SPIRITUAL LIFE.

The following is a lecture delivered at the Theistic Conference held at Calcutta in 1906:

The title of the Lecture is the "Personal Element in Spritual Life," and by the word "spiritual" I do not mean merely the religious or ethical side but even the highest ideal of manhood or womanhood. At this great moment, when there is abroad so much enthusiasm and when all the best energies and ambitions of the people of India are directed towards the re-establishing of the social and political ideals of the country, it is well for us to remember that no results are of any lasting value that are not obtained by the light of the spirit. I say that all the glories of Greece and all the grandeur that was of Rome have perished because of want of this light of the spirit. But the advancing hope for the salvation of India lies in this magnificent fact that our civilisation in the past was highly spiritual and the powers of the spirit, though they may be dimmed, can

never die. (*Applause.*) I want you to realise, all of you who are here present, that each of you is an indispensable spark in the rekindling of the manifold fires of National life. Many of you, I have no doubt, are acquainted with that great Persian poet and astronomer, Omar Khyyam, whose beautiful poetry is equally the wonder and delight of East and West. Some there are who say he is somewhat of a *Sufi* and more that he was merely a dreamer of dreams, but whether he was a *Sufi* or a dreamer of dreams, his teachings and his singings of lore among the roses and *bulbuls* of the Persian gardens have contributed to the literature of the world one immortal phrase which might stand for the very epigram of the scriptures. It might stand for the very essence of all the spiritual and secular doctrine and traditions handed down to man about the personal element in spiritual life. He says in his wonderful *Rubyat* :—

“I sent my soul into the invisible,
Some letter of that after life to spell,
And by and by my soul returned to me
Answered, myself am heaven and hell.”

Turn where you will, to the scriptures of the Hindus or the mandates of Zoroaster, the Koran of the Mahomedans, to the teachings of Christ or the teachings of Lord Buddha under the Bo Tree, you will find this great point of unity among them, that in all these religions the greatest emphasis is laid on two essential points. First, terrible individual responsibility of every human being for his own destiny; and, secondly, the unique and incommunicable personal relationship with its Master Spirit. The life of the spirit is not a thing that we can attain, but it is interwoven like a golden thread through the very fabric of our existence. I want you to realise, my friends, that even so there is a state of divinity which it is possible, nay, it is necessary, that we must develop up to its full fire of godhead. There is no one among you so weak or so small that he is not necessary to the divine scheme of eternal life. There is no one among you so small, so frail, so insignificant that he cannot contribute to the divinity of the world. If he should fail let him fail. Does success or failure count for anything in the life of the spirit? No; it is endeavour that is the very soul of life.

You all remember that when Napoleon, the greatest hero of the 19th century, was taunted with his lack of ancestry, how superbly he held up his head and said, "I am the ancestor." I hope that each of you has that self-knowledge and that self-reverence that enable you to say, "I am the ancestor." For it is the bounden duty of every human being to contribute something individual and distinct to the sum-total of the world's progress to justify his existence (*hear, and applause*)-and is there any among you so small in spirit that he will not realise the dictum that Plato sent forth into the world—Man, know thyself. Self-knowledge is only the first step in the ultimate destiny of man. You, sons of India, whom I speak to to-day, and you, daughters, whom I am also addressing, know that you are responsible for the call upon you for ennobled lives, not merely for the glory and prosperity of your country, but for the higher patriotism that says the world is my country, and all men are my brothers. You must ask for the larger vision that looks beyond the fleeting pomps and glories of to-day and knows that the destiny of the souls lies in immortality and

eternity. Friends, it is not for me to speak to you, no better than I can tell you, what an infinity of the divinity is hidden within you. It is not for me to point the way to you, it is for you to pray in secret, and to reverence that beauty within your lives, those divine principles that inspire us. It is for you to be the prisms of the love of God.

EDUCATION OF INDIAN WOMEN.

The following is a lecture delivered at the Indian Social Conference, Calcutta, 1906:—

It seems to me a paradox, at once touched with humour and tragedy, that on the very threshold of the twentieth century, it should still be necessary for us to stand upon public platforms and pass resolutions in favour of what is called female education in India—in all places in India, which, at the beginning of the first century was already ripe with civilization and had contributed to the world's progress radiant examples of women of the highest genius and widest culture. But as by some irony of evolution the paradox stands to our shame, it is time for us to consider how best we can remove such a reproach, how we can best achieve something more fruitful than the passing of empty resolutions in favour of female education from year to year. At this great moment of stress and striving, when the Indian races are seeking for the ultimate unity of a common

national ideal, it is well for us to remember that the success of the whole movement lies centred in what is known as the woman question. It is not you but we who are the true nation-builders. But it seems to me that there is not even an unanimous acceptance of the fact that the education of women is an essential factor in the process of nation-building. Many of you will remember that, some years ago, when Mrs. Sathianadhan first started "The Indian Ladies' Magazine," a lively correspondence went on as to whether we should or should not educate our women. The women themselves with one voice pleaded their own cause most eloquently, but when it came to the man there was division in the camp. Many men doubtless proved themselves true patriots by proving themselves the true friends of education for the mothers of the people. But others there were who took fright at the very word. "What," they cried, "educate our women? What then will become of the comfortable domestic ideals as exemplified by the luscious 'halwa' and the savoury 'omelette'?" Others again were neither "for Jove nor for Jehovah," but were for compromise,

bringing forward a whole syllabus of compromises. "Teach this," they said, "and not that." But, my friends, in the matter of education you cannot say *thus far and no further*. Neither can you say to the winds of Heaven "Blow not where ye list," nor forbid the waves to cross their boundaries, nor yet the human soul to soar beyond the bounds of arbitrary limitations. The word education is the worst misunderstood word in any language. The Italians, who are an imaginative people, with their subtle instinct for the inner meaning of words have made a positive difference between *instruction* and *education* and we should do well to accept and acknowledge that difference. *Instruction* being merely the accumulation of knowledge might, indeed, lend itself to conventional definition, but *education* is an immeasurable, beautiful, indispensable atmosphere in which we live and move and have our being. Does one man dare to deprive another of his birthright to God's pure air which nourishes his body? How then shall a man dare to deprive a human soul of its immemorial inheritance of liberty and life? And yet, my friends, man has so dared in

the case of Indian women. That is why you men of India are to-day what you are : because your fathers, in depriving your mothers of that immemorial birthright, have robbed you, their sons, of your just inheritance. Therefore, I charge you, restore to your women their ancient rights, for, as I have said it is we, and, not you, who are the real nation-builders, and without our active co-operation at all points of progress all your Congresses and Conferences are in vain. Educate your women and the nation will take care of itself, for it is true to-day as it was yesterday and will be to the end of human life that the hand that rocks the cradle is the power that rules the world.

A PLEA FOR SOCIAL REFORM.

Under the auspices of the Hindu Social Reform Association, Secunderabad, presiding over a meeting in which Mrs. Idafaye Levering, M. D., delivered an address on the above subject, in December 1906, Mrs. Sarojini made a speech in which she said :

The castigation she (Mrs. Idafaye Levering) inflicted was rather severe to sensitive persons. But the evils that are eating the vitals of society and the support and refuge which the community in general lends to them, make it impossible for any sensible man to think of the severity of the chastisement, nay, it would rather seem that no goading, however painful, may be considered too much even by orthodox persons in respect of certain evil customs, such as infant marriage, Varasulkam, Kanyasulkam, Nautches, extravagant expenditure on social and religious occasions and glaring disparity of age in marriages, etc. She had been told that her remarks on Social Reform questions on past occasions offended the leaders of Secunderabad,

but she would give expression to the same remarks at the risk of offending them if they happened to be present. Every place of any importance in India has a Social Reform Association. But what have they done? The word 'to-day' is nowhere to be found in our dictionary. 'To-morrow' is the watchword. There is anxiety shown everywhere for the introduction of Social Reforms into the families of others but not in one's own family. When the point is urged home some plea or other comes in for procrastination. A graphical comparison of the past and present of India was made. In days of yore, India possessed real men who honoured women and spared no pains to raise them to their level and make them helpmates. Ancient women of India recognised the worth of man and were prepared to make any sacrifice for their sake. Men of those days had sufficient worth in them and if women performed *sati* they did it out of love and regret for their men. But do men of our days deserve *sati*? What sort of men do we find now? They are not men at all. They can be called the degenerate descendants of ancient heroes.

HINDU WIDOWS.

At the 22nd Session of the Indian National Social Conference held at Madras in December 1908, Mrs. Sarojini Naidu moved the following Resolution :—

“This Conference invites all communities concerned to give their earnest endeavours to save Hindu widows from the customary disfigurement, to ameliorate their condition by providing them with educational facilities and a Widows’ Home after the model of Professor Karve’s so that they may become better qualified than now to be sisters of mercy and useful and respected members of Society, and also by placing no obstacles in the way of their re-marriage.”

In doing so she characterised the necessity for having a resolution on this subject on the agenda as a national disgrace. While other countries were advanced in civilisation, they in India, were still dealing with primitive social questions which they should have outlived long ago. She hoped that the day would come very

soon when it would not be required that they should proclaim to the world their national disgrace. Only during the last three days they met together in Council, deliberating how to achieve their political freedom. Did they believe, were they so presumptuous as to think that such a thing would be possible, when at the very core of their social organisation they had this degrading cancer! It seemed incredible to any thinking mind that it was possible for the sons of a country that had produced a law-giver like Manu who taught the ideals of justice, a country that produced Lord Buddha who taught ideals of love, to have so forgotten and to have fallen so low that they had lost the instincts of their chivalry to which the Hindu widow had a claim, first for the weakness of her sex, and next for the sake of her suffering. (*Cheers.*) It was still more incredible that the daughters of a country that had produced such immortal women, whose names came down the annals of their civilisation, should so far have lost, not merely their mother-love, but should also have forgotten the very first principles of their religion, that love was the Fatherhood of God, the

Brotherhood of man and the Sisterhood of woman ? In conclusion, she advocated the establishment of Widows' Homes in all parts of the country for the education of widows.

IDEALS OF EDUCATION.

At a public meeting held at the Congress pavilion in Dec. 1908, at Madras, under the auspices of the Pachaiyappa's College Historical Association, the Hon. Pundit Madan Mohan Malaviya delivered an address on the above subject. Mrs. Sarojini Naidu, who next spoke, said:

She was painfully touched with the condition of girls in this country. Women, as they did in other advanced countries, formed a most potent factor in the political evolution of a country. She deplored the fact that while men were educated and were keeping abreast with the advance of the world, imbibing new thought and new sentiments, women were lagging behind and were incapacitated to be true companions of their husbands, so that they might have their own voice heard in the family as well as in the community. How could a well-built edifice with beautiful apartments appear beautiful if almost the very foundation was shaking. In the building of a Nation, the development of a signal sense

of patriotism among them was the most cardinal virtue they had to cherish if their country should form a potent factor in the comity of the nations of the world. Selfishness and self-seeking was the bane of the community. If they would sincerely ameliorate their fallen condition, the first thing they had to do was to root out self-seeking. Each individual had to merge himself in the community, the community in the collective whole of the country. Not till then, all this clamour could subside. If each one was prompted by that high sense of duty to the country and should feel that he is an Indian and not a Brahmin or a Mahomedan, individually, that would be the right step they would have taken in the right path. Unless and until they raise the fallen condition of women in this country and make their voice heard, India's salvation was only a distant dream.

HINDUS AND MUSSALMANS.

Mrs. Sarojini Naidu wrote as follows to Mr. G. A. Natesan, the Editor of the "Indian Review," before she left Hyderabad for England in June, 1913:—

One request I should like to make of you as an editor and leader of Indian opinion. I feel we have come to a very critical time in our history and that a great responsibility lies with those who are in the position of our leaders. You have realised that the Mussalmans have definitely held out their hand to the Hindus. Be gracious, be wise, be brave and make the Hindus to hold out their hand to the Mussalmans at the next Congress. Do not analyse motives too closely, but take the proffered hand and hold it fast, and so represent truly the Indian world as far as your influence reaches—and, I believe, it reaches far. I am going away a very sick person—as I believe my illness is of a serious nature, and I may be away in Europe for a year—but this is the request I am making to all my friends who lead public opinion.

MRS. GANDHI.

Mrs. Sarojini Naidu addressed the following letter to Lady Mehta in February, 1915:

I venture to write to you as I see by the papers that you are the presiding genius of the forthcoming function to welcome my friend, Mrs. Gandhi, home again. I feel that though it may be the special privilege of the ladies of Bombay to accord her this personal ovation, all Indian women must desire to associate themselves with you in spirit to do honour to one who, by her race, qualities of courage, devotion, and self-sacrifice has so signally justified and fulfilled the high traditions of Indian womanhood.

I believe I am one of the few people now back in India who had the good fortune to share the intimate homelife of Mr. and Mrs. Gandhi in England: and I cherish two or three memories of this brief period in connection with the kindly and gentle lady, whose name has become a household word in our midst, with her broken health and her invincible fortitude—the fragile

body of a child and the indomitable spirit of a martyr.

I recall my first meeting with them the day after their arrival in England. It was on a rainy August afternoon last year that I climbed the staircase of an ordinary London dwelling house to find myself confronted with a true Hindu idyll of radiant and ascetic simplicity. The great South African leader who, to quote Mr. Gokhale's apt phrase, had moulded heroes out of clay, was reclining, a little ill and weary, on the floor eating his frugal meal of nuts and fruit (which I shared) and his wife was busy and content as though she were a mere modest housewife absorbed in a hundred details of household service, and not the world-famed heroine of a hundred noble sufferings in a nation's cause.

I recall too the brilliant and thrilling occasion when men and women of all nationalities from East and West were gathered together to greet them in convincing proof that true greatness speaks with a universal tongue and compels a universal homage. She sat by her husband's side, simple and serene and dignified in the hour of triumph as she had proved herself simple

and serene and dauntless in the hour of trial and tragedy.

I have a vision too of her brave, frail, pain-worn hand must have held aloft the lamp of her country's honour undimmed in one alien land, working at rough garments for wounded soldiers, in another . . . Red Cross work.

But, there is one memory that to me is most precious and poignant, which I record as my personal tribute to her, and which serves not only to confirm but to complete and crown all the beautiful and lofty virtues that have made her an ideal comrade and helpmate to her husband. On her arrival in England in the early days of the war, one felt that Mrs. Gandhi was like a bird with eager outstretched wings longing to annihilate the time and distance that lay before her and her far-off India, and impatient of the brief and necessary interruption in her homeward flight. The woman's heart within her was full of yearning for the accustomed sounds and scenes of her own land and the mother's heart within her full of passionate hunger for the beloved faces of her children . . . And yet when her husband, soon after felt the call,

strong and urgent, to offer his services to the Empire and to form the Ambulance Corps that has since done such splendid work, she reached the high watermark of her loyal devotion to him for she accepted his decision and strengthened his purpose with a prompt and willing renunciation of all her most dear and pressing desires. This to me is the real meaning of *Sati*. And it is this ready capacity for self-negation that has made me recognise anew that the true standard of a country's greatness lies not so much in its intellectual achievement and material prosperity as the undying spiritual ideals of love and service and sacrifice that inspire and sustain the mothers of the race.

I pray that the men of India may learn to realize in an increasing measure that it is through the worthiness of their lives and the nobility of their character alone that we women can hope to find the opportunity and inspiration to adequately fulfil the finest possibilities of our womanhood even as Mrs. Gandhi has fulfilled hers.

IN MEMORIUM: GOKHALE.

In sending this touching tribute to the memory of the late Mr. Gokhale, Mrs. Sarojini Naidu wrote to the Editor of the "Indian Social Reformer," Bombay: "They are appearing under Gokhale's portrait in Mr. Wacha's forthcoming brochure on the great man: but I should like them first to appear in the 'Social Reformer'."

Heroic heart! lost hope of all our days!
Need'st thou the homage of our love or
praise?

Lo! let the mournful millions round thy
pyre

Kindle their souls with consecrated fire
Caught from the brave torch fallen from
thy hand,

To succour and to save our stricken
land;

And in a daily worship taught by thee
Upbuild the Temple of her Unity.

REMINISCENCES OF MR. GOKHALE.

Soon after the lamented demise of Mr. Gokhale, Mrs. Sarojini Naidu wrote in the columns of the "Bombay Chronicle" an appreciation of the man and his mission. Mrs. Sarojini had ample opportunities to know Mr. Gokhale, and her reminiscences of the great leader will be read with considerable interest.

My personal association with Mr. Gokhale commenced, as it ended, with a written message. It had fallen to me to propose the resolution on the education of women at the Calcutta Sessions of the All-India Social Conference of 1906 ; and something in my speech moved him sufficiently to pass me these hurried and cordial sentences which, unworthy as I know myself of such generous appreciation, I venture to transcribe, since they struck the keynote of all our future intercourse. "May I take the liberty," he wrote, "to offer you my most respectful and enthusiastic congratulations? Your speech was more than an intellectual treat of the

highest order . . . We all felt for the moment to be lifted to a higher plane."

An acquaintance began on such a happy note of sympathy, grew and ripened at the last into a close and lovely comradeship which I counted among the crowning honours of my life. And though it was not without its poignant moments of brief and bitter estrangement, our friendship was always radiant, both with the joy of spiritual refreshment, and the quickening challenge of intellectual discussion and dissent. Above all, there was the ever-deepening bond of our common love for the motherland; and, for a short space, there was alone the added tie of a tender dependence, infinitely touching and child-like on such comfort and companionship as I, with my own broken health, could render him through long weeks of suffering and distress in a foreign land.

Between 1907 and 1911, it was my good fortune to meet him several times, chiefly during my flying visits to Bombay, but also on different occasions, in Madras, Poona and Delhi. After each meeting, I would always carry away the memory of some fervent and stirring word of exhorta-

tion to yield my life to the service of India. And, even in the midst of the crowded activities of those epoch-making years, he found leisure to send me, now and then, a warm message of approval, of encouragement, when any poem or speech or action of mine chanced to please him or the frequent rumours of my failing health caused him anxiety or alarm.

But it was not till the beginning of 1912, when I spent a few weeks in Calcutta with my father, that any real intimacy was established between us. "Hitherto I have always caught you on the wing," he said, "now I will cage you long enough to grasp your true spirit." It was in the course of the long and delightful conversations of this period that I began to comprehend the intrinsic and versatile greatness of the man, and to marvel by what austere and fruitful process he was able to reconcile and assimilate the complex and often conflicting qualities of his essentially dual personality into so supreme an achievement of single-hearted patriotism. It was to me a valuable lesson in human psychology to study the secret of this rich and paradoxical nature. There

was the outer man as the world knew and esteemed him, with his precise and brilliant and subtle intellect, his unrivalled gifts of political analysis and synthesis, his flawless and relentless mastery and use of the consummate logic of co-ordinated facts and figures, his courteous but inexorable candour in opposition, his patient dignity and courage in honourable compromise, the breadth and restraint, the vigour and veracity of his far-reaching statesmanship, the lofty simplicities and sacrifices of his daily life. And breaking through the veils of his many self-repressions, was the inner man that revealed himself to me, in all his intense, impassioned hunger [for human kinship and affection, in all the tumult and longing, the agony of doubt and ecstasy of faith of the born idealist, perpetually seeking some unchanging reality in a world full of shifting disillusion and despair. In him, I felt that both the practical, strenuous worker and the mystic dreamer of dreams were harmonised by the age-long discipline of his Brahminical ancestry which centuries before had evolved the spirit of the *Bhagvat Gita* and defined true Yoga as Wisdom in Action. But even he could not

escape the limitations of his inheritance. Wide and just as were his recognitions of all human claims to equality, he had nevertheless hidden away, perhaps unsuspected, something of that conservative pride of his Brahminical descent which instinctively resented the least question of its ancient monopoly of power. One little instance of this weakness—if I may use the word—occurs to me. At the All-India Conference which was held in Calcutta at the end of 1911, in the course of an address on the so-called Depressed Classes, I happened to have remarked that the denial of their equal human rights and opportunities of life was largely due to the tyranny of arrogant Brahmins in the past. My father who was also present at the meeting, noted and ironically rallied me on the phrase which appealed to both his sense of humour and equity. But, to my surprise, I found that Mr. Gokhale regarded the word ‘arrogant’ almost as a personal affront! “It was no doubt a brave and beautiful speech,” he said in a tone of reproach, “but you sometimes use harsh, bold phrases.” Soon after, discussing an allied topic, he burst out saying “You—in spite of yourself—you are

typically Hindu in spirit. You begin with a ripple and end in eternity." "But," I answered, a little nettled, "when have I ever disclaimed my heritage?" Another conversation of these weeks stands out with special significance in the light of coming events. One morning, a little despondent and sick at heart about national affairs in general, he suddenly asked me "what is your outlook for India.?" "One of Hope," I replied. "What is your vision of the immediate future?" "The Hindu-Muslim Unity in less than five years," I told him with joyous conviction. "Child," he said, with a note of yearning sadness in his voice, "you are a poet, but you hope too much. It will not come in your life-time or in mine. But keep your faith and work if you can." In March of the following year I met him for a few minutes only at a large party in Bombay given by Sir Pherozeshah Mehta for the members of the Royal Commission. I had recently brought out a new book of verses which just then happily for me was attracting some attention and applause. And Mr. Gokhale's short conversation with me was very characteristic of his attitude of distrust towards such

things. "Does the flame still burn brightly?" he questioned. "Brighter than ever," I answered. But he shook his head doubtfully and a little sternly. "I wonder," he numbered, "I wonder how the storm of such long duration will withstand excessive adulation and success."

A week later, it was my unique privilege to attend and address the new historic sessions of the Muslim League which met in Lucknow on the 22nd March to adopt a new Constitution which sounded the keynote of loyal co-operation with the sister community in all matters of national welfare and progress. The unanimous acclamation with which it was carried by both the older and younger schools of Mussalman politicians marked a new era and inaugurated a new standard in the history of modern Indian affairs. From Lucknow I travelled, almost without a break direct to Poona, where I was due on the 25th, and on the morning of the 26th, I walked across with the Hon. Mr. Paranjpye from Fergusson College to the Servants of India Society. I found the world-famous leader of the National Indian Congress weak and suffering from a relapse of his old illness, but

busy scanning the journals that were full of comments and criticisms of the Muslim League and its new ideals. "Ah," he cried with outstretched hands when he saw me, "have you come to tell me that your vision was true?"..... and he began to question me over and over again with a breathless eagerness that seemed almost impatient of my words about the real underlying *spirit* of the Conference. His weary and pain-worn face lighted up with pleasure when I assured him that, so far at least as the younger men were concerned, it was not an instinct of mere political expediency but one of genuine conviction and a growing consciousness of wider and graver national responsibility that had prompted them to stretch out so frankly and generously, the hand of good fellowship to the Hindus, and I hoped that the coming Congress would respond to it with equal, if not even greater, cordiality. "So far as it lies in my power," he answered, "it shall be done." After an hour or so I found him exhausted with the excitement of the happy news I had brought him from so far! but he insisted on my returning to complete my visit to him that afternoon.

When I went back to the Servants of India Society in the evening, I found a strangely transformed Mr. Gokhale, brisk and smiling, a little pale, but without any trace of the morning's languor and depression. "What," I almost screamed as he was preparing to lead the way upstairs, "surely you cannot mean to mount all those steps, you are too ill." He laughed, "you have put new hope into me," he said, "I feel strong enough to face life and work again." Presently, his sister and two charming daughters joined us for half an hour on the broad terrace with its peaceful view over sunset hills and valleys and we talked of pleasant and passing things. This was my first and only glimpse and realization of the personal domestic side of this lonely and impersonal worker. After their departure we sat quietly in the gathering twilight till his golden voice, stirred by some deep emotion, broke the silence with golden words of counsel and admonition, so grand, so solemn and so inspiring, that they have never ceased to thrill me. He spoke of the unequalled happiness and privilege of service for India. "Stand here with me," he said, "with the stars and hills

for witness and in their presence consecrate your life and your talent, your song and your speech, your thought and your dream to the motherland. O poet, see visions from the hilltops and spread abroad the message of hope to the toilers in the valleys." As I took my leave of him, he said again to this humble messenger of happy tidings; "You have given me new hope, new faith, new courage. To-night I shall rest. I shall sleep with a heart at peace."

Two months later, early in June after an absence of fifteen years, I found myself in London once more and among the many friends who greeted me on my arrival was the familiar figure of Mr. Gokhale in wholly unfamiliar European garments and—yes—actually an English top hat. I stared at him for a moment. "Where," I asked him, "is your rebellious turban." But I soon got accustomed to this new phase of my old friend, to a social Gokhale who attended parties and frequented theatres, played bridge and entertained ladies at dinner on the terrace of the National Liberal Club, a far cry from the terrace of the Servants of India Society.

In spite of his uncertain health, he was very busy throughout the summer with his work on the Royal Commission and his anxious pre-occupations with Indian affairs in South Africa, then threatening an acute crisis. But he would often come to see me where I was staying at the house of Sir Krishna Gupta. Mr. Gokhale had a great fancy for cherries, and I always took care to provide a liberal supply whenever he was expected. "Every man has his price," I would tease him, "and yours is --cherries." One day, at the end of July, sitting over a dish of ripe red cherries, I broached the subject of a delicate mission which I had undertaken on behalf of the London Indian Association, a new student organization that had only a few weeks previously been founded by Mr. M. A. Jinnah with the active and eager support of Indian students in London. Their earnest endeavour was to provide a permanent centre to focus the scattered student life in London and to build up such staunch tradition of co-operation and fellowship that this young association might eventually grow into a perfect miniature and model of the federated India of the future, the India of their

dreams : and it was their ardent desire to start on their new mission of service with a word of sympathy and blessing from this incomparable friend and servant of India. At first a firm refusal of my request backed by the strict prohibition of his doctors of all undue strain and fatigue somewhat daunted me. But I had a little rashly more or less pledged my word that he would speak, and I redoubled my persuasions. "You not only defy all laws of health yourself," he grumbled, "but incite me also to disobedience and revolt." "Besides,"—and his eyes flashed for a moment, "what right had you to pledge your word for me?" "The right," I told him, "to demand from you at all costs a message of hope for the young generation." A few days later, on the 2nd August, he delivered a magnificent inaugural address at Caxton Hall in the presence of a large and enthusiastic audience of students, and set before them those sublime lessons of patriotism and self-sacrifice which he alone so signally, among the men of his generation, was competent to teach with authority and grace.

Shortly afterwards he left for India to.

wage his brave and glorious battle in the cause of his suffering compatriots in South Africa. And though now his health was finally ruined beyond all chance of recovery, it was with the rapture of victorious martyrdom that he wrote from his sick-bed, about the end of December, to tell me how prompt and splendid had been the response of a truly United India to the call of her gallant heroes fighting for right and justice in a far-off land.

On his return to England in the spring of 1914, his condition was so precarious as to cause his friends and physicians the gravest concern; and at first he was confined entirely to bed. But with his ever-gracious kindness towards me, he paid me a visit on the very day he was permitted to leave his room, as I was then too ill to go and see him. "Why should a song-bird like you have a broken wing," he murmured a little sadly; and presently told me that he had just received his own death-warrant at the hands [of his doctors. "With the utmost care," he said, "they think, I might perhaps live for three years longer." But in his calm and thoughtful manner there was no sign of selfish

rebellion or fear,—only an infinite regret for his unfinished service to India.

But soon, I was well enough to accompany him on the short motor drives that were his sole form of recreation ; and on mild days, as we sat in the soft sunshine under the budding trees of Kensington Gardens he would talk to me with that sure instinct of his for choice and graphic phrases that lent his conversation so much distinction and charm. “Give me a corner of your brain that I can call my own,” he would say. And in that special corner that was his I treasure many memorable sayings. I learnt to wonder not merely at the range and variety of his culture but at his fastidious preferences for what Charles Lamb has called the delicacies of fine literature. He had also an almost romantic curiosity towards the larger aspect of life and death and destiny, and a quick apprehension of the mysterious forces that govern the main springs of human feeling and experience. One day, a little wistfully he said, “Do you know, I feel that an abiding sadness underlies all that unfailing brightness of yours. Is it because you have come so near death that its shadows

still cling to you"? "No," I answered, "I have come so near life that its fires have burnt me." But like a humming bird, his heart would always return with swift and certain flight to the one immutable passion of his life, his love for that India, which to him was mistress and mother, goddess and child in one. He would speak of the struggles and disappointments of his early days, the triumphs and failures, the rewards and renunciations of his later years, his vision of India and her ultimate goal, her immediate value as an Imperial asset, and her appointed place and purpose in the wider counsels and responsibilities of the Empire. He spoke too of his work and his colleagues, the Royal Commission, the Viceregal Council and the National Congress; and though to the end he remained a better judge of human situation rather than of individuals, I was struck with the essential fairness of his estimates which seemed in one luminous phrase to reveal the true measure of a man. Of one, he said that "He can mould heroes out of common clay," of another that "He has fine sincerity a little marred by hasty judgment," of yet another "He has true stuff in him and that freedom

from all sectarian prejudice which will make him the best ambassador of the Hindu-Muslim unity." Of a fourth, " He has made those sacrifices which entitle him to be heard."

Of the many pressing matters that occupied his mind at that time, there were four which to him were of absorbing interest. His scheme for compulsory education which, he felt, was the only solid basis on which to found any lasting national progress; the Hindu-Mussalman question which, he said, could be most effectively solved if the leaders of the sister communities would deal in a spirit of perfect unison with certain fundamental problems of equal and urgent importance to both the high privilege and heavy responsibility of the young generation whose function it was to grapple with more immense and vital issues than his generation had been called upon to face; and of course, the future of the Servants of India Society, which was the actual embodiment of all his dreams and devotion for India.

These open-air conversations, however, came to a speedy end. He suddenly grew worse and was forbidden to leave his room

or to receive visitors. But I was fortunate enough to be allowed to see him almost daily for a few hours till his departure to Vichy. In his whimsical way he would call me the best of all his prescriptions. To my usual query on crossing the threshold of his sick-room—"Well; am I to be a stimulant or a sedative to-day,?" his invariable reply was "Both." And this one word most adequately summed up the need of his sinking heart and overburdened brain through these anxious and critical weeks.

The interval between his first and second visits to Vichy he spent in a quiet little cottage at Twickenham as the guest and neighbour of Mr. and Mrs. Ratan Tata, to whom the nation already owes so many debts of gratitude, and the monotony of the long hours of his temporary and interrupted convalescence was often brightened by the presence of friends whose visits to him were really pilgrimages, and sustained by the devoted attendance of Dr. Jivraj Mehta who has since won such proud academic honours, and of whom Mr. Gokhale more than once said: "He will go far and be a leader of men."

From Vichy he wrote, "Here, in this intense mental solitude, I have come upon the bedrock truths of life and must learn to adjust myself to their demands." The outbreak of war in August brought him back to England a little prematurely. But though his health had obviously improved, and he was better able to stand the strain of his arduous work on the Royal Commission, he seemed oppressed with a sharp and sudden sense of exile in the midst of an alien civilization and people. He was haunted by a deep nostalgia which he himself could not explain, not merely for the wonted physical scenes and surroundings but for the spiritual texts and tongues of his ancestral land. His conversation during these days was steeped in allusions to the old Sanskrit writers whose mighty music was in his very blood.

The last occasion on which I saw him was on the 8th October, two days before I sailed for India. Something, may be, of the autumnal sadness of fallen leaves and growing mists had passed into his mood; or, may be, he felt the foreshadowing of the wings of Death. But as he bade me

farewell, he said, "I do not think we shall meet again. If you live, remember your life is dedicated to the service of the country. My work is done."

Early in December, shortly after his arrival from Europe, he wrote to complain of the "scurvy trick" fate had played him in a renewal of his old trouble; but succeeding letters reported returning strength and ability to work again. In the last letter written the day before his fatal illness, he spoke of his health being now stationary and of his coming visit to Delhi. But it was otherwise ordained. As the poet says, "True as the peach to its ripening taste is destiny to her hour." His predestined hour had already struck. On the 19th February, the self-same stars that he had invoked one year ago to witness the consecration of a life to the service of India kept vigil over the passing of this great saint and soldier of national righteousness. And of him surely, in another age and in another land were the prophetic words uttered—"Greater love hath no man than this, that a man lay down his life for his friends."

THE CHILDREN'S TRIBUTE TO GOKHALE.

Mrs. Sarojini Naidu addressed the following letter to the Hon. Mr. V. S. Srinivasa Sastri, President of the Servants of India Society, under date 10th June, 1915, on the occasion of the Tenth Anniversary of the Society :—

On this proud and melancholy occasion of the tenth anniversary of your Society, you will doubtless be overwhelmed with cordial messages of congratulation from all parts of India, and a sad renewal of tributes and testimonies to the memory of your beloved founder and first President.

To this long garland of greetings will you permit me to add, as a pendant of fresh blown buds, the story of the *Children's tribute to the great Gokhale?*

Sometimes I think that the supremest service of this incomparable servant of India to his country, lies in the everlasting inspiration of his death, more even than in the actual achievement of his life-time ; for it has already proved a miraculous

divining-rod over the hidden springs of national feeling everywhere ; and it has made articulate, in a sudden realisation of the indivisible unity of Indian life and sentiment, even in a conservative and self-centred city like Hyderabad with its haughty traditions of isolation from all public affairs outside its own special horizon of interests. Memorable in our public record was the remarkable gathering of men of all communities and classes that for the first time in their experience met together to voice as one man their sense of real loss and grief at India's irreparable loss : unique and epoch-making in our social history : was the even more remarkable gathering of women of all creeds, castes, and ranks and fortunes, who assembled to give expression in six different languages to their sorrow, and the Mussalman ladies vied with the Hindu ladies in the eloquence and sincerity of their mourning. But to me, touching, significant and symbolic beyond all other tokens of reverence and regret has been the tribute of the children of Hyderabad for one whose heart was like a child's and whose life so abundantly fulfilled all their desire and capacity for hero-worship.

There is an association here of young Hindu and Mussalman boys and children who act Indian and English dramas for their own amusement, but they are not so absorbed in their own pleasures that they do not hear and answer the call of public duty.

Eighteen months ago when Mr. Gokhale's golden voice rang out like a trumpet-call for help on behalf of the suffering Indians in South Africa, and men gave their wealth and women their jewels for the cause, these young patriots, having nothing else, coined their love and talent into gold and gave a goodly contribution in response to their hero's call for aid. Now he is dead; but in their young hearts he lives enshrined. A few weeks ago they came to me and said, "we wish to make our contribution to your Gokhale Memorial Fund. We will stage a play." Last night in the presence of a large and representative audience of all communities, including a striking number of Purdanashin ladies, the association of boys and children gave a brilliant performance in "aid of the Gokhale Memorial Fund." It was a charming play, a

musical fantasy from the Arabian Nights, composed by a member of the association—my seventeen-year-old brother, Harindranath Chattopadhyaya, of whom Mr. Gokhale used to say, when he was only fourteen, “this child’s genius gives me electric thrills”—a play written by a boy and acted by boys and children. The staging was beautiful, and every thing was as perfect as they could render it, not only for the honour of art, but for the honour of the cause for which they were giving their time and talent—the honour of Gokhale’s memory.

They began with a specially composed invocation to the Spirit of Gokhale, also the work of my brother, in which Hindu and Muhammadan boys took part; then followed a poem in Urdu, written for the occasion, by a young Muhammadan poet. The performers realised more than Rs. 600 last night to offer as their share towards the upraising of a local memorial in their hero’s honour.

And so the generations are linked together by the continuity of ideals and a common love inspired by a great and selfless spirit. I think that spirit must have

rejoiced to see how spontaneously and whole-heartedly the younger section of India unconsciously interpreted and fulfilled the sublime lesson he always taught that no gift is more fine or fruitful than personal service leavened by personal love; and he who laid down his life in the cause of Indian unity must surely have given thanks to God that last night, inspired by a common love and a common service, Hindu and Mussalman boys, the young citizens of to-morrow, were animated by one vision, spoke with one voice and were impelled by one inseverable heart of service and devotion.

Pardon me for taking up so much of your time. But you, who are the inheritors of Gokhale's mission of service, ought surely to know wherever the good seed has fallen, that time will reap and destiny knead into bread for the feeding of the hungry spirits in this great country of ours. To-morrow and the hope of to-morrow is always with the young; and so you too like me will know how to appraise the obvious value, and even more the deep underlying significance of the children's tribute to the great Gokhale.

IDEAL OF CIVIC LIFE.

At the Fourteenth Anniversary of the Young Men's Literary Association, Guntur, held on July 5, 1915, Mrs. Sarojini Naidu delivered the following speech :—

President, Ladies, Gentlemen, and my Friends the Students:—It is of course in accordance with the right of etiquette of the moment and the occasion to say how deeply honored I am by being asked to address you on this auspicious occasion, but, believe me when I say it is not merely in fulfilment of a conventional point of etiquette, but because I feel it with all my heart to be a source of not merely pleasure but honour and privilege to me to be asked to meet you this evening when you are gathered here in your hundreds to celebrate the 14th Anniversary of the institution which, if it has not already, will, I hope, in time, become the very heart-beat of the life of this great and increasingly prosperous and progressive city. As I was listening to the report so clearly written and effectively read by the earn-

est secretary, I was looking around on this ocean of faces representing all generations that have hitherto contributed to the progress of Guntur and who are going in future to contribute something better than their old generations could offer because of their more limited opportunities.

This morning a most earnest member of this society said to me that a few students started it some years ago which was the centre of their own life and that with them it grew up. As students expanded into larger life, they expanded it with their growth into manhood from its infancy of earlier days. It seems to me a symbolic thing because what one would say to impress on the growing generation that they must carry into expanded intellectual public life all those dreams and all ambitions of dreams. They are merely dreams to them because they are too young to realise them, but when once they had crossed the threshold of manhood and come into the horizon of responsibility and opportunity they are to transmute into deeds; so the origin of this association seems to me to carry its own

guarantee of unbroken continuity. To-day, after 14 years, the men who started it as students for the use of themselves carried it giving it the best energies, vitality and sacrificing many things, personal pleasures, wealth and comfort because they wished it to grow and become a real heart-beat of the country. Do you not think that it is not merely a prophecy but an actual guarantee of promise almost fulfilled. To-day I do not wish to speak to those who were students 14 years ago when they started this institution. But I wish to speak to those who are going to be the future sustainers of this institution, those who are going to be the inheritors of all the active achievements and even in a greater degree of all the dreams that we dreamt 14 years ago. But I want to tell them what it means to be citizens—the type of citizens. They must be an ideal for the world to follow. Curiously enough it is during the last 14 years that the by-gone generation of students were dreaming dreams and that the institution is a focus of all their dreaming, discussion, of all their hopes of the future. I, too, was young, dreaming dreams, and I too

started carrying my dreams not focussing them in one institution but going on from place to place to speak for the younger generation, to tell them how real were their dreams and how it was possible to realise those dreams. To-day, after 14 years of speaking to young men and young women all over the country, I come to this centre of the Andhra country to speak with the citizens of the Andhra Province. I want to tell you what the ideal of civic life is for you. All over India to-day there is a new spirit awake that thrills the heart of the young generation from end to end, from north and south, east and west, the spirit that is called the renaissance, not a new spirit but a spirit reborn and revitalised in the past that held exactly such ideals and dreams that taught by precept and example, such principles as you wish to fulfil in your life for the service of your country, whether you go to Bengal and speak with young men with the passionate spirit of ideals, whether you go to the Mahratta country and see those intellectual youths with their spirit focussed and ready for any sacrifice, and if you go to South India and see

those vigorous and intellectual types of eyes drinking every word set before them, you realise the young spirit is the same, though it speaks in different vernaculars. Vernaculars are different, races are different, castes are different; but the thing that makes you all is the one spirit that is abroad to-day. You know that the students' movement in Bengal is so much a vital part of the every-day life of the people, that one cannot conceive of the future, not even to-day. In Bengal the student's ideal, fervour and capacity for service does not count the most inspiring factor in the national life. You go to Bombay, the second to London in its commercial greatness, and you find that the greatness and the glory of Bombay does not lie in its beautiful buildings, not in the glory of merchant princes and women hung about in diamonds, but rather it is in the movement to be carried in the small scale of brotherhood because the force of it was so strong and it answers so strongly the need of young generation. It has become to-day the most representative thing of the new spirit of Bombay. The historian writing of the future of

Bombay will not speak of the palaces on the Malabar hill, or of the factories vomiting smoke, or of the motor cars but rather of those young students very many of them ill-clad but whose faces shine like lamp-lights dazzling by night. Take my native State—Hyderabad,—the new spirit is awake there in the city and it is so awake that already it has solved without any consciousness that it has done so, the greatest problem that all our political reformers are trying to solve *i.e.*, the question of Hindu-Muslim unity, and that is the greatest contribution to the future of India that the young generation can make in such places where there exists a problem and an imminent necessity for the solution. That the young generation has done already in the city of Hyderabad. And now coming to the Andhra Province will you believe me that it fills and thrills me with pride to say that while even in those great presidencies that have achieved so much I have even found more the light of rhetoric than of action, I find that within a few years after, the Andhra Provinces began to wake and set their ideals before them and assert their

individual entity because they wished to contribute their characteristic share and their united right to contribute to the future of the federated culture in India. (*Shouts of joy.*) In these few years we find not merely rhetoric from platform from people loving rhetoric but hard work, self-sacrificing devotion, enthusiasm and daily and early sacrifice and personal service. That is what I have found in Andhra country. It is my great privilege to go to Masulipatam for the fifth anniversary of the National College there. I found there and since then I have come very intimately in contact with some of the older and younger men who represented the spirit of what I called the Andhra renaissance. Once more it has been my privilege to come closer to the heart-beat of that Andhra spirit. I was in Pittapur two days ago. There I found not only men but women who began to realise their inviolable right to co-operate with men in re-establishing the historic distinction of their province. They say: "all what we want to do in our little sphere, the little practicable work which is to offer a beautiful and priceless offering to

the feet of our motherland." That is the spirit in which the women of the Andhra Province are working.

What I want to bring to these young citizens before me is this. That it is your duty—you who are in a state of apprenticeship and who are learning the knowledge from the text-books. You will have in a few years to learn in a more difficult university lessons that no man will teach you by the hand. Many of the dreams you dream to-day so light-heartedly will taste bitter in your mouth because you will find so much opposition and so many difficulties. Be true to yourself. I want each one of you to be a worthy worshipper of that great name that is representative of the past ideals that moulded your historic dynasties. It is to realise by the building up of character, however great the opposition in life may be, however obscure your life may be, however insignificant and unknown the position in which you live, it does not matter; each of you can make yourselves worthy devotees of that flame of spirit. Each of you in doing so will be doing the best possible service to your country

and to your race in the world. It is the best way in which you will be able to serve humanity by building up these traits of character that have distinguished your people, viz., valour, intellectual capacity and spiritual devotion.

Passing on she said: "The thing which is very necessary for us to remember is that as modern civilisation progresses, as the world becomes more and more international in giving and receiving enlightenment, we are absorbing from other countries as we are giving to other countries. With such ideas, such treasures of knowledge and experience of wider horizon and scientific thought, the responsibility of personal service becomes greater. Life is more complex. I ask you to dedicate your life to this cause, to make your lights ready to be kindled at the flame of devotion, to serve your country worthily. I do not say to you to become teachers to preach or politicians by this or by that. Whatever your sphere in life is, however small you are, remember, you are an indispensable unit in making up that vast social organisation which makes the country a nation. I want you all to remember that

the greatness of a country will not lie in its great men, but in its average good men, who realised the daily life of purity, truth, courage in overcoming such obstacles that stand in the way of progress by giving equal opportunities to all human beings, of all castes and creeds and not to withhold from any man or woman his or her God-given, inviolable right to live to the fullest capacity. That is the meaning of social reform. Give education to low castes. Do give to your women, who are co-operators with you in your generation, for you are building the national character, such a right to qualify themselves for the high and great responsibility of motherhood. In this institution, the most valuable asset—an asset more valuable than all the funds of Zamindars—is the actual spirit of service on the part of the members of the society.

Finance is one of the wants of the Institution ; it seems to me it is a supreme want. If to-day I have come from so far, loving to see the spirit that animates you, you will let me go away with the hope that this Institution will not die simply from want of this help of money (*cries of emphatic "no"*). I beg all of you to rise as

one man to make this Institution really a representation of the ideals that you believe—the ideals that you wish your children and children's children to inherit.

UNLIT LAMPS OF INDIA.

Mrs. Sarojini Naidu, replying to the address of the people of Guntur in the A. E. L. M. College Hall, in July, 1915, said :—

I can hardly tell you how deeply honoured I am to-day by the heartfelt and truly fraternal welcome you have accorded to me. I have learnt to feel that this generous and spontaneous welcome that awaits me wherever I go is not at all a personal tribute but stands as a symbol of what the womanhood of India represents when the men of India give them the same chances as I have had. Go to Bengal and there you see the women with their great spiritual ideals, are like water lilies in their ponds. Go to Bombay or to any other part of India, do you think there is a single house where it does not survive in the richest vitality, all those living ideals that make the names of the women of our country and literature so immortal. There is not a single home in the length and breadth of India, no matter rich or poor, where womanhood is not as great to-day as in the days of Sita and

Savitri, greater perhaps in potential powers because we have gathered a great deal of world experience, of high civilisation and growing responsibility. The whole world-spirit is richer by so many centuries of experience. It is your duty which you have not recognised to fulfil the task of giving the women those very opportunities which you yourselves had, which are necessary for their equipment, to fully realise all these hidden virtues that lie within their souls. The power of Rome has been quenched. That is because the underlying conditions animating their ideals and their civilisation were not of the spirit but of the intellect. The glory of the Greeks and the grandeur of Rome could not be re-vitalised after centuries because they were not spiritual. All their greatness died and became merely historic memories, things that we try to reconstruct from a broken stone in a foreign museum.

But believe me when I say that those who kept alive that fire are not the men who go to earn money, the men who become a little blurred, as it were, in the clearness of vision for mere existence but rather it is their spiritual entity that they kept at

home, that spiritual comradeship that stands at home and tends the family fire. And so it is to them that you must give the opportunity of so equipping themselves and make themselves capable of realising their higher ideals and then it will certainly be never said that our women are backward. They are backward because they have not the lamps to light, not a flame to kindle because you will not give them what is called the daily oil—the opportunity that brings that flame to the lamp. There are many little books with beautiful titles. But I do not know of any that is more symbolic than the “Seven Lamps of Architecture” of Ruskin. But we have seven hundred thousands of lamps in the architecture unlighted because you have refused to give them the things that kindle the flame. If the “Seven Lamps of Architecture” illumine the whole civilization of the West, friends, think of the dazzling illumination that shall light the whole world with a conflagration and radiance that cannot be quenched when the 700,000 Lamps in our national structure are lit for the glory of humanity. I am only one little lamp of clay. But there are thousands of lamps of gold

hidden away for want of opportunity. Instead of thanking you for this I should reproach you for being content with lamps of clay when there are lamps of gold. Let me beseech you not to be content with such small ideals as are represented by any successes that I may have achieved. India will not be great with her ancient greatness. It is only in your hands to give the illumination and it is only by that illumination that we can wake up our sleeping Mother.

INDIAN WOMEN'S RENAISSANCE.

The following is extracted from an address delivered by Mrs. Sarojini Naidu at the Indian Ladies' Club, Pittapuram, in 1915 :

The time is ripe when not men but women themselves should learn to recognize the sacred and inalienable trust and responsibility of their womanhood, in shaping the destinies of the country. For it is the womanhood of a nation that is the true giver and true upholder of its ideals, . . . I say that it is time for us all, women of India, to awake, whatever our race, or caste, or creed, or rank in life, to awake and grasp the urgency of the situation, the immediate need of adequate and equal co-operation, and the comradeship in guiding, moulding, sustaining and achieving those lofty and patriotic ideals that thrill the heart of every generation, and in whose fulfilment lies the noblest destiny of man. On this happy occasion I, who have come from so far to be with you, do bring you a message of awakening from the women in

other parts of the country, north and south, east and west, from the women who may, indeed, be separated from you by difference of language and creed and custom and even race, but who are essentially one with you in all those imperishable realities of life that make them co-inheritors with you of common duty and common devotion in the service of the citizens.

SIR P. M. MEHTA.

At a memorial meeting held in Bai Peroze-bai Hall, Secunderabad, on November 28th, 1915, Mrs. Sarojini Naidu who was in the chair said:—

They were met to mourn the loss of a great man and that, if proof were wanted at any time as to the unanimity of feeling at the loss, it could be judged from the list of names on the programme representing all races and creeds which would emphasise that India was no longer a geographical expression. He was a great figure in the Bombay Presidency and represented the vitality of the nation. To some he was a Parsi, but to others he was an Indian figure, proud to be an Indian, never afraid of popular displeasure or censure. He was not exactly what some called him the apostle of righteousness, but was the one man who laid his life at the altar of his Motherland. His one great lesson to India was his indomitable courage. He was made of the stuff that would die, but not yield, when he said: "I stand to represent the

country's honour." He was loyal to his friends, generous to his foes, and a zealous citizen.

Mrs. Sarojini Naidu in conclusion said he was a prince of the country and of intellect, and continued :—

Who can sufficiently extol the sweetness of the man and that invincible sense of chivalry? Who will sum up the tenderness of his heart that made him the champion of women? Who will sum up his chivalry, the grace of head and heart that was so rarely combined in him? He was the golden link between the experience of the older and the enthusiasm of the younger generation.

THE MESSAGE OF LIFE.

The following address was delivered to the Students' Brotherhood, in Bombay, on August 21, 1915 :—

Mrs. Sarojini Naidu, in the course of a long speech, said that her message of life would never come amiss to the Students' Brotherhood and to the members of that greater human brotherhood, who had gathered that afternoon in their hundreds, and that it filled her with pride and thrilled her with hope. Sometime ago when the invitation of the Students' Brotherhood reached her and she was asked to have the honour to deliver the annual address to its members, she hesitated for reasons which were other than personal. Not because her health did not permit but because the poverty of her spirit that had not enough wealth to give to so many hungry and clamouring spirits. But, considering it to be her duty as well as her privilege, she accepted that invitation, because she felt that a young generation standing, as Dr. Scott said, on the threshold of life was

waiting for a message and inspiration to make them ready and ripe for the responsibilities and duties which awaited them. She felt it to be a privilege to be there that day. The subject of the lecture, she said, came to her as an inspiration while she was seated by the window of her hotel watching the great stream of life that flowed past, and she was thinking of the message which was given to her by her father, in his last days, who had exercised the greatest influence on her life. And that message was of perennial light and hope, of eternal life and eternal truth. She thought she could do no greater service to the young generation, or no greater honour to the memory of her dead father than to impart the inspiration of his final message. Nothing struck her as more paradoxical than the history of this great country, and of the immortal history of this great nation. Civilisations had come and gone, civilisations had died, as all living things had died, and become mere memories. But when one came to India from many of those ancient civilisations one realised how marvellous, how inexhaustible was the spiritual vitality which had kept up her life to-day. One did

not think of India as dead, to be reconstructed with the fragments of a piece of sculpture or from one coin, looking at the superstructure or image thereof. Rather coming to India one felt that life there in spite of those historic vicissitudes, was progressing in unbroken historic continuity. Though the drums of conquest had rolled over India, all those foreign conquests, all through the many centuries, had left no permanent mark to obliterate her spiritual civilisation. Spirituality was the mainstay of her vitality and she saw when she travelled through the length and breadth of India the same ancient temples from which still resounded the invocations to the same deities which were heard in ancient times, side by side with the modern spinning mills, and girls' schools and other things.

She had been spending a great many years in going from city to city not to see the buildings, not to see the signs of wealth and power, not to be feted at social gatherings, nor indeed to make holiday pleasure, but rather to feel the pulse of that younger generation whose destinies seemed to her to be bound up with the future of India. The special message of life for India to

day was the message of unity. No longer divided by anything save a difference of mere language, no longer divided by any real or any blasting differences of aspiration, no longer divided by anything through lack of that one thing that makes an intellectual and spiritual meeting ground, that is a common education, one realised that it was the same cry which she heard on all hands, and that was that they wanted to serve their mother country and achieve something.

Human souls and human destinies were guided and moulded and shaped by the special race consciousness and race ideals to which they belonged. Youth's duty lay in so shaping the daily life that never for one moment shall the India of the immemorial yesterday be the same till he knew the destiny of India's to-morrow. So it was for them to take stock of themselves as to what were their possibilities, their opportunities, their obligations and their duties and what special section of that great duty of that complex, that manifold and multiform, duty fell to their share. And then they began to say to themselves that the work

was so great and they as individuals so small : but then they had to remember that no human being was so small as not to be able to fill a niche in the great scheme of life, some little corner that could only be filled by that one individual. But life said to him—to the child—however small and however weak he might be, it had a place for him to fill, unless the child had been faithless in fulfilling that duty, and so in that spirit they accepted their responsibilities, realising that greater men were called upon to play greater parts, and smaller men to fulfil smaller duties, but that each man had his unique destiny, his unique privilege, his immutable responsibilities to fulfil, as best lay in his power—that of service and of sacrifice. Whether they failed or triumphed, it did not matter.

It was from far off Hyderabad, that great Native State, which, as she had said the other day, was the great melting pot of the different races of India, of the Indian religions, she came with a message for not only her children, but for all and every Indian. That message was one of unity. It was a message for all, whether Hindu or Muham-

madan. She came fresh with enthusiasm, fresh with sympathy for them, no matter that hundreds of miles separated them from her, for their hearts beat with the same impulse, they had the same yearning spirit of a young generation, so full of desire to achieve, so full of courage and unity, because life was life, because there was no death, there was no birth, but from day to day, from life to life, from eternity to eternity, there was always human endeavour and the need for the human spirit of God whose temple was built in the heart of man.

INDIA'S GIFTS.

Mrs. Sarojini Naidu indited the following verses for the Report of the Hyderabad Ladies' War Relief Association, Dec. 1915:

Is there aught you need that my hands
 withhold,
Rich gifts of raiment or grain or gold ?
Lo ! I have flung to the East and West
Priceless treasures torn from my breast ?
And yielded the sons of my stricken womb
To the drum beats of duty, the sabres of
 doom.

Gathered like pearls in their alien graves
Silent they sleep by the Persian waves,
Scattered like shells on Egyptian sands,
They lie with pale brows and brave,
 broken hands,
They are strewn like blossoms mown down
 by chance
On the blood-brown meadows of Flanders
 and France.

Can ye measure the grief of the tears I
weep

Or compass the woe of the watch I keep?
Or the pride that thrills thro' my heart's
despair,

And the hope that comforts the anguish of
prayer?

And the far sad and glorious vision I see
Of the torn red banners of Victory?

When the terror and tumult of hate shall
cease

And life be refashioned on anvils of peace,
And your love shall offer memorial thanks
To the comrades who fought in your
dauntless ranks,

And you honour the deeds of the deathless
ones,

Remember the blood of thy martyred sons!

THE PRIVILEGE OF THE YOUNGER GENERATION.

The following is the address delivered by Mrs. Sarojini Naidu, on the Anniversary Day of the Andhra Jatheeya Kala Sala, Masulipatam, (1914-1915), with Sir Sankaran Nair in the chair.

Mr. President, ladies and gentlemen, and specially students of this National College,—I cannot tell you how deep to-day is my sense, not merely of pride, but of hope in being present on this occasion ; and while I was sitting here I realised with something like rapture that the service of India can never be a thing of sorrow, but always of a kind that looks forward for to-morrow. Yesterday morning, I was assisting at the Memorial meeting of that great son of India whose death might seem to us to have left India without hope for the future, for in the midst of that mourning we had a feeling of despair that the greatest son of India had departed, and who could take his place ? To-day, sitting here, and looking at these young men, and these

eager faces before me, I realize that though Gokhale has died, his spirit survives and his work will be completed from generation to generation, so long as founders and organisers of institutions like this are in India to inculcate his ideals not merely by precept, but by example. And that is why I say the service of India is always a service of hope, looking forward for the dawn of to-morrow ; and I say it because I know, after hearing the beautiful and heart-stirring report of the Head-master that the ideal of service—of service manifold and co-ordinated and focussed towards one destiny and one purpose,—is here a living lesson from day to day, from hour to hour, not confined to one class, not confined to one creed, not confined specially to one form of intellectual expression and achievement but emphasising every form of expression—intellectual, æsthetic, and artistic which comes out to-day in what is called “national consciousness.” For years now it has been my great privilege to be more and more closely identified with what is known as the younger generation. In almost every great city of India I have come into joyful and intimate comradeship

THE PRIVILEGE OF THE YOUNG.

with the young men who are going to make the history of to-morrow. In the different cities of India I have come closely, and ever more closely, in touch with what is called the "new spirit" in India—with what has justly and aptly been called, the Indian Renaissance.

Two years ago, through an unhappy misfortune of failing health, I went to England, and there for 18 months lived in contact and in comradeship with Young India which there is receiving an impress of national unity in an alien country. For it is England that is the training ground of Indian patriots, for it is on that common ground that most of the young men, young impulsive dreamers of dreams in the present and doers of great deeds in the future, are congregated together, from every province and every village, representing every religion and every race, but representing always the same ideals springing from the most diverse civilisations and the most diverse histories. And there in Oxford and in Cambridge and in Edinburgh, but chiefly in London, where thousands and thousands of young hearts beat to-day as "one India"—there it was that I realized that there

really such a thing as the Indian renaissance. I began, moreover, to realise that there is such a thing as duty, but duty sanctified into a privilege—and that is the privilege of the younger generation, the privilege of united service to the country that shall never again know division in the future. And so you can imagine with what delight I accepted the invitation to address the students of this College on the occasion of their fifth anniversary. But I must also tell you how my delight at the thought of myself—an individual—being given this chance of coming into touch with the young spirits of Masulipatam became deeper when it suddenly dawned upon me that besides a personal bond of sympathy between you and me in ideals there is moreover a historic connection between my capital and yours. It is well-known history that this ancient Hindu centre of Masulipatam was once historically—and has always been in sentiment—associated in friendly relationship towards the premier Muhammadan province of India. This seemed to add new strength to my hopes, new wings to my aspirations, and new force to my message. What is it that I call th

privilege of the younger generation? What is it that I call the sanctity of duty and of service? In one word it means the history of India as it lies in your hands to make it. And the history of the future of Indian culture has been summed up to-day in language of the choicest literature by our Principal when he enunciated that the culture of a nation does not limit itself to mere intellectual and scholastic achievements, but must find infinite forms of expression, as infinite, indeed, as human capacity. And it seems to me that not merely in the ideals of a nation, but in the actual daily measurable working out of these ideals, it can be realised how effectual enthusiasm can be when it is transmitted into the earnestness of service; and nothing has given me greater pleasure on this most delightful afternoon than to have given medals not merely to those who have excelled in studies, but to those who are learning to work with their hands, to recognise the dignity of manual labour, as it should stand side by side with the dignity of scholarship. This, coming from me with traditions of scholarship behind me, should count for something, because it

means that those who in the past considered that self-expression was merely a monopoly of intellectual authority have begun to realise that there are other and various forms of such self-expression. Let me now carry this thought onward and tell you how, as the years go on, when the young spirits of to-day will go out into the world and prove and justify such lessons as have been taught to them in this institution and in other institutions with similar ideals, they will only then begin to realize that to them the only thing that is left is to feel with that young sannyasi in yellow robes (a boy-reciter) who said, "I am Indian! I am Indian! I am Mussalman! I am Christian!" Infinitely better than anything that one can think of is it to repeat the sloka "I am India—I represent the honour of India, I represent the capacity of India, I represent all those ideals which my country must stand for in the eyes of the world—to realize and to justify the past, which made her the supremest sovereign, the greatest teacher of spiritual truth and of intellectual learning in the past." And that, believe me, is not difficult to accomplish; for I do not say that each

one of you individually has all those qualities that make up the sum total of national entity, but that each of you, however little gifted with anything that the world counts supreme, is an indispensable quantity in that great stream of national life which I want you to realize as flowing from the past in unbroken continuity towards the future. Realizing this you will also realise that service is of many forms, that each one of you is called to some special service of his own, some intellectually, some by legitimate gifts to rank and position, some through brains, some through genius that can rouse the sleeping spirit to living action, some through literature, and some through the merest, humblest work, as diggers of the soil, as sweepers, as scavengers, flushing the drains of national life. Believe me that in the eyes of the Mother, service is not more supreme in one form than another, and that what she requires is that whatever we are called upon to do individually that we should do with fulness and dignity. Now what are the many forms of service, which co-ordinated together, will make up the hopeful to-morrow of India. In the past it

used to be considered that a son of a gentleman must not soil his hand or disgrace his ancestry with trade or commerce or industry; but more and more young men are beginning to realize that the dignity of India does not consist merely in having degrees of Oxford and Cambridge or in becoming Lawyers, Doctors or Government servants, but depends also on having that expert knowledge of arts, science, and industry which alone can give back to India her once central place in human civilisation. Only to-day the learned president, in talking to his companions on his journey here, was saying that if he had been twenty years younger he would have not chosen Law for his profession, but he would have used all his brain, time and energy, that have made him such an indomitable personality in public life to the advancement of India in industrial enterprise. Again when you are devoting yourselves to the service of your country you must remember that it is the unity in feeling between the two great races which make up Indian nationality, that forms the dominant fact in the realization of national ideals. Unity and not division is the only

possible basis on which you can build up great national traditions. There is really only one limitation to the definition of Nationality. Your strength must have grown so wide as to have felt the universal thrill of brotherhood that binds the world's races together. You might then come to India as the centre of universal and fundamental brotherhood: and this is the only limitation of the definition of Indian Nationality. To-day the great lesson that I shall carry back to Hyderabad, and that I shall carry always wherever I go is that I have found a living institution teaching the lesson of National unity and the necessity of co-ordinating all forms of national work. To-day it has inspired me to see the carpenter receiving a prize, and the moulder receiving recognition, all for work that is so necessary to the ultimate interests of the country. The great function of an institution such as this is to teach that all work is dignified so long as it is faithfully done. Gentlemen, I think that in the years to come the greatest national festival that will be kept in every part of India will be not the dawn of the New Year, nor merely the feast of Saras.

wati, nor of any of the other great gods and goddesses, but that of our living India, whose temple is in our hearts, who speaks with the same tongue to the child as to the philosopher, to the tiller of the soil as to the poet. We shall keep Her festival, and we shall worship Her as she must be worshipped, in spirit and in truth.

AWAKE !

The following verses were recited at the Indian National Congress, at Bombay, in December, 1915.

Waken, O mother! thy children implore
thee,
Who kneel in thy presence to serve and
adore thee !
The night is aflush with a dream of the
morrow,
Why still dost thou sleep in thy bondage
of sorrow ?
Awaken and sever the woes that enthrall
us,
And hallow our hands for the triumphs
that call us !

Are we not thine, O Belov'd, to inherit
The manifold pride and power of thy spirit?
Ne'er shall we fail thee, forsake thee or
falter,
Whose hearts are thy home and thy shield
and thine altar,

Lo ! we would thrill the high stars with
thy story,
And set thee again in the orefront of
glory.

Hindus :—Mother ! the flowers of our wor-
ship have crowned thee !

Parsees :—Mother ! the flame of our hope
shall surround thee !

Mussulmans :—Mother ! the sword of our
love shall defend thee !

Christians :—Mother ! the song of our faith
shall attend thee !

All Creeds :—Shall not our dauntless devo-
tion avail thee ? Hearken ! O queen and
O goddess, we hail thee !

WOMEN IN NATIONAL LIFE.

Mrs. Sarojini Naidu in proposing the Resolution on the above subject in the Indian National Social Conference held at Bombay in December, 30, 1915, said:—

President, Brother-Delegates, Ladies and Gentlemen,—This resolution that I have to propose, although it came third on the list of resolutions had to be changed for my personal convenience; it is a happy thought to have put it first because it embodies a resolution that deals with the most important problems of our social progress, and that is the education of our women. As I was listening to that inspiring and stirring address by our revered President a little while ago, it seemed to me that no woman could have pleaded the cause of women with a greater conviction of her rights and her privileges and her destiny in the future as an unbroken historic tradition from the past; and whatever I might say speaking as a woman, and an Indian woman, for my sisters, cannot possibly carry the same

weight with you, because it will not go from me with that tradition of sacrifice, that living reality of daily service in the cause of women which Prof. Karve has embodied in his life. But when I look around me to-day and consider that 10 years ago in Calcutta from the platform of the Social Conference I pleaded for the education of women, there was not a gathering of women quite as much as the gathering present here to-day, and that itself is sufficient to prove that within the last 10 years not only the men, but those more intimately and essentially concerned, the women themselves, have begun to realise the cause of a new spirit which is nothing but a renaissance of the old spirit which gave to India those Gargis, Maitrayis, those Savitris and Sitas of whom Mr. Bhupendra Nath Basu spoke a little while ago. And if I speak to you to-day in favour and in support of this educational policy for our women, for a more liberal grant from the authorities, for more co-operation from our men, I will demand from my sisters not merely that liberality of endowment that we ask from Government, not merely the

co-operation from our brothers, but from them their pledge of individual and personal consecration to this great cause; I will demand from every sister of mine her personal dedication to this cause, because it is not from Government or even from the co-operation of the manhood of the country that the solution of this question will come. It is not from them that you will get the impetus to wipe off the stain from our national history, but rather from the womanhood of India which is suffering from a wrong. My reproach is to the women of India in India, and though I make it in their presence I do it as a woman speaking to women, and do it with the fullest realisation of what I am saying because I feel the voices of millions of my sons crying out from one end to another end. Let the womanhood of the country wake and work. Let us strengthen the hands of our men. Those prayers that we prayed, those thoughts that we uttered in the thousands gathered together year after year, passing resolutions, are but the sincerest desire of every member of the society that has the interest of the country. When I was in Europe

a little more than a year ago, after 15 years of absence from the continent of progress, during my last visit to Europe, what struck me in that great continent of rapid changes, of evolution going on at a rate that one can hardly calculate by the hands of a clock, that it was the womanhood of Europe that had begun to realise the full measure of its strength, the full height of its responsibility, the full sanctity and seriousness of its duty in the nation building of Europe. Everywhere I found that women of all classes that had been considered luxury-loving had become transmuted into servers of the country's good. Women, whose chief assets 15 years ago might have been the jewels or the ornaments, had for their asset now that living sympathy, that personal service to the poor, that share of responsibility in solving the great problems of the generation, every nation is called upon to solve. And when I came back to India a year ago the first thing that struck me after nearly two years of absence was that the womanhood of India was beginning to wake in an unmistakable way. I have come in contact with

thousands and thousands of women in every part of India and the same message comes forth that unity of Indian Womanhood, if it is desired to achieve it, is to be found in the national service. When I was in the Krishna-Godawari District it surprised me to find how in that country where there is a new movement to re-establish a national consciousness, how the women of that country stood side by side with their men in every detail, and not merely in the abstract ideals of achieving that regeneration, that renaissance of the Andhra country. Everywhere I found that wherever there was a school to be started or a mission for social service, wherever there was a movement to bring back to the Indian consciousness that sense of national dignity, that sense of national responsibility, the women of the Andhra country stood side by side with their men. In Bengal, I found in that sweet country, where the very educational ardour is transmuted in devotion for the country, there I found man and woman ready to bring his or her life like a lotus flower in consecration to the feet of *Bharat varsha*. In this Presidency where every community is

represented not in minorities but in equal proportions of strength and of prosperity, where there is that wholesome stimulus for every good work, I find the spirit of the womanhood of this Presidency, the women of the Maharashtra, the women of the Zoroastrian community and the women who say *Yah Allah, Yah Allah* of Mahomedanism, though they are divided by race and creed and religion, they are yet indivisible, one by the realisation of their common womanhood, and they are one by the consciousness of their common duty which is the duty of every woman whose destiny it is to create the generation of the citizens of to-morrow, and if this resolution comes into a Conference like this it comes with a whole-hearted support of this great gathering of women who, though great with their numbers are still only a fraction of that large majority who are thinking and desiring and hoping and struggling to bring back to India that dignity, that liberty, that deliverance from evil, that freedom of all social laws which comes of education. They are trying here, as elsewhere, as all true women must, to realise that their

share in co-operating with their men is the only condition of national regeneration. They are beginning to realise that it is not only by having large ideals that this service is to be achieved but rather by analysing those great ideals into their component practical parts, and every one taking up a little share of practical service, and all those ideals and all those visions of to-morrow are centred round this supreme question of the education of women. Other national questions come and go. They are the result of the changing time spirit, but the one question that has never changed since the beginning of time itself, and life itself, the duty of womanhood, the influence of womanhood, the sanctity of womanhood, the simple womanhood as the divinity of God upon earth, the responsibility of womanhood in shaping the divinity into daily life. Friends, two nights ago I was speaking in Poona at the All-India Mahomedan Educational Conference, and I was the one representative of my sect in the midst of hundreds of Mahomedan men, and I was asked to thank on behalf of those women who are separated from their men, not merely by

virtue of sect, but rather divided from them by the tradition and custom. It was I who said, Oh Men, unless and until you give to your women all those equal privileges that form the highest and noblest teaching of your great nation-builder and Prophet, you will not attain that regeneration of your race that renaissance of Islamic glory, and to-day in the presence of this great gathering chiefly of Hindus, I say, oh friends, oh brothers, oh sisters, look back to the past and look forward to the future, and let your future draw its diffused inspiration, its highest vitality, just from those living traditions that are our greatest inheritance. We ask for nothing that is foreign to our ideals, rather we ask for a restoration of those rights, the rights that are the immortal treasures. We ask only that we may be given that chance to develop our body and spirit and mind in that evolution that will re-establish for you ideal womanhood, not an impossible womanhood such as poets may dream of, but an ideal womanhood that will make noble wives who are helpmates, strong mothers, brave mothers, teaching their sons their first lesson of national service.

ADDRESS TO HINDU LADIES.

The 22nd Annual Social gathering of the Hindu Ladies' Social and Literary Club was held at the Chandu Ramji Hindu Girls' High School in Bombay on Sunday the 16th January, 1916. Mrs. Sarojini Naidu, who presided on the occasion, said :—

Ladies—I think it is a real privilege to preside at this meeting. I have great respect and reverence for the founder of this Club. During the last twenty-two years this Club has done much useful work and has passed through many changes. In the normal life of a human being we know well what sufferings and changes happen during such a long period and what is true in the case of a human being is true of an institution. Knowing our social conditions and traditions—and we are suffering for centuries—you will know what determination must have been necessary for the founders of this club in its early days. When I was in Poona my friend, Mrs. Ramabai Ranade told me through what trying circumstances the Club passed its early days. The most

endearing work of her husband, the late Mr. Justice Mahadev Govind Ranade, who founded this Institution was to serve the cause of womanhood. Mr. Ranade believed that unless women took their responsible share in political life, India will never realise its goal. This Club has inaugurated a new era in the life of social progress. It cannot be denied that this Institution has taken many expressions. Not only the mental qualities are fostered but the artistic too. Every quality that is elevating to a woman is encouraged and every opportunity is given for its development. I spent three weeks in Bombay and have learnt many lessons of life. Many important movements are taking place daily in Bombay, yet it is a question whether anything solid is done towards progress. Fashions in dress and other matters are set and are newly coming; but the fundamental question of the cause of womanhood has remained. The real test of nationhood is the woman. If the woman has taken her proper place in the society then the central problem is solved. The goal of society depends upon the unit of the woman. In India this problem can be solved by bringing

upon the woman the sense of responsibility and impressing upon her the divinity and the conscientiousness of her power and work of motherhood. The work of nation-building must begin from the woman unit. It should be brought to the mind of an Indian woman that she is not a toy, nor a chattel, nor an instrument of pleasure or amusement, but the inspirer of the spirit. Why are the names of Sita, Savitri and Damayanti so sacred and commonplace in every household and the cause of inspiration? What were the qualities that made them so great? They had no stupidity, quarrelsomeness, idleness, timidity, and so on. Damayanti had no terror of death though she was separated from her husband. It was spiritual understanding and intellectual development that made them great. When women lost their self-reverence, degeneration came in. It is said in our Sastras "Where women are respected there the Goddesses are pleased." So also it is said by a sage, "One who conquers his spirit is greater than the king who builds a city." So spiritual development is the thing that is required. No one can be greater than a good woman; sisterhood of woman

is a nation-building work ; so also co-operation and help to suffering humanity are nation-building works, and these works have been undertaken nobly and humbly by the members of this Club. Now the time has come to recognise the sisterhood of women of all religions and nations. Women are not so different from one another as man is from another man. Women may form a sisterhood more easily because they are bound to every woman in the world by the common divine quality of motherhood. We must remember that one individual may not do great things alone but by unity in this Club we may do service to all. I see before me women of all kinds, Deccan, Gujarati, Christian and Muhammadan assembled together in this hall indicating the unity of sex, the sisterhood of woman.

THE ARMS ACT.

Mrs. Sarojini Naidu, who was asked by the President, to speak on the Resolution on the " Arms Act " at the Lucknow Congress of 1916, said :—

Your Honour, President and unarmed citizens of India,—It may seem a kind of paradox that I should be asked to raise my voice on behalf of the disinherited manhood of the country, but it is suitable that I who represent the other sex, that is, the mothers of the men whom we wish to make men and not emasculated machines, should raise a voice on behalf of the future mothers of India to demand that the birth-right of their sons should be given back to them, so that to-morrow's India may be once more worthy of its yesterday, that their much-valued birthright be restored to the Hindus and Mussalmans of India, to the disinherited martial Rajput and the Sikh and the Pathan. The refusal of the privilege, that gifted privilege and inalienable right to carry arms, is to insult the very core of their valiant manhood. To

prevent to-day millions of brave young men willing to carry arms in the cause of the Empire is to cast a slur on the very ideals of the Empire. (*Hear, hear.*) In your name, O citizens of India, I appeal to the representative of the great Emperor of this great Indian Empire to plead for our rights, to support us in our claims, to grant to the children of to-morrow the right that their forefathers of yesterday possessed. (*Cheers.*) Who but a woman shall raise a voice for you who have not been able in all these years to speak for yourselves with any effect. (*Cries of 'Shame'.*) I come from a city where every man is privileged to carry arms—the Africian, the Rohilla, and the Sikh do carry arms there—and never has it been said in my city of Hyderabad that all these various armed elements have ever been disloyal to the sovereign power. Shall not the greater portion of India, British India, take a lesson from that one native state that knows how to trust the loyalty of its subjects. (*Hear, hear.*) Have we not, the women of India, sent our sons and brothers to shed their blood on the battlefields of Flanders, France, Gallipoli and Mesopotamia? When the hour comes

for thanks, shall we not say to them for whom they fought 'when the terror and tumult of hate shall cease and life is refashioned, and when there is peace, and you offer memorial thanks to the comrades that fought in the dauntless ranks, and you honour the deeds of deathless ones,' remember the blood of martyred sons, and remember the armies of India and restore to India her lost manhood. (*Loud cheers*).

SPEECH AT THE MOSLEM LEAGUE.

Mrs. Sarojini Naidu, at the request of the President on behalf of the delegates, in supporting the Resolution on "Self-Government" at the Conference of the All-India Moslem League at Lucknow, in December, 1916, said :—

I do not know what claim I have to stand before you to-day except that I have been for many years a faithful comrade of the young generation of the Mussalmans and champion of the Women of the Muslim community and fought with their men-folk for the privilege that Islam gave long ago but which you denied to your women-folk. I stand before you to-day to support this great cause of Self-Government for India. I remember the occasion nearly four years ago, that historic occasion on which the young generation of Islam passed a new constitution and brought within the range of practical politics to be realised by effective measures and co-operation with the Hindu community this great dream—it

seemed far off dream—Self-Government or the Government of the people by the people, the investment of power into the hands of the people. On this occasion as I look around me I miss two friends who were sincere friends of this ideal of Self-Government. One is the late Pandit Bishan Narayan Dhar. I also miss to-day with intense and passionate sense of loss the magnetic presence of my friend and your great leader, Muhamad Ali. (*Loud applause.*) I should like also to mention the valuable services rendered to your community by Wazir Hasan the tireless Secretary of your League. One who was keen as a distinguished visitor and a sympathetic critic four years ago, is to-day guiding the deliberations of your League for the greater glory of India. In the Hon. Mr. Jinnah you have a President who stands as a focus between Hindus and Mussalmans and it is so because Muhamad Ali persuaded him to become a member of the League. During the last few days we have been suffused with enthusiasm, and the most enthusiastic response of the united people has been given to the Indian Nation in their demand for Self-Government. We all recognise

this indomitable determination to go up with the demand for Self-Government; and the scheme the Post-War Reforms would not have been possible but for the fact that we millions in India speak with one voice, because we are one, undivided and indivisible whole. I am not a politician. I spoke to you as a lover of my country and I charge you, Mussalmans of India, to remember the high responsibilities of your desires. No one can give to you what you do not have capacity to take.

THE VISION OF PATRIOTISM.

Mrs. Sarojini Naidu delivered a public address on Monday the 15th January, 1917, in the compound of the "Leader" office. The Hon. Pandit Motilal Nehru presided. There was a very large gathering of ladies and gentlemen of the station, European and Indian. After the chairman briefly introduced the lecturer, Mrs. Sarojini Naidu said:—

Mr. President, ladies and the citizens of Allahabad,—Do you not think it is enough to cow the boldest heart to silence, to see so many thousands of people gathered together in the expectation of hearing an oration which it is not within the limitations of my gift to offer? I trust since my voice has been overworked in your province, you will extend to me, to the very end of my speech, that courtesy of perfect stillness, because, though I may share the enthusiasm of the great patriot, Surendranath Banerjea, I have not been gifted with his voice. In your great province,

gentlemen, during these past few weeks, it has been my great privilege to go from centre to centre; and one thing that has struck me as it must strike every student of the national awakening, is how real is this awakening in your midst, in the very heart of what your critics have called the sleeping, dreaming province of India. Whether one goes to the spiritual centre of the United Provinces where the Ganges sings her immemorial song of love and absolution, or whether one goes to the modern industrial capital of Cawnpore, or whether one goes to Lucknow that still keeps the memories of her royal dynasties, or whether one goes to modern Aligarh with a new life of Islamic Renaissance, one is compelled to understand that no longer is it true that India is asleep, that the voice of the future has not begun to call to the present; one is compelled to understand that there is something to-day levelling the life of the nation, levelling the entire people, from those who are the followers of Sanatana Dharma to those who are dissenters of the Arya Samaj, from those who go by the letter of the Koranic texts to those who put the widest interpretation

of life on the great democratic ideals of the Prophet of Arabia. And when one comes to Allahabad one is only confirmed in this conviction that India is awakened to-day, and the awakening has not merely kindled the hearts of the young generation but the heart of the older generation has got re-kindled from that immortal torch that we call the fire of patriotism. In Allahabad to-day, as many centuries ago, we find pilgrims streaming upon the banks of the two great rivers that stand to-day as ages ago as the symbol of unity. We know that in ages gone by every province of India sent to this great focus of union these two life-giving and sin-pardoning rivers, their pilgrims. We know too that this city stands to us of the Hindu race as the sacred land where the Ramayan had its centre, its citadel when Rama met Bharata on the banks of the Ganges and we of modern India have our own personal admiration of the sanctities connected with the river because the sacred ashes of Gopal Krishna Gokhale have been sent here and those ashes of the Servant of India have been scattered on the rivers united standing for

ever as a bond between yesterday and to-day and to-morrow.

Gentlemen, what shall I speak to you about to-day, you whose hearts are throbbing with that burning love that is called the love of the country? What can a mere poet, a mere woman talk to you about that you gentlemen know? From my ignorance what shall I teach to your experience? From my weakness what shall I offer to your strength? Only the dreams of a poet, only the prayers of a woman that night after night and morning after morning are offered to that temple of the great Bharata Mata.

The lecturer, after quoting Shelley's lines describing the spring season, proceeded:—

If I speak to you to-night it will not be as a politician, since, I say it over and over again, my woman's intelligence cannot grapple with the transcendent details of politics. I only understand the great abiding principles of patriotism which impelled each generation to give its own contribution of loving service to the great Motherland, in upholding the honour of the Motherland and in adding to the pleasure of the Motherland. In spring-time when

the blossoms break open, when the Bulbuls sing, oh, what is it that comes to a poet as it comes to the heart of you all? It is the vision of a life different. Memory does not belong to the spring time, but to the autumnal days. Spring time brings back to the heart the vision of a new awakening of hope, a new vision of to-morrow, because the blossoms of the spring hold the pledges of harvest; and so the message of the spring that comes to the heart of a nation must hold prophecy of a harvest of great deeds which are the only logical outcome of the spring time of great dreams. It is to one of the recognized leaders whom no one suspects of poetry that I owe the inspiration of the phrase that I will use to-day as the text and burden of my address to you. Two years ago it was my friend, and I am proud to say in one sense my comrade and leader, Mr. Mahomed Ali Jinnah, who in addressing students in Bombay said that there were three visions that come to every man in his lifetime and it was in the following and fulfilment of these visions that every soul found its harmonious development—the vision of Love, the vision of Religion and the vision

of Patriotism. I will speak to you on these three great visions that have come to most of the passing generation as they must come to you who belong to the generation that stands upon the threshold of destiny. The vision of love, the vision of religion and the vision of patriotism are the three visions that make of a brute a man and of a man a god.

Take the history of the world as we know it and see how the vision of love, working and working and working in the hearts of ages has built up a great religion, a great literature, has inspired great wars has caused great victories, has made defeat worth-while because all was well lost. To what do we owe our great stories that thrill the heart of every Hindu, man and woman, excepting that vision of love that found its pious embodiment in the virtues, in the sacrifices, in the invincible courage of those heroines of our scriptures, those household words, those dreams of poet's imagination, those embodiments of the nation's ideals, that greatest Sita, that unconquerable Savitri, that faithful Damayanti and that Sakuntala who made her name famous in far off

Germany ? All these dreams are dreams of poets who behold the vision of love. Take our Rajput history. What is the one thrilling inspiration of the Rajput period excepting the honour of Padmini, which was the vindication of love ?

Coming to the vision of Religion, Mrs. Naidu continued:

What was it that swept those temples ; those immemorial temples on the banks of the immemorial river, save the aspirations of men to reach the divine, no matter through what agony, and sacrifice and through what suffering and despair ? In the case of the crusades of Palestine it was the vision of religion that made practical service possible. In India they need not be told what the vision of faith had done in building their civilization. Religion at its best had given the Hindu civilization that immutable quality of spiritual vitality that had made India survive all dynasties.

As the logical sequence from that personal human vision of love and that personal spiritual vision of faith must come the highest of all visions, the vision of Patriotism and that is a word, I think,

that must find an echo in your hearts whether you have consciously or unconsciously accepted or rejected the vision of love and the vision of faith. I don't think there is one in your midst to-day that has not longed for and prayed for that vision of Patriotism which alone makes a man or woman worthy to be the child of this great Motherland. (*Applause.*) And so from that personal limited vision of experience that I have spoken of, I will pass to this vision of patriotism which is a communal vision, not an individual vision. Many amongst you have temperaments that may or may not realize, may or may not accept, may or may not benefit by the personal intensities of those individual emotions, but I believe that we in India, whether Hindus or Mahomedans, are all being consecrated in that crucible that destroys all that is mean, and we have that crucible alone to be re-shaped as vessels to pour the divine essence of love for India. And so all of us present here to-day are taking that communion together from a great living cup that time has shaped for us, a living cup that bears on its sides, on its golden surface not merely the design of the lotus that

is the sacred symbol of the Hindus, but I see on the three other sides of that cup other symbols belonging to the other children of Bharata Mata. I see on one side the Crescent, on a second side, the Alhilal, on the third side the image of that torch that has never gone out since the exiles from Persia carried it in triumph and brought it to these shores. And on the fourth side, gentlemen, since I am a visionary, I see visions, I see the Cross that has stood for two thousand years as the symbol of the servants of Him who being a man taught the lesson of love from the mountain top and said to the disciples, 'It's I, be not afraid.' That is a vision that appeals to me.

Proceeding she said :—

So this cup has been filled and the waters of salvation have been poured in it, and it is for us who are the communicants of this great vision of Patriotism, to put our united lips and drink pledging to one another a loyalty that chance may not withdraw, a love that no outside dissident can destroy, a faith that no difficulty can daunt, a hope so radiant that no cloud can eclipse it. These are the virtues that we of the

different communities, co-sharers of this great vision of Patriotism, co-trustees of the responsibilities of this great vision, must pledge to one another. You know the time has come—it came, indeed, long ago but we were too asleep to realize that it has come. It is not often that the psychological moment comes, and when it goes nothing can bring it back. So has been the experience of the world.

Mrs. Naidu then alluded to the past days of resentment and hatred among the different communities in the country and went on :—

To-day the clean page is ready before us washed with our tears and to be smeared with the blood of our sacrifice and devotion. The legend is of four-fold love, not of two-fold love. We are too apt to think that the legend of India is only the *sungam* of the Ganges and the Jumna. There are other rivers, though they may appear small in comparison to the great rivers, that must unite, there are tributaries, gentlemen, there are other rivers, and something greater than the Tribeni is to be before the river of love which will flow towards the sea of glory—that river of life that is called the river of United India. (*Hear, hear, and*

applause.) That is the vision of Patriotism as I conceive it, as I dream of it. I know it would exist. Exist when? When you decide that you are ready, when you say to yourselves: 'No more divisions, no more tyranny of communities, no more insistence on separate races, but rather an ultimatum issued to the world that we are one nation.' (*Applause*). Gentlemen,—I will not say, gentlemen, for the term has grown effete—men of India, I will say, it is, as I say, for you to decide whether to-day or a century hence the world will see the great spectacle of all those divided streams united into a focus of that national prosperity which will bring India once more her birth-right which you have sold for a mess of pottage. (*Cries of shame*.) Do you think—though it is a commonplace for all politicians to say—that you have been disintegrated because outsiders came to conquer you? Who can conquer the soul within? Who can destroy the invincible spirit of man? Who can fetter your spirit if that spirit refuses to be fettered? Who but yourselves say 'We cannot govern ourselves?' Who but yourselves have forged your fetters? Who but yourselves have built your prison walls?

Who but yourselves have bound your eyes with bandages? Who are robbing you of the birthright of your inborn sense but you? Who are discounting the possibilities of the future but you? Gentlemen, men of India, I speak to you as one of yourselves. I share your shame because of the tyranny of the past.

Mrs. Sarojini Naidu asked the audience to wipe out all the evils and give themselves their birth-right of liberty which no one could withhold from them.

It is not a gift that comes from outside. Even high gods cannot make of a slave a free man if his heart does not burn with the hunger for freedom. The vision of love, the vision of religion, and the vision of patriotism—to me these three things have all been one. I do not know, I think there are many of you who do not know also a human love that can compare with the love that one gives to the Motherland. I think the most devout Hindu of you, the most loyal Mussalman of you, cannot know of a religion more sacred and more uplifting than the worship that one brings to the feet of the mother. Patriotism. What is patriotism? It is the combined vision o

love and of religion. It is a vision made reality. It is a dream that has passed into love, it is a love that has passed into service, it is a worship that becomes the ladder that brings to fulfilment that great vision, the third vision, the final vision, the glorious vision. Is there any amongst you who going home to-night will say to yourselves, when you sit among your comrades, or your kinsfolk, and later in the stillness of the night—will you not say:—"Has God given to me a greater destiny than this that I become the standard-bearer of my country's honour, that I become the soldier of her cause, the champion of her weak, the defender of her glory, the creator of her regenerated power among the nations of the world." Do you think it a light responsibility, you the inheritors of the Vedas? Do you think, you my Mussalman brethren, a light responsibility to be the trustees of those great ideals of brotherhood that your prophet gave years ago? No; the India of to-day requires not merely what the Vedas taught you, it requires not only those democratic ideals that make the glory of Islam, but it requires the further fulfilment of this great

vision of patriotism, the combination of the great spiritual mysticism of the Hindus with the dynamic power of action which is the birthright of the Mussalmans and it requires all the united gifts of her children who will focus the national vision of patriotism. Divided, there is no complete vision. Each community can only see from one angle. And what is a mere angle of vision even though it be changed? (*Laughter*). It is the combined vision of all communities that will make a true focus of national vision and it is the national vision that means the regeneration of a country.

INDENTURED LABOUR.

At the meeting on Indenture Labour, held at Allahabad, on the 19th January, 1917, Mrs. Sarojini Naidu delivered the following speech :—

Citizens of India, I think we represent almost every province here to-night. The words that you have heard from the previous speakers must have made your hearts bleed. Let the blood of your hearts blot out the shame that your women have suffered abroad. The words that you have heard to-night must have kindled within you a raging fire. Men of India, let that be the funeral pyre of the indenture system. (*Applause.*) Words from me to-night ! No, tears from me to-night, because I am a woman, and though you may feel the dishonour that is offered to your mothers and sisters, I feel the dishonour offered to me in the dishonour to my sex. I have travelled far, gentlemen, to come to you to-night only to raise my voice, not for the men, but for women, for those women

whose proudest memory is that Sita would not stand the challenge to her honour but called upon mother earth to avenge her and the earth opened up to avenge her. I come to speak on behalf of those women whose proudest memory lies in this, that Padmini of Chittore preferred the funeral pyre to dishonour. I come to speak on behalf of those women who, like Savitri, have followed their men to the gates of death and have won back, by their indomitable love, the dehumanised soul of their men in the colonies abroad. I come to speak to you in the name of one woman who has summed up in her frail body all the physical sufferings the women of India have endured abroad—in the broken body, the shattered health, of Mrs. Gandhi. (*Applause*) I ask you to witness the suffering, the starvation and the indignities that have been suffered by the women because they loved their men and their men suffered for a cause. These women shared with their husbands the martyrdom and the personal sorrow rather than prefer their own comfort while their men suffered for the sake of national honour and self-respect. I ask you in the name of that murdered sister

that sister whom Mr. Andrews told us, that found in death the only deliverance from dishonour. I ask you in the names of those two brothers who preferred to save the honour of their family and the religion in the blood of their sister rather than let her chastity be polluted.

NATIONAL HONOUR.

Do you think—you who are clamouring for self-government to-day—do you think, you who are dreaming dreams of territorial patriotism, you are patriots if you cannot stop the agony that is sending its echoes to you night and day—night and day from those men who are in no way better than dogs, from those women who are growing worse than brutes? Self-Government shriek—for whom? And for what? For men whose hands are folded while their women shriek, whose voices are silent even in the face of the most terrible insult that can be offered to man? Wealth! What is wealth to us? What is power to us? What is glory to us? How shall the wealth and power and glory of a nation be founded save on the immutable honour of its womanhood? Are we going to leave to posterity a wealth got with dishonour

Are we going to leave to the unborn generations a sorrow and shame that we have not been able to wipe out? Men of India, rather the hour of doom struck than that after to-night you should live to say: 'We heard the cries and yet we were deaf. We heard the call for help, but we had not the courage. We felt in our hearts the challenge to our national honour and yet we were cowards kept still for fear of punishment that might be given.' If after to-night, men of India, if after to-night, I say, it is possible for the most selfish interests to use the humanity of India to enrich, almost as a manure, the sugar plantations of the colonies, if it is possible, I say, to let the forces of the greatest evil on earth to daunt you in this campaign, you are not only unworthy and degenerate sons of our mother whose name stood for glory in the past, but we are the murderers, the suicides of national honour and national progress. You discount the future, nay, you slay the future. There can be no future for a nation whose present men and women do not know how to avenge their dishonour. Does it matter that you, as one of the speakers said, could sleep in

your beds, with the thought that your daughters are safe, that your wives are safe and that your mothers are set upon a pedestal? Are not those wives and mothers, are not those virgins that might have been honoured mothers, citizens of India? What are they gentlemen? What are they but the refuse that even fire will not care to burn? I have come to-day to speak, but I think the fire within me is so strong that it bids me be silent, because words are so weak. I feel within me to-day the anguish that has been from year to year the lot of those women who had better be dead. I feel within me the shame, the inexpressible, the immeasurable, the inalienable shame, gentlemen, that has been the curse of this indenture system of labour. And who are responsible men of India, for this that our men should go abroad for bread? Why is not your patriotism sufficient to have resources enough to give bread to them who go to seek bread abroad? Why is not your patriotism so vigilant, so strong and so all-comprehensive that you are able to guard the ignorance of them, that go abroad, not merely to death—for death, gentlemen, is

tolerable—but dishonour which it is not within the province of self-respecting manhood to endure. Ours has been the shame, because ours has always been the responsibility, but we were asleep or we were dreaming of academic powers, we were discussing from platforms the possibilities in the future, but we were not awake to the degradation of the present. Therefore the shame is ours in a measure that can never be wholly wiped out either by our tears or by the blood of those who have endured the dishonour for the sake of material profit and wealth. So, to-night if our patriotism means more than the curiosity to come by thousands to hear a few speakers, if it means more than the hysteria of the moment, if it means more than the impulse to pity, then I charge you, men of India—I do not appeal to you, I charge you, I lay upon you this trust, I entrust you with this burden, on behalf of those suffering women, on behalf of every woman in this audience, on behalf of every woman from the Punjab to Malabar, I entrust you with this mission, to wipe out the dishonour that lies on our name. It is we who suffer, gentlemen, not those degraded

people—it is the honour of the women in your homes who cannot show their faces. That mark of crime is written here on us because we have no destiny apart from our sisters. Our honour is indivisible, so must be our dishonour. That is, our destiny is one, and whether for glory or for shame, we share alike. And we women who give our sons to the country, we cannot endure our sons to think that their mothers belong to a generation part of whose womanhood was dishonoured.

“WHEN A NATION GROWS BITTER.”

Have I not said enough to stir your blood? Have I not said enough to kindle within you such a conflagration that must not merely annihilate the wrongs of the indenture system but recreate in the crucible a new stirring, a new purpose, a new unity of self-respect that will not sleep, that will not rest, that will be a sword to avenge, that will be a fire to burn, it will be the trumpet call to liberty that only comes when a nation grows bitter, that only comes when a nation says, ‘the health within me is rotten.’ It is the bitterness that comes when we hear these wrongs abroad. It is

the bitterness that comes when we feel that we have let ourselves sleep. It is when we have that indignation against the wrong-doer abroad and the wrong-doer in our homes that we shall be able to see that we have felt the spirit of Sri Krishna reborn within ourselves for re-establishing our national righteousness. Is national righteousness possible when the chastity of your womanhood is assailed? Is national righteousness possible when the men of India sit still and see such crimes? Is national righteousness possible till every man amongst you becomes a soldier of the cause, a devotee, a fanatic, everything and anything which means destruction of the wrong and triumph of the right. Gentlemen, it is a stormy sea that we have to cross, a storm-tossed sea in a crowded boat that may or may not stand the burden of our sorrow, but like Khusru of old shall we not say, even when the night is dark, when the waves are high, when there is a rush in the boat, when there is no pilot with us, shall we not say—

Nakhuda dar kashteeay ma gar na bashad gu ma bash.

Makhuda dareem ma ra nakhuda dar-kar nest.

What though there be no pilot to our boat ? Go, tell him, we need him not. God is with us, and we need no pilot.

HINDU-MUSLIM UNITY.

At a public meeting held at Patna, on Saturday 13th October, 1917, under the auspices of the Patna City Students' Association, Mrs. Sarojini Naidu delivered a lecture on "Hindu-Muslim Unity." There was a large gathering of both Hindus and Mahomedans. The Hon'ble Rai Bahadur Krishna Sahay was in the chair. The chairman having said a few words about the lecturer, Mrs. Sarojini Naidu delivered the following speech :—

President and Brothers, Hindus and Mussalmans,—I feel to-day a peculiar sense of responsibility such as I have never felt before when dealing with a subject so intimately bound up with my life strings that I almost hesitate in trying to find words that might be wise enough to suit this occasion in this province at this juncture. When I arrived here a few moments ago, it seemed to me, as I mounted this platform so close to the sacred river flowing beneath, that I got

the keynote of what should be my message to you to-day. (*Applause.*) Centuries ago when the first Islamic army came to India, they pitched their caravans on the banks of the sacred Ganges and tempered and cooled their swords in the sacred waters. It was the baptism of the Ganges that gave the first welcome to the Islamic invaders that became the children of India as generations went by. And to-day, in speaking of the Hindu-Moslem Unity, we should bear in mind that historic circumstance, that historic culture, that historic evolution for which the Gangetic valley has stood in bringing about the Hindu-Muslim relationship age after age, and so I trust you will pardon me if I fail, out of my own limited powers, to define the conditions that to-day might strain your hearts. I seek inspiration from that river which has stood always to the Hindus as the spiritual life that gives wisdom in this life and absolution after death. (*Applause.*) To-day we are confronted with a very critical moment in our national history—what might be and what I trust is merely a passing episode. But it appears to our mind to have assumed a significance

that is too great for the people concerned with the future of India to feel lightly about and to permit it to be misconstrued and misrepresented as to cause cleavage between the two communities. Gentlemen, it is, perhaps, very indiscreet for a mere stranger like me within this province to speak of difficulties, momentary difficulties, that are peculiarly local; and yet the day has come within our history when nothing that happens to disturb the tranquillity and harmony between the two races can be called local, because there is no province whose life is separated from the life (*ap-
plause*) and suffering of any other part of India. Therefore you will permit me to consider myself for the moment while I am the guest within this city as one of yourselves. I wish to invoke in your hearts the sense of anxiety, a sense of responsibility that nothing should come to disturb the future harmony of Behar, the fair progress of the Behari people, who have always stood for peace and good-will in the past and whose united hearts should not be cut asunder. It used to be the boast of Behar that there was no Hindu-Muslim problem in this province and I have heard over and

over again of tributes paid by the leaders of other provinces, saying that when the national sky was overcast with doubt and despair, Behar stood kindling the torch of love and union. There was no Hindu-Muslim problem, but only the shining pre-science of a hopeful unity that was real and not merely born of any political exigencies. Then, shall we for the moment allow that fair record to be stained. Shall we, because ignorance brings cleavage, let that record to be stained to bitterness among those who should know better, who should think better to confound that all differences are merely temporary illusions, that the reality cannot be broken and that where knowledge comes the understanding of love must also come? It is only because we are ignorant that we are divided and it is the sacred mission of enlightenment to bring not the lesson of quarrel but the lesson of peace. (*Hear, hear*). That is the problem with which we have to deal to-day. For what is the Hindu-Muslim Unity! We hear it spoken of vigorously, we hear it spoken of unceasingly, we hear it spoken of passionately. But have we defined to ourselves its practical issues? What is

the meaning, what is the significance of the Hindu-Moslem Unity? There is so much misconception abroad that if a Muslim shows sympathy towards a Hindu, he becomes a traitor and if a Hindu shows sympathy towards a Mussalman he becomes an outcast. But what is the reason of this mistrust of those who stand as links between the two races? Nothing save our misreading of the entire purpose of national history. The problem of the Hindu-Muslim Unity stands like this: There are in India two communities (I will not not say two races), two communities that are separated by what they consider the difference of creeds. But when you come to analyse this difference of creed you begin to find that after all, fundamentally, the teaching that came in the wake of the Muslim conquerors was the same as the teaching that arose in the great hymns in the sacred mountain regions of the Himalayas and on the sacred Ganges five thousand years ago. It means essentially the love of truth, the love of purity, the services of humanity, the search for wisdom, the great lessons of self-sacrifice, the worship of the same Transcendent Spirit, no matter whether in

one language it was called Allah and in another Parmeswar. (*applause*). After all what is this antagonism between creed and creed? Antagonism is merely the asset of the ignorant. They are not the weapons of the wise, (*hear, hear*) who realise that after all it is only the misunderstanding of the essential truth wherein lies the difficulty in launching across that golden bridge of sympathy that brings together the two great communities whose fundamental teaching is the love of God and the service of men. And then in this great country the Moslems came to make their home not to carry spoils and to go back to their own home but to build permanently here their home and create a new generation for the enrichment of the Motherland. How can they live separate from the people of the soil? Does history say that in the past they have so lived separate? Or rather it says that once having chosen to take up their abode in this land they became the children of the soil, the very flesh of our flesh and blood of our blood. Gentlemen, history has said that the foreign emperors sought not to divide and rule, but to unite the people and

so build an imperishable guarantee of their own power and administration. (*Loud cheers.*) It may not be strange to you when you look back and see what were the chief characteristics of the Mughal Rule. Not that the Hindus were kept at arms length, but that the Emperor Akbar took his son to Rajputana, so that the blood of the conqueror and the blood of the conquered were mixed to create a new generation of Indians in India. That was the marital union between the Mussalmans and the Hindus. Do not for a moment misunderstand this. I have quoted this symbolically as typical of what should be the kinship between the two great communities in this land. Keep your separate entities, keep your separate creed, but bring to the federated India the culture of centuries to enrich with all those contributions that each has to make for the sum total, for the healthful growth of the national progress. Who says that we want in India marriage between the Hindus and the Mussalmans so that each might lose its own special characteristics? India is so complex in the problem of her civilisation, in her races and her creeds that it is impossi-

ble, that it is even very undesirable—nay, psychologically false,—were we to say that we desire a unity that means the merging of the separate races to make one kind of common life for the common weal of the country. What we want is this : that for the evolution of national life we want the Mussalmans to bring their special characteristics and so we want the Hindus to contribute theirs and considering the chivalry of the past allow no minority to suffer. We are not limiting ourselves to the contributions of the Hindu-Muslim culture alone, but we want the special contributions which the Zoroastrians and the Christians and other races scattered over this land can bring us. Gentlemen, do not for a moment entertain any idea of exclusion, harbour any thought of isolation of one group from another, of one sect from another. But let each bring its own quota of special contributions as free gifts offered lovingly and generously at the feet of the great Motherland for the swelling of the national Commonwealth. What is the special contribution of the Mussalmans ? And what is the special contribution of the Hindus ? We have only to go

back and look to their own records, their own annals, their own culture. The Hindus have to bring to modern evolution of life the principal qualities of that spiritual civilization that gave to the world not merely the tone of the Upanishads, but created for the intellectual and the illiterate alike such glorious type of virtue, courage, wisdom, truth, as Ram among men and Savitri among women, that mystic genius of the Hindus, that spiritual passion, that fervour of self-abnegation, that great first realisation that the true measure of life is not the material, not the temporal, but the spiritual—that is the special contribution that the Hindu race has to make to the future evolution of India. And what of the Mussalmans? The first of the great world religions that thirteen hundred years ago laid down the first fundamental principles of Democracy was the religion of Islam. In the twentieth century we hear that the ideal of the future is Democracy. In the West they speak of it as if it was a thing new born, the discovery of the western people, but the first secret of this great world-wide Democracy was laid in the desert sands of Arabia by a dreamer of the

desert and it is the peculiar privilege of his spiritual children to bring to this mystic India of spiritual value that human sense of Democracy that makes the king and the beggar equal. (*Applause*). Now it is this principle of Democracy that implies certain mental qualities that is inseparable from Democracy. It implies a certain inviolable sense of justice that gives to every man his equal chance in the evolution of national life and these we want imported into our national life, assimilated into our national life which the Hindu community cannot; with its system of exclusion that have been the misinterpreted characteristic of a system that made it merely a true division of responsibility. I say the Hindu community by itself cannot evolve it because, Hindu as I am, I stand here to confess the limitation of my community. We have not mastered that fundamental equality that is the privilege of Islam. What is mutual co-operation? What is the meaning of unity? Not merely bringing together the separate qualities, the mystic genius of the Hindus (*hear, hear*) and the dynamic forces of Islam.

We go further; we want that from

the very beginning of our childhood there should be an interchange of culture. We want that the Mussalmans should hear from their nurses the great history, the great legends that are the inspiration of every man and woman and we want that the Hindu children sitting in the twilight by the peepal tree should thrill with the history, the chivalry of the Arabian armies that carried in one hand the torch of knowledge and in the other, the sword of their own conviction. It is by this interchange of knowledge and culture of each community from its babyhood, that we shall be able to build up not merely that kinship that is born of political expediency. Politics is sordid, politics is vulgar. It deals with current problems which are important to-day and forgotten to-morrow. Politics deals with current details. Nationality deals with the character of the nation and the character of the Indian people is such a complex thing that you cannot in one little phrase say that it is Aryan. You can only say that the character of the Indian is the achievement neither of the mystic qualities of the Aryan race nor of the dynamic qualities of the

Semetic people alone, but the union of the power that thinks and the courage that acts, the mixture of dream and action which alone can make for the true uplifting of the national life. Now I have come to the essential point. It used to be said with reference to Italian Liberty, that Mazzini by himself was merely a dreamer and that Garibaldi was by himself merely a soldier and either of them separately could not have built what is the great Liberated Italy of to-day. But it was the genius of Mazzini the dreamer, Mazzini, that became the deed of Garibaldi that made Italy free. And so in the evolution of our national history the Hindus are the Mazzini and the Mussalmans the Garibaldi. A combination of the visionary, the dreamer with the statesman, the soldier, the mystic genius with the virility of manhood—that is what we want to-day in this great India of ours. Then when we set out to reach this high goal to unite, the consecrated fire that unites the different aspirations of the two different communities—of dream and actuality, shall we pause by the way, because of a little quarrel here, a little faction there?

Shall we be deterred from this triumph of a self-realization of a united people simply on account of some personal resentment here, some passing grudge there, or shall we push on? We have before us only a few difficulties and the goal is so radiant that we cannot stop by the way; for the way is long and our life is short and we cannot pass into the shadows of generations that have gone behind leaving their works unfinished and incompleted. Therefore, we cannot loiter by the way side in settling personal quarrels. We can only set our faces forward. There is a work for the united army to do. There is no separate act for us, no separate gain or loss, no separate suffering, no separate failure, no separate victory, but one common march, one common suffering, one common starvation, one common affinity which death alone can sever. (*Prolonged cheers*).

Gentlemen, these words sound, you will say, like the words of a Hindu visionary, but believe me that the words of visionaries are always the inmost thought that is common in the heart of a nation. There is no poet who has sung, there is no

prophet who has spoken in the past except that he was the articulate voice of the people that had not yet found words to suit their aspirations. Because after all when you come to consider all that makes the art of a nation, the philosophy of a nation, the literature of a nation, the achievement of a nation, why do you honour the maker of the music, the sculptor, the builder of those temples? Because these are the embodiments of the common vision, the common aspiration, the common experience of Unity, and so, no man is separate from another and when the voice of a prophet speaks, calling like the trumpet, it is only that focussed music of the Indian people and his race that speaks in hymns and everyday life. When I stand up and say to you let there be this union between the vision and action, it is simply that I am articulating your inmost desires and giving words to our inmost conviction. So your leaders are the embodiments of your own dreams and desires, of your own capacity and energies and when you stoop to blame your leaders that they are not true, when you say they are not worthy, they are not

able, have you realised what a condemnation of yourselves it is that you are not worthy enough yourselves as followers to evolve worthy and great leaders who are true to their cause. Gentlemen, when I hear men say we have no leaders, I say, is it because India has no men? Remember that the law of demand and supply always holds good in all things alike small and great and it is only by the worth of your leaders that the worth of followers, of people can be gauged, because, as I said, no man is an original thinker amongst us. Every one of us is but the mirror of his own desires, the embodiments, the images of his own souls and aspirations. Therefore, I pray, consider your shares in co-operating to bring about that reality of your dreams for which you are ready to suffer. I trust you are ready to suffer: and in what way shall these things be done? The way is so simple that when it is put to you in terms of daily life, the glamour, no doubt, becomes less dazzling in your daily action, than when you hear it said in the advertisement of lectures on the Hindu-Muslim Unity. That is a magnificent phrase but in daily

action what does it mean? It means the simple fact that you love your neighbour as yourselves, you realise his humanity as common with your experiences and aspirations of life, his failures, his triumphs, his hopes and fears, his culture and ignorance which are the common inheritance between you and him. (*Cheers.*) There is no difference (*hear, hear*) because of your common aspirations, your common destiny of humanity.

It becomes a very simple thing to say that all men are neighbours of one another, brothers, blood ties, because they have the same tears and the same laughter. Therefore, perhaps, they may have the same kind of aspirations; the same quality of men may have the same kind of aspirations; so why make difference between the tillers of the soil whether he is a Muslim or a Hindu? Does he not suffer from drought, from the failure of harvest, from pestilence, from locusts? The school master, whether he be a Hindu or a Mussalman, has he not the same responsibility of creating within his hands (is he not a sharer of a common responsibility I ask) a bond between brother and brother

whether he be a Hindu or a Mussalman? Then when floods come, and famines come, and plagues come, do not all of us suffer equally? Why make difference between men? Are there different angels of death for the Hindus and Mussalmans to carry them off? Does not every man feel that he must co-operate with each other, what matters if he be a Hindu or a Mussalman? Shall not a Brahmin carry on his head the corpse of a Mussalman and shall not a Syed carry on his head the corpse of a Hindu? What has the corpse of a Hindu or a Mussalman done not to deserve the same sense of honour from each of us who are equally created by God and who have been equally subject to mortality? These are trivial details of life. And when, gentlemen, feelings run high and passions are roused and when men forget this common brotherhood, what are the duties of those whose visions are not obscured? What are the duties of those who have not been excited by some little trifling cause that has such awful, far-reaching effect? Remember that blessed is the man that makes peace and thrice cursed is the man or woman that

sets a little spark of fire into flames. Is not that what we have to remember when we see two brothers fighting at the street corner? Shall not we go to them and say, "Cease, brothers. Be friends." That is the symbolism of what we should do when two communities are at the parting way of national life. Cursed be every man and woman of every rank and creed in this great country that incites, that excites instead of quelling, that urges on instead of quenching, that separates instead of uniting; that, gentlemen, brings up the differences between creed and creed instead of preaching that fundamental Truth of Humanity, the Humanity of one God, the one Indivisible in all men. That is the meaning of the Hindu-Muslim Unity—not resentment, not suspicion, not the ungenerous schism that divides and says aggressively 'we are a majority and you are a minority and so shall trample on you.' These things, gentlemen, are the cancers in the growth of social life. Rather we want the chivalry of the majority—the original children of this land to say to their Muslim brothers, "take what we have because there is no division between you

and us. Are we not the children of the common Motherland and shall the elder, by the priority of his older age, wrest from you your equal inheritance?" This is the feeling of a generous love, of brotherly love that we want to establish as a thing flawless, and in the hearts of the Hindus towards Mussalmans. We want to establish that nobility that knows how to trust without reservation, we want the manliness, the virility of the soldier that says—you give your word of honour and that word shall be as a bond of strength, of manhood that does not consider petty differences of castes and creeds. Gentlemen, that is Hindu-Muslim Unity. Not the betraying of one community by its own leaders against another, not the selling of the community for the sake of the honour that might come but rather the responsible sense of co-operation in the mutual reverence for each other's creed, mutual love for each other's civilisation, mutual trust in your common good intention and co-operation and equal responsibilities in the evolution of your great national life of to-morrow. That is the meaning of the Hindu-Muslim Unity.

Once more we turn to the sacred river flowing beneath us; what has been the symbolism of that river through the centuries? What has been the symbolism of that river? What is the symbolism, I say, that age after age has made it sacred not merely in Sanskrit but in Persian verses as well, that flows giving gift to the land, that waters the fields of both the Hindu and Mussalman alike. It has been the inspiration of the Hindu and Mussalman geniuses as well. The sacred waters of this sacred river, with the solemn music flowing through city after city has washed away sins after sins of the Hindu people and has given cold waters to the thirsting armies of the Mussalmans. And when this great river arrives where it meets another river, in sacred Prayag, there is the Union with mystic music, soul to soul and heart to heart, of the two great rivers, the Ganga and the Jumna—a Sangum of two rivers each without losing its own characteristics and qualities. And yet it is a perfect union. And that should be the symbol of the Hindu and Muslim Unity, each keeping its own culture, its own individual

characteristics, its own purity, its own special colour of its own waters, the music of its own deed even at that point of Union. That is the meaning of the Sangam of national life. That is, gentlemen, the true meaning of the Hindu-Muslim Unity. I will not detain you longer because I have another function to attend—something, gentlemen, which does not a little contribute towards this Unity.

I speak of children studying each the culture of the other that makes for mutual unity; but there is another thing that translated into national life is sure to bind the children of the two communities in a common bond. That other act is the unifying influences of sports that teach us fairplay, justice, co-operation, harmony, equal competition and therefore train us in all those qualities that are needed for virile manhood—the eye, the brain, the mind, the arm and above all things, that training and discipline which will evolve our manhood of to-morrow. That also makes for the Hindu-Muslim union. And now when I have given you the message of the river, the symbol of the river, the symbol of its Union, symbols that you should enshrine

in your hearts, I will ask your leave to go and give away the shield that stands also in its own important manner as the reality of Hindu-Muslim Unity. (*Prolonged and enthusiastic cheers*).

THE VOICE OF LIFE.

Under the auspices of the Madras Branch of the Madras Students' Convention, Mrs. Sarojini Naidu delivered a lecture on Dec. 17, 1917, at the Gokhale Hall with Mrs. Besant in the chair. There was a packed gathering present including several Indian ladies. The Secretary of the Convention having read and presented an address to Mrs. Naidu, she said :—

I think very often that the old proverbs that have become truisms are entirely based on an illusion and ignorance of human nature and most of all that hackneyed proverb that familiarity breeds contempt or at least indifference. To-day as I stand in your midst, I realise that, however familiar the voice of life may grow, coming to me from the heart of young generation, it always comes with a new magic, it always comes with a new appeal, it always stirs a new inspiration, it always brings me to the earth with the burden of a new sense of responsibility ;

it carries me with that trust and confidence that a wise young generation demands in those in whom it reposes its trust. To-day after nearly ten years, I find myself in your city, so long ago known as a "benighted" city, but to-day no longer benighted, because the dawn is nearing and the voice of hope has sounded from your shores. The "benighted" city to-day stands far more as a beacon, as a star of hope, and it is said that Madras which was asleep has now been awakened to realise the dreams of that sleeping time; and before we proceed further, it is our solemn duty to thank those that have sounded the clarion call of hope and woke up the slumbering voice of night. The voice of life manifold, speaks not only from the lips of the living but most splendidly from the lips of the dead—the immortal dead. To-day the hall that bears the name of my friend and Master, Gopala Krishna Gokhale, bears testimony to the fact that, though dead, he speaks and not with a single individual voice but through the hundred millions of voices of the young generation who are dreaming of the India of to-morrow and who to-day are preparing to be the creators and the fulfillers of that

dream. Gopala Krishna Gokhale dead has left behind for you a legacy that is the legacy of life itself, for over and over again, speaking to your generation, he has said that life is within you, that the future is within you, that there is no death for India, that India cannot die because India renews itself with the hope and the life of the young generation. Mahatma Gandhi speaks with the voice of life that is not merely human but with the voice of a man in whom life has evolved, developed and realised the divinity of man. He speaks to you with that wonderful eloquence of his life in a music that is heavenly, in a music that is immortal, for his life is set to the tune of human compassion, and the voice of compassion is the divinest type of voice. Then, in your midst, you who said that you honour womanhood and that you honour the sex of the land that you call Mother, you have yet another who sits in your midst prophet-like, and she has brought a message of hope to this city. I speak of her who has been to you, young men of India, not merely a mother but a priestess and prophetess, a holder of the torch of hope, one who has set your life to the music of

the stars. One more voice of life before I come to my subject proper. When I was asked to deliver an address in this hall and the object of the organisers of this address was to collect funds—mere sordid money—as an embodied symbol of their homage to that genius of a great scientist, the young generation realised that genius can only accept as homage love, and love embodied means service, love embodied means something that is bought with a price and that, therefore, though one of the young generation has accused me of selling the spirit of my ancestors in selling knowledge as he said, is not an accusation at all, because young Madras wanted to give some tangible evidence of its homage to the great scientist in Bengal. It is an expression of his homage for the great prophet of nature who has revealed one more secret—the voice of life. The voice of life, he said, was a message of an old proverb to us; the voice of life speaks through all channels of expression that it is possible for an individual or a Nation to find for its realisation. Never before did I realise how the supreme nature of the will has ever found expression till I visited with Mahatma.

Gandhi a little humble institution in Ahmedabad for the deaf and dumb, where, with a rapture that gives ecstasy, the dumb were being taught to become articulate. I saw with what patience, with what consummate devotion that teacher was labouring to make one little eager boy pronounce one word articulately by following the shape of the letters. I sat and watched, and each time there was failure I saw eyes dim with anguish, and then I saw the dawning hope in those eyes and I said to myself, "Here is a symbol of life, here is the supreme nature of life, here is the message to this great land that it is in self-expression, in self-realisation that the soul of the race must find its own voice"—the voice of life, and to-day we are like that dumb boy trying to become articulate. There are lessons to follow, but none can teach you those lessons. It is the agony of the individual soul that shapes the letter and makes you articulate, and that is a great lesson that I learnt in that little room in Ahmedabad. It is only individual agony and anguish of failure that gives you hope, and at last with a series of failures which are themselves creative, a race finds

freedom of expression and a Nation finds freedom of its own soul and finds manifold voices of life. The voice of life does not mean one single sound and expression, but it rather means the manifold life into which many mighty rivers of self-expression have become unified. How shall we realise in India that beautiful title? How shall we find which is the voice of life through which all currents of National life shall become dignified? It is only when we realise the manifold rivers of the past that we can prophesy the manifold currents, for, as only recently I have written, it is in the past alone that we, Indians, with our unique history, can find the prophecy and the guarantee of the future. Other Nations must always look forward to to-morrow, because their yesterdays are dead, but we, unique in so many things joyous and grievous, should specially note that in National life we long ago, in the beginnings of time, evolved a certain perfect ideal type that suits our ideal development. There is no Nation in this world that can boast of such a curious achievement, something which almost goes against all the laws of known science, but the laws of

science are one thing and the laws of individual or National soul are another. If we realise what the manifold currents of expression in the past were, we can realise what the manifold currents of expression of to-morrow can be or of to-day can be. What is it that made India so great? What is it that across the seven seas the voice of her civilisation went like volumes of music striking upon the sleeping Nations of the West? It was her genius, her life multiform, not single but many-sided, not narrow but complex, not enclosed within but coming out radiating, radiating, radiating the life with energy, art, beauty, wisdom, religion. History, they say, never repeats itself, but that is not true. History will always be made to repeat itself exactly as by your will-power you can make yourself repeat certain things. The whole basis of civilisation is the evolution of our will-power. It is this wonderful confidence that made man say, "I am God," that has made man able to say, "As yesterday was, so shall be to-morrow and as to-morrow is so shall to-day be." That is the real power of the Hindu race, the peculiar teaching of the Hindu race. For some centuries, the

divinest possession of Indian people has become disintegrated, emasculated, almost dead, and to lose what has been in you the divinest contribution to the civilisation is to disinherit yourself, to sell yourself to exile and make yourselves born slaves when you might be free. That is the shame that I want to bring to your mind that you, having disintegrated your will, are no more capable of saying that history shall repeat itself. You say that National life has gone out of tune. I was told that in this city young men want a message because they are not fully alive. It is irony to ask any one of my generation to give hope to yourselves, for it is the divine privilege of your youth to come back to their generation with the renewal of hope, with a message of music, on the analogy of nature. If you, because you are Indian, are shut out from the privilege of holding to the older generation a message of hope, you have misread the purpose of youth, because, according to my reading of life and according to my angle of vision, it has always seemed to me that the proper adjustment of life would be that age and especially middle age should always look to the younger generation, because

there is no lesson that any civilisation can teach as the divine lesson of hope that comes to younger generation. This is a dream I want to talk about. We are always told that we are dreamers, that we are unpracticable and that we must become a Nation of practical workers. There is a friend of mine who, in his student days with inspiration that comes even to responsible students, said to me that we want practical mystics in the world. My friend, Professor Kandeth, once said that what we want in India is practical mysticism. He uttered the truth that you should all print upon your hearts in letters of fire and gold, for it is this compromise between materialism that deadens the soul and too much introspection that weakens the soul that we want to make a compromise of real strength, not losing the little inheritance of our spiritual power of dream but also assimilating that which makes the dream into deed with power to say, "My dream shall be but the blossom of which the fruit is secured." It is not really I but my friend, Professor Kandeth, that is giving you this message. It has always been said that mysticism is

ecstasy in the Eastern conception, and those that are real mystics in India are those that are not silent but broke into song time after time, age after age and sing the voice of life. But we want songs not poetry, songs in the widest sense of expression, in the widest sense of achievement. If we are to be practical mystics, it means that our songs are to be their embodied vision, that is embodied in our achievements through every channel of expression. Because we are Indians and it is our tradition always to assimilate the best that a foreign civilisation can give us, it is our duty and privilege to be true to our own traditions and absorb all that energy that comes to us from western lands and transmute into Indian energy for the evolving of Indian life. Professor Bose as a scientist dealing with matter got to the very root of nature secret and said "not in matter but in thought." I want you to take that sentence to your hearts. When a scientist dealing with matter, whose life is consecrated to wresting the secret of matter and passing it on a truth to the world, when he, with that prophetic vision that he must share with the poet, says

that "not in matter but in thought is life," it means that the youths of India have begun to re-adjust themselves to a real conception of life. It means that that which is dead or that which we consider dead really lives, is responsive and is sensitive. It means that we all have greater need of intuition, of calling our own spiritual conception so sensitive that even that which seems dead is really alive and speaks and we can make it respond to our own secret. That is one of the ways where the silence is broken, where the dumb becomes articulate, and in contact with human spirit even dumb matter means life; and it means that the heart of India realises her own power of making the inorganic organic. What is it that is dead in our matter to-day? Nothing more than that which our ancestors realised as really living, and that is our own National capacity. That is the thing that is dead matter which we have to make organic, vital, spreading abroad. You who belong to this wonderful young generation are standing upon the threshold of hope, dream untested, heart unbroken and unscorched. I want to say to you that, though the heart

shall be broken and seared, do not be "afraid, because you have that power in you which can make the dead live." The country realises and your soul realises, for remember "not in matter but in thought," not in possessions, not even in attempts, but in ideals are to be found the seeds of immortality, and the heritage of the Indian Nation is the heritage of ideals, and the ideals of India are immortal.

IDEALS OF ISLAM.

Under the auspices of the Young Men's Muslim Association, Madras, Mrs. Sarojini Naidu delivered a lecture before a crowded audience at the Lawley Hall, on December 19, 1917, with the Hon. Mr. Yakub Hasan in the chair on "The Ideals of Islam." After receiving the address Mrs. Naidu spoke as follows :—

I thank you for the beautiful words you have uttered in welcoming me here to-day. But even at the risk of being considered egotistical and conceited, I acknowledge that, whenever I go to a new city, I always look for my special welcome from the Mussalmans of the place. Never have I been disappointed or defrauded of my right. It is my right, because I come from the premier Mussalman city in India. The premier Mussalman power in India rules over the city from which I come, and there the tradition of Islam has truly been carried out for two hundred years, that tradition of democracy that knows

how out of its legislation to give equal rights and privileges to all the communities whose destinies it controls. The first accents I heard were in the tongue of Amir of Kusru. All my early associations were formed with the Mussalman men and Mussalman women of my city. My first playmates were Mussalman children. Though I stand side by side with you as a Kaffir, I am a comrade in all your dreams. I stand beside you in your dreams and aspirations, because the ideals of Islam are so essentially and supremely the progressive human ideals that no human soul that loves progress can refuse allegiance to those ideals. One has to look back to see how the vision of to-morrow may be linked with the vision of the past, and therefore if, in speaking of the ideals of Islam, I take you through a long journey into the past, it is only that you may realise, what only the other day it was my privilege to say to the young generation, that it is only in her ideals that we find seeds of immortality and that, if there be to-day vitality in the Muslim people, it is because the seed was sown into the Desert and the Desert blossomed with rose. Come

with me into the Desert where the sun is dazzling, where the people are brave, simple, quick to revenge an insult, strong to defend honour. What is it that the youngest of the religions has given to the world? Of the old religions, some have died and some are still living. When we come to the religion of the Desert, we find that wonderful adjustment between the spiritual and the temporal, for it was the religion of Islam that built up political empires. Comparatively modern, as measured by the older civilisations, the civilisation of Islam is young indeed. What does the golden age of Islam represent? What was lacking in the golden age that the modern age has been able to evolve for itself? What was lacking in the intellectual splendour and achievement and what was lacking in the political policies, in its colonising powers? Brotherhood is the fundamental doctrine that Islam taught:—Brotherhood of civic life, of intellectual life, of spiritual life in the sense of leaving other religions and creeds free to offer their worship. This is what we call modern toleration, the larger outlook, this is what we call civilisation; this

is what we call the real understanding of human characteristics, the real understanding of those sources that bind human hearts to one another. Ancient Hindu India laid the foundation of her civilisation on the position and responsibility of woman. In modern times, the legal status given to woman is supposed to be a great test of civilisation. Islam, coming centuries later than the Hindu religion, revealed the old world truth in a new language through a new medium and once more asserted the abiding verity that gave woman her responsibility and her place in the National life, by giving her not merely her honour due as wife and mother but as citizen responsible and able to administer her own property, to defend her own property, because it was hers and she was not dependent as mere goods and chattels on husband's and brother's bounty. Sense of justice is one of the most wonderful ideals of Islam, because as I read the Koran, I find those dynamic principles of life, not mystic, but practical ethics for the daily conduct of life suited to the whole world. We are fond of saying that we belong to a rational age, that we belong to a practical

age. If you belong to a practical and rational age, what more shall you find than those codes of ethics laid down so clearly for your daily conduct? How far-seeing was the wisdom that laid down as religious law those great principles that tended to conserve the Brotherhood that the religion taught? What was the meaning of the Haj? Did it matter to God that thousands of Mussalmans went to one place or another since He is everywhere? No. The meaning was that streams of pilgrims from various lands, speaking various tongues, having various traditions and customs, should meet together in one common place and through one common association and memory to consolidate the Brotherhood that Islam preached. The meaning of fast in Muslim religion is that man needs in his busy life some moment to himself when his children might say, "we have set apart this time to contemplate upon Him who is always with us but we forget that He is always with us." When we look at the lego-religious law what is laid down there is the outcome of the prophetic vision that realises that civilisation would tend more and more to-

wards democracy. It was the first religion that preached and practised democracy, for, in the mosque when the minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, "God alone is great." I have been struck over and over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters that Egypt was the Motherland of one and India the Motherland of another? It was this great feeling of Brotherhood, this great sense of human justice that was the gift of Akbar's rule to India, because he was not only Akbar the great Moghul but Akbar the great Mussalman that he realised that one might conquer a country but that one must not dishonour those whom one conquered. You may be a king but your subjects are co-parceners with you in the defence of the country. It was Akbar who laid down the fruitful policy of unity, of that peace which is the greeting of each other. Salaam--the National symbol of peace--was the gift

of Akbar to the India over which he ruled. The intellectual thought that evolved out of this sense of fundamental oneness found its beautiful expression in that spiritual Sufism which is blood-kin to Vedantism. What is the teaching of the Sufi doctrine except the Vedanta which we Hindus inherited—the love of mankind, the service to the world, ecstasy in which self is annihilated into the universal life of humanity? Go to the poetry of Islam. What is there so beautiful in all the wide and manifold realms of literature as that immortal lyric of Hafiz, Rumi, that in the language of man there too in his higher manifestation the lyric genius of Islam, of India has been not less than the epic genius of India or of Europe? When we analyse the evolution of that great literature and when we find the two meeting through one religion, we find, indeed, the inheritors of that dual culture—the blending of mysticism with the semetic, dynamic, logical, practical power of life. There, the dreaming and the action become united, because one religion has bound them and we in India are the richer for our Indian descent. When we come to deal in its national aspect with

the ideals of Islam, having journeyed first into the Desert and found not the mirage but the revelation, we must always come back home, for, like a lark, we must be true to the kindred bonds of home and the home of the Indian Mussalman is in India. His endeavour, his destiny, his hope is bound up with the endeavour, destiny, hope of India. How should the ideals of Islam enrich National life? What are the special qualities and gifts that Muslim India has to contribute to united India? I shall always recognise with pride that, what the Hindu Mazzini gives to India, the Muslim Garibaldi gives to India and they make a perfect type to make an Indian patriot. We want the mystic power of dreaming that is the special inheritance of the mystic Hindu, we want the direct, fearless power of action which is the special gift of the children of the sword. It is the spirit of the sword that we want to be brought to this great land. We want that courage that a soldier kept the sword swift in defence of the country, to revenge any insult to the honour of manhood or womanhood that it defended. Young Muslim is to

put his contribution—not the sword made of steel but the sword of the Islamic spirit which has been re-tempered in the older fires of Vedic cult—the sword of Muslim love dedicated to the Service of Vedic India. That is going to be your contribution to the India of to-morrow. Your poet laureate Dr. Iqbal has done immense service that can never be recompensed adequately, perhaps never even fully recognised by those in other provinces who did not know the National awakening that is coming. It was his patriotic songs that burst like the clarion call when there was strife between two communities. What the poet has done, a poet's race can do. What a Muslim poet can do, a young Islamite can do in always sending out a clarion call, that cry for unity which has been the one safeguard of Islam in the past and is coming to be the one hope of Islam in the future, because Islam has recognised the fundamental duties of Brotherhood. Islam Brotherhood must not confine the ideal of Brotherhood to those alone that profess their creed but must expand the interpretation of that ideal of Brotherhood till every community within this land has

learnt the lesson that Muhammad was born to teach in the Desert 1300 years ago. We want to feel to-day, we who are not merely dreaming the New India but shaping the New India with our hands; we want to be sure of the other manifold substances that are going to mould the great vessel which is to contain the elixir of the hope of the India of to-morrow, what kinds of earth are going to be moulded into a shape to hold the water of life to refresh and regenerate India. That is the clay that came across the seas—the clay from the Desert to be mingled with the Vedic clay—not only the clay that came from Persian Zoroastrians or from the European Christians in the shape of this National life, but we want more than all other clays to be mingled with the Vedic clay, that clay which is the Desert clay of Islam, because we feel that unless and until these two great elements are blended together unified, so that they can never be separated, there can be no vessel of National life that can last for time and centuries. You who are young Muslims—the hope of Muslim India—I speak to you and to you alone to-night, you who have yet to live

your lives and hold the destinies to be co-trustees with your Hindu brethren. The battle-ground of animosities has become the flower-garden of unity. They in the north who are so eager to unite with the Hindus for National unity are building it up day by day with great sacrifices. I want you, young Muslims in the south, to take your share in that great work here, and that unity will come when you too spend your energies in manifold directions. A group of young men who have the world before them have turned their backs on personal gain, personal joy and personal recognition and made themselves into a band of Muslim volunteers to bring the light of education to their poor Muslim brethren. Nothing is so significant to-day as the Sultania College where groups of young men have dedicated their lives on the fruitful principles of self-sacrifice which makes Fergusson College the living heart of Maharashtra. I want you to make your southern institution in Vaniyambadi the true centre where the ideal of Islam is practised not only to teach the young Muslim of the south not only the duty of prayer but also to teach

the duty of service to the community. Having already embodied the symbol of your ideals in the south, what limit is there to the dream that you can realise within that centre? What limit is there to the ideals of Islam that can be re-born over and over again into a higher and wider life, because you dream true, you dream fine, you dream in accordance with the right to dream what your religion taught you, what your culture has given you, what your faith entitles you in the future, what your strength empowers you to achieve? Do not allow any one to say to you that, for the preservation of the prestige of Islam, there must be separatism, sectional difference, aloofness, division. Those are the teachings of those who have forgotten the fundamental ideals of Islam. If you are true to your prophet, if you are true to your land, listen to no voice except the voice within your heart, as a great mystic poet has said, and remember that one of the great duties of those who follow the ideals of Islam is to say to yourself what Muhammad said to Himself: "I am a man even as other men." There is summed up the entire ideal of Islam. I

want you to print that text upon your heart. When one, who was building up a great religion, said to himself: "I am a man even as other men," and what one man can do in the Desert, shall not the manifold united heart of Islam be able to achieve in this wonderful land? Hindus and Muslims are martyrs for the same liberty, they dream the same dream, they are the deliverers of the same India. We Hindus and Muslims, are set out together on the common journey, the common pilgrimage to the combined Benares and Mecca of our lives, and that is Indian unity. Our pilgrim race must carry that ultimate shrine some gift worthy of the goal. The twin comradeship in the pilgrimage will bring unity nearer and nearer to the hearts of the pilgrims, and when at last the pilgrim streams, starting from different associations and creeds, find themselves at the journey's end, even she to whom we go shall not be able to say: "Was that my Hindu son, and that my Muslim daughter?" I want you to revitalise all those ideals in Indian life by those things that enriched the past as the special gift of Islam so that we too with you shall join in praising your God who is our God, and we praise the compassionate Master of life, of time, of faith.

IDEALS OF A TEACHER'S LIFE.

Mrs. Sarojini Naidu delivered a lecture on the above subject at the Teachers' College, Saidapet, on 20th December, 1917:—

Friends,—It is rather a presumption for an outsider to come and talk to you about the ideals of a teacher's life and of greater co-operation and understanding between men and women in the profession of teaching. I can only deal with that subject, not from a practical but from an idealistic point of view, because as I tell you, I have no experience practically of educational matters nor the difficulties of a teacher's vocation; but like everyone else, I have my own ideals of what a teacher's vocation means and should mean. Especially in this great land of India where, above all things, honour and wealth, the teacher, the guru was a man at whose feet kings lay down their obeisance. I do not know of any country in the world where the vocation of the teacher was touched with a sacrosanct quality. But, in giving something of sanctity, India truly realised

the almost divine qualities that are necessary in one who presumes to call himself a teacher of men. A teacher of men, perhaps, sounds a phrase too big and yet what is the teacher of the child excepting the teacher and the maker of the man that is to be? And more than any politician, more than any soldier, more than any other man who helps to build up a country's progress, it is the teacher who comes first. He deserves the greatest honour because to him is entrusted the preliminary responsibility of building up a character and spirit that go towards impressing themselves upon the life of the to-morrow, that a child is going to build. Therefore, it is very necessary that we to-day, who have fallen away from all our ideals should return to them and to no ideal so definitely and so solemnly as the ideals of the guru and the place of the guru in the national life.

All responsibility is a privilege; but responsibility is a burden and a heavy burden. To-day, I will speak to you of the quality and nature of this burden and responsibility. Some people say and rightly say, and I do not deny the challenge, that I am always going back.

to the past for my ideals. In that very accusation I find an unconscious tribute to the living qualities of those immortal ideals and the historic continuity of the Indian thought that can take us back to a past that never dies for a living inspiration for the future. And among other ideals, the ideal of education in the past in its own way provides the type not of education but of the personal relation of the teacher with the pupil, of the guru with the disciple. In modern education, especially in India, we have lost sight of that central fact that it is not what the teacher teaches out of the text-books, the facts in history, the boundaries and the rivers and the mountains in geography, but what unconsciously he gives—his personality to the pupil that matters vitally in the quality of the education that the pupil receives. This personal element in education has entirely been lost sight of in the modern systems of education. Everywhere in my travels in India, I make it a special point to go and study the educational institutions and especially to come in contact with those to whom is entrusted the supreme privilege of teaching the youth, and I find how little the teacher

is honoured and how little the teacher honours himself. It is not the honour that comes from men, but it is that self-reverence of that great vocation of the teacher's feeling within him, something of that prophetic reverence which says, "These souls are mine to make and to mould and to give to the country." That is an enthusiasm that I have not found excepting here and there when education has been chosen as a vocation because education chose the votaries that were predestined for the cause. But everyone is not predestined. We have, in the struggle for life, in choosing our profession, to count a means of livelihood and coming down to the most practical ideals of educational vocation, we choose it as one of the professions that will supply bread for our families. But, there is no vocation that need be mechanical, there is no vocation so low that it cannot be ennobled by the noble spirit of one that follows it. And when one chooses the high and responsible vocation of a teacher, how much more should the ennobling process go on, because the vocation itself is noble and that it ennobles those that follow it earnestly, patiently and faithfully? We are told

that education has produced in India—I say too, I feel it, I am a product of that education—not a vital culture but only knowledge. We all know that in studying history that certain battles were fought in certain years, invaders came from certain parts and conquered certain provinces. We know too that this dynasty was succeeded by that dynasty and so on. But take the teaching of history for instance, that history which is the geography of nations. How is history taught? Is it taught as a living background to contemporary things as a clue to contemporary evolution; is it taught as a living factor in the life of the world, or, is it taught that in the year 1066 William the Conqueror fought the battle of Hastings? But the way I was taught never made me understand what came in the way of William the Conqueror, what became of the enormous culture and traditions into England, what followed in the wake of that conquest, how England became Normanised and was extended in the sphere of intellectual and spiritual evolution. Coming nearer home, we Indians, with our own history, how do we teach it so that our sons talk about the battle of Panipat?

The great living background, that great cosmos of history is a dead thing to them, a thing printed on the page between the covers of a text-book. He is not taught anything that can stir his spirit and say to him, "what meant the great historic past meant the great historic future." Take again, geography. What is it? Is it merely that India is bounded by the Himalayas in the north and by the submarines in the south? What are we taught of that living unity between province and province, of that country that is bounded by the Himalayas in the north and by the submarines in the south? Nothing. What is taught of the great rivers that have watched the pilgrims go from north to south and from south to north? What have we learnt of the great centres as are represented by cities, not merely capitals of political powers, but centres of the spiritual thought? When our children hear of Rameswaram, what is it more than a town on the sea-coast? Do they know of the temples there, the centre of a great Dravidian culture? Of Lucknow in the United Provinces, what more do we know of it than the Mutiny and the Resi-

dency of a bombarded garrison? Do they know that Lucknow was the capital of a Madyadesa of that ancient India where our civilisation flourished?

History and geography separated can never become vital things and to-day the study of geography has been revolutionised that those who learnt geography 20 years ago would think it was something new because now it is not taught that cities are dead things. They are taught as links between race and race. Frontiers are the living means of communication or defence between foes and friends. That is the way of teaching geography.

Then again we come to the teaching of political economy. Political Economy is a science, but I can understand that it is one of the things that most vitally matters in the contemporary reading of a country's condition, of her past and possibilities for the future. When we teach political economy as a matter of academic thing, of what use is it to Indian students unless we can assimilate it to life later on, because of all the sciences of the world political economy should be the most living and go with us into our life so that we may keep

the right perspective of material things and bear it as the right perspective of spiritual things because these two things are intertwined. One has, therefore, to teach the subject as a real living thing. But this central fact we forget that education has to be manifold, many-sided, not merely technical or literary or scientific or artistic ; but education thoroughly understood, properly realised, means co-operation of every type of teacher for the building up of a manifold culture in the mind of the child. We are getting one-sided. Our education makes students not scholars, imperfect students not mellowed scholars. For scholarship implies a living life of culture, and culture is a thing widely separated from knowledge. The Italians who have a language that is so capable of expressing the many shades of thought and reality have two separate words instruction and education. Instruction is a thing that we get in the Indian schools and colleges. Education is a thing that we got in the past and that we do not receive in the present. The vital difference lies here that the Indian teacher himself, the outcome of machine-made systems, becomes a machine. (*Cheers.*) There

is nothing to cheer. It is something to weep. He is a machine; he can turn out so many hours a day, paid at such and such a rate, and can drill so many facts into the head of the child. The child passes through the examination-mill and gets a certificate. He knows certain dates unrelated to anything else. He knows the names of certain rivers. That is all he knows. He has instruction, has knowledge. His mind is a store-room overcrowded with things that are absolutely of no use to him. For, of what use is unrelated knowledge, of what use are isolated facts. When the great crisis of life comes to you how does it help you? But education is this. When knowing that a certain battle was fought in a certain year, the man in the crisis of life remembers how a certain man won or lost, can look in the face of danger, that is the culture, that is the date become life, that is instruction become culture, because culture is a thing that is the spirit of instruction, that which impresses into a man's life to enrich him, to help him in every moment of his life. That is culture, that is a thing that one in a thousand gets in India when he gets his

diploma. So, I think that one of the first things that we, as teachers, have to realise is the re-vitalising of our own spirit, the re-kindling of our own torches of our intellect and the spirit. Until you can do that how can you hope to light the little rows of unlighted lamps ; for by the flickering light you cannot light the lamps. It is this flame within you that I want to re-kindle. We as Hindus can have no better symbol for our spirit than the flame that is the type of our home, that is the type of our spiritual altars, that has been the type of our life, the type of our death. The hearth fire, the funeral fire always is the flame with a true symbol of the Hindu spirit because the flame is that one thing that purifies, kindles, gives life, cleanses. We want the flame to be re-kindled. We have ashes, we have the embers dying. The spirit is dying within the heart of the Indian teacher. It is not dead. It is to be re-kindled bringing illumination into the heart of India. The teacher's vocation is this, that though he himself sits in his chair, he is serving the country in manifold ways. He is the statesman and he is the poet:

he is the scientist and he is the merchant, because as Stevenson says in a song of his: "The sword maker sits by his forge but he goes wherever his sword goes and travels." He who makes the sword fights the battles. And the one man, the one teacher is the manifold patriot because he gives to the country the soldier, the statesman, the scholar, the trader, the lawyer, and those who are required in the complex building up of a national life. The old ideals of teaching lay in this that the Guru gave up, renounced willingly Lakshmi for Saraswathi in literature so that he came to the verge of poverty. But the spirit of it was that not for wealth, not for material gain, but that, freed from the burden of material greed, his spirit might be free to soar itself and bring from the heaven of wisdom some message of hope for the disciples around him. That was the ideal of the teacher in the olden days. I know teachers still who keep that great ideal, who look on themselves as prophets of old looked on themselves, dedicated, consecrated their lives, were the symbols of their instruction not merely in speech but their lives had to be the embodiment of wisdom they taught.

One such Guru I know who, having within his grasp all that material wealth could give, all that rank could give and success could give, said, "No, I come of a race of those who taught spiritual wisdom, whose doors were opened to poor and rich alike and I, son of a Brahmin race whose duty it is to give wisdom, give knowledge, I do not want wealth and power. I want to sit somewhere so that the multitude of truthful hearers might hear." And that man was my father. If I have no personal qualification to speak on the ideal of a Guru, at least I have before me the living memory of a man who for two generations not merely taught knowledge but gave wisdom, and wisdom of that kind that from far and near, rich and poor, men and women, princes and beggars, came to hear what he had to say. That was the true democracy of a Guru that makes no ranks in the giving of wisdom, in the teaching of ideals. The man who had come on the elephant had to sit beside the man whose feet were stained with dust. And that was one of the greatest lessons, practical lessons, unspoken but empatically achieved, that lesson of the real brotherhood between

man and man when the soul of man comes to learn wisdom. That is one of the great ideals that you teachers have to carry out in your schools and life. There is no difference between any class that comes to you, between any community that comes to you; your duty is to be impersonal in the giving but personal in the gift. It seems like a paradox. It means this, that if to a hundred who come to learn, each has the equal right on your attention and mind, to each give equally impersonally the best that is in you to give and personal and intimate should be the gift because it should come out of the depths of your conviction and knowledge. It is the giving of your self not the giving of your knowledge that matters; for, remember that for every hour that you spend in the school-room the child is unconsciously moulding the impress of its character from you. Your finger is marked on the potter's clay. There your impression is carried through life. The other day, Mr. Hydari, who has been elected President of the Muhammadan Educational Conference, was discussing with me some items of the Presidential speech and one of the things

that struck me very much was the ideal of a Guru, a teacher. He spoke of a great Englishman, Professor Wordsworth of Elphinstone College, Bombay, whose memory will never die in the Bombay Presidency. Here was an Englishman, not an Indian, but he was a born Guru. He knows no difference of race or creed. Because Wordsworth was in Elphinstone College, it was possible for Telang and Gokhale and Ranade to be great Indian patriots. I want you to understand that a Guru is of no race ; his is a spiritual kingdom, not the kingdom of race or civilisation. Now, Professor Wordsworth had in him the true spirit of a teacher and, therefore, he understood that if a son of any Indian has come into your hand you do not want to make a bastard Englishman but a true Indian of him. But what he revealed of the Indian spirit to the Indian youth that produced the Gokhale and Telang and Ranade, that is one of the great practical illustrations of the personal, intimate gift of character to the child. It was because Professor Wordsworth had that great mission, that great impartial vision of right and the national reticence

that he was able to give the virile qualities of the English race to the Indian spirit and produce not merely Indians who had learnt English as instruction but who had absorbed the spirit of the English greatness into enriching the ancient spirit and civilisation. Now, you may have the Muhammadan children to teach or the Muhammadan teacher may have a hundred Hindu pupils. It never means that a Hindu becomes a bad Hindu when he is taught by a Mussalman. Not at all. Each is confirmed in his own faith because faith is a thing, no matter what the doctrine, that can only be strengthened by a man of character, a person very fine, no matter to what race or creed he belongs. You in Southern India do not come across with cosmopolitan element. You come across with sects and castes. And now I know I touch upon a very delicate point. It is very controversial and bitterly emphasised, unnecessarily and wrongly emphasised. What was the sect and caste in the old days? Not for division but meant for the final unity of service by division of labour. We have lost sight of this fact. We feel that we want separate schools for Brah-

mins, Non-Brahmins, Panchamas, etc. But there is the fundamental problem, the Hindu-Moslem problem, because a race of teachers has risen that understand, no matter whether Hindu or Muhammadan, the teacher's duty is to teach life. Here again, what matters if a Brahmin sits side by side with a man who has not got that chance of evolution? What does it matter to you? Your duty is clear. Your duty is to kindle, to hold the flame, to light the blaze. That is where your responsibility comes in, so that understanding your own duty, your own responsibility, you begin to feel within yourself that fervour that comes of the knowledge that the mission is yours which only you can fulfil. Who is there that can replace you in the national life? Who is there that can ever mar, if not, repair your bad work in later life. You are laying the foundation on which others raise walls and it is those that lay the foundations that are the true artists who are never recognised. Who cares when praise is accorded, when the design is praised and the architect is congratulated and a great man comes to perform the opening ceremony and says

how beautiful are the decorations on the wall. No one remembers where are the men that laid the foundation. But laying of foundation is a privilege great enough to bring its own immortality. But why need the recognition loudly expressed by men! Is it not enough to know that to you is given the first duty of building up this human edifice? The child comes to you eager with no memory behind it. Something on which you write, the memory it will recall in later life. If you have given to the child the gift of hope out of your own conviction of hope, nothing in later life will make that child despair but if you have out of your own pessimism, of your own despair and your own narrow vision or your own narrow sympathies constricted that child's expansion, all that child's life will be directed to wrong that no later influence will wholly repair. So I want you to remember the solemnity of your profession, the real vital quality of your profession and you must feel that you are the nation-builders. The mother first, the Guru afterwards, and then the chance of the changes of life. But you give the direction, you mould, you carve

and uphold and conserve, or you destroy. How many young spirits are not known to have been ruined hopelessly, ruined consciously, and it can all be traced back to the lack of sympathy in the teacher when the child went to school with his eager dream. It was the spirit and the rebuff was not in so many words that has been the bane of many a youth who in later life, seeing a greater vision, has not been able to follow it because the habit of being rebuffed became second nature to him that at every step he became impatient. Have we not in our own time faced that? Have we not felt that the worst anguish of our lives has not been so much the bane on the real things later on as the rebuff that we received from our teachers?

I want to emphasise another point. We in India have lost the tradition of beauty and that was one of the greatest traditions, because if beauty, the love of beauty, the supreme necessity for beauty were not considered and acknowledged an agent of the spiritual life, why was it that our great temples and monasteries were built, where nature spoke in epic tongues

of the unseen beauty, of the great faith, because beauty always reconciles you to the unseen, always brings that exaltation of the spirit ; beauty has that glamour and it helps us. That is the power, the alchemic power of beauty. It makes it possible for the young vision to perform that miracle which in the words of an Irish poet is able to transmute clay into gold, weariness into ecstasy. It is really a Hindu saying though it came from a Celt. And that only comes when one has this love of beauty. When I say beauty I do not mean it in any material sense, but beauty that has the spirit of life, that responds to all the influences of nature, the influences of concrete beauty, such as we find in art, music. These things are left out of the curricula of the Indian teacher's mind. Beauty must be the background of his instruction and it must be the goal of his teaching, for beauty means harmony, the harmonising of knowledge and the conflicting elements in life, the harmonising of joy with sorrow, the harmonising of weakness with strength, the harmonising of failure with victory. That is the meaning of beauty and we

have lost it in modern life. We have lost the true clue that enabled our saints and mystics to make penance. Theirs was the religion of ecstasy; ecstasy because they loved beauty and understood beauty and they sought for beauty. It was the religion of beauty that was the religion of renunciation of old days. If you are true to your own traditions, go back and say even as the Guru said to his disciples, "I too in myself would embody their ideals." It is in yourself to say "I shall be a living academy in myself; I shall be the centre of life and every young soul that has passed through my hands will be my living means of communication to bear to the world the ideals within me." That is the ideal of the Indian teacher because it is the ideal of ancient India and it is the only ideal that will transmute mere instruction into culture and change mere facts into life.

Now we come to another point which is not quite novel, not quite unprecedented as some of us might imagine. In our modern life we find that women are not sharing with men of India the duty and privilege of being the layers of foundation.

Why is it that this erroneous idea has come in that it is quite a new thing in the West that women may be teachers. Long before any definite, conscious system of education was evolved and labelled vocation for teachers, it was understood at the beginning of time that the first teachers of the world were women. They are still women, the most illiterate women. In India the first teacher of the child is the woman. So in her home the most illiterate peasant woman is entrusted with teaching the first lessons of life to her child. Is it not logical that the educated Indian woman should expand the sphere of her right to teach by coming out and sharing with you in ennobling comradeship this privilege of giving citizens to India? For the Indian teachers this is the most fruitful lesson to learn, the lesson of true co-operation with the sisters who have come to stand beside you as comrades. The whole of our old civilisation was based on the equal responsibility in the spiritual life of the women so that you to-day cannot perform your sacrifices unless the woman stands by your side. What is it that it is a symbol of? If a woman

stands beside your sacrifices according to your religious teaching, if in your home she stands beside you, sharing with you the joys and sorrows, comforting you, rejoicing with you in the hour of victory, who are you that you should exclude her in this function, this divine privilege? For, no man lives for himself and no woman lives unto herself and no nation can be single-handed. You want the two hands of a nation to uplift itself and together we shall carry the soul of India to the heights of her eternal glory.

THE HOPE OF TO-MORROW.

Under the auspices of the Madras Students' Convention and the George Town Students' Club, Mrs. Sarojini Naidu delivered an open air address on "The Hope of To-morrow" at Gowri Vilas, Royapetta, on the evening of the 20th December, 1917, with Mr. J. H. Cousins in the chair. There was an immense gathering of ladies and gentlemen numbering about six to seven thousand persons present. Mrs. Sarojini Naidu said :—

Were I first to choose one sentence out of the entire realm of language to sum up what hides in my heart as the secret of my "hope of to-morrow," I should say one sentence only and then keep silence. I would say "you are the hope of to-morrow." But I fear that my silence, however great a tribute to my hope, will not comfort you. How will it satisfy you? Many of you during the past few days have heard me speak, and you will say that mine is merely a monotone, but sometimes in the history of Nations, it is necessary

that one should have a lyre not of many strings but one string. Such a crisis in National life is here that only those who have the courage to be called monotonous strike that one note over and over again till its echoes re-echo in the hearts of the crowd, and it is only the singer of that one note has to-day a place in the National life. We are told that the age is irreverent but I think not, for nowhere the great Indian civilisation can be irreverent. Reverence is the very blood in our veins, and therefore it is the only guarantee of the salvation for the future. Have you considered what is your share and responsibility in the bringing about of this hope of to-morrow? Yesterday is over; to-day is over: concrete problems are here, contemporary things are here and there cannot be a future for a human race that has not evolved historically and spiritually from the past. Therefore, the problems of to-day, the contemporary things of to-day are concrete problems and not illusory visions of the past. It is well for us in thinking of to-morrow to take a look backwards to that radiant yesterday. What constituted the

fulfilled hope of yesterday ? What was it that made India great ? What was it that gave opportunities to her genius to find such manifold and immortal expression ? It was that India was true to herself. She believed that the only authentic expression of the Nation springs from within the soul of the Nation ; and though a Nation must absorb all that is beautiful in other civilisations and in other ages, it can only be enriched by a foreign civilisation but not dominated by alien things. After all these thousands of years, we find perennial and beautiful that great treasure of intellect and spirit that is ours that we do not remember as ours. Those philosophies are alive to-day. They have outlasted time, because that philosophy was the evolution of the proven thought of India. Her religion lives to-day, and even as five thousand years ago on the banks of the Ganges the hymns of ancient Vedas were chanted, so to-day we de-nationalised pilgrims, that go to the Ganges hear the self-same chant and there not only by the water of the Ganges are our spiritual sins absolved but they purify instinctively all our intellec-

tual transgressions. I, the child of two civilisations, the hybrid of two civilisations, went to the Ganges, that eternal Ganges which is the one test of Hindu spirit, and there without my knowledge, my intellectual transgressions fell from me and I remember that I was indeed the child of the Vedic spirit. The evolution of India was authentic and outlasted centuries because it was spiritual. It has been perennial because it was elastic; it was able to retain its vitality and enrich itself age after age out of your thought that age brings, out of your forces that every new conquest brought to India. It was only a temporal conquest by a foreigner, because the spirit of the alien became absorbed into the spirit of India. The vitality of India has been stronger there than all things reminding one of that miracle where many rods have come and this one rod of the Indian spirit has been able to swallow all those rods that turned into the serpent of wisdom, and that has been the value and secret of the past of India; and because you are the inheritors not merely of the civilisation that you find to-day enclosed within the pages of the Vedic teachings and

carved on the rocks of temples, revealing cosmic history in little coins, not because merely of the material embodiment as souveiners from that glorious past but because something of life has been there, not the rock temples only, not the teachings of the Upanishads only, not the Edicts of Asoka only, but the living spirit that sung the hymns on the banks of the Ganges five thousand years ago sings to-day the self-same chants of the self-same God. Keeping this background of historic spirituality in your minds, turn towards the dawn that you desire from dawn to dawn, not from darkness to dawn but from the dawn to the dawn. Dawn to dawn implies a preparation for the dawn. We all know that, where the dawn dies to-day, the whole world is a miracle of preparation that a great dawn of to-morrow shall be born. That is the function of the waiting time between dawn and dawn—getting ready the world, beautifying the world, enriching the world, so that the dawn that succeeds upon that dawn might find a richer welcome and a greater glory of the coming dawn. The preparation for the coming

dawn means that we look to the New India that shall be the child of the old India which was lovely so that New India, the child of old India, shall be more lovely, and yours is the responsibility of enriching and glorifying and beautifying the coming of that Renaissance that shall make the daughter lovelier than the mother, lovely though that mother was five thousand years ago. Enriching does not mean adding repetition to repetition, but the enrichment of life that makes diversity into some unified heritage for the people. The period between that early dawn and this later dawn has given you all the materials for this enriching, for remember how many streams of intellectual and spiritual thought have come into this country, how India has had the opportunity of enlarging herself, filling herself with vast treasures of thought, Iranian, Semetic, Christian, Muslim. When I was a child—and that was very long ago—I did not know that there was any real difference excepting of language between the culture of the Muslims and that of the Hindus. We never knew the Hindu-Muslim problem, because we were taught that there was no

difference between the Hindu and the Muslim thought behind. The veils that covered both the cultures laid the same spirit that was to serve Mother India. You cannot afford to be provincial only in your outlook ; you must learn to share the life of the entire Nation, and the crucial problem to-day is the problem of unity that shall be indivisible and immortal. How shall you within your province show that you have been transfigured by this great ideal of unity ? In the north, this idea of unity has got into our heart. If I should say in the north that there is a problem in the south of India that we did not realise, they would say " Had we a Brahmana—non-Brahmana problem here ? " A great French poet has said : " To each one his own infinity." It means that his own infinity is his own infinite opportunity and responsibility. A strange thing is this infinite spiritual opportunity and responsibility, a thing that you cannot lightly dismiss. You cannot say to-day, " I am busy with my personal gain and personal happiness." It knocks at your door and asks for an answer. Your infinity here is clear : it has no veils upon its face, it has no

seals upon its doors. It is an open secret from which you may turn away but it chases you as a hound in heaven. Remember that the National responsibility, the service of India, must chase you. You will be asked, "What did you do to establish that hope of to-morrow, of which I speak to-day" The great French phrase, "To each man his own infinity" reduces itself to the simple question, a thing of daily consciousness, a daily service, a daily manifestation, the sincerity of your own dreams transmuted day by day into that current coin of loving service in the cause of Indian unity. Remember that the poet's dream is no more than the mirror of your hearts. If I say to you that this great hope of to-morrow lies in you, it simply means that within you is the power to achieve. How shall you face the responsibilities? The real measure of a Nation is the measure of average action, of average man: it is not the great man or the great genius who is the true standard of a Nation's capacity or worth. I wonder if it has ever occurred to you when you hold out great names as the guarantee of India's greatness, how false

and illusory are your standards of judgment. Great men belong to no race: they are a Kingdom apart. But it is the average man of a race that is the only true measure of that Nation's capacity. When we say that we are a great Nation and if some man says to you, "prove categorically in what way you are great," can you say to him, "Look at the great commercial enterprises, our economic prosperity, the original art, look at the high standard of education of women, look how free we are to administer our laws?" That man will answer if you say so: "Young man, wake up, wake up. Are you still dreaming of the past when it was so? It is not so any longer." That answer amuses you, but it does not amuse me. I want you to understand and realise what is the average of India to-day, what is the average intellectual capacity, what is the average political capacity, what is the average literary and artistic capacity? Is it even mediocrity? I doubt it. The great art of self-expression has died out of us. Because we have not understood the vital nature of the life of self-expression, our arts have degenerated, our literatures

are dead, our beautiful industries have perished, our valour is done, our fires are dim, our soul is sinking. The average taste of India's average man is a measure of sleep not even illumined with the glory of dreams. This immense crowd which represents the people of to-morrow, listening to the words of a woman, is the first augury of the hope of to-morrow that India has returned—whether consciously or unconsciously does not matter but inevitably—to that first ideal of the Devi. It is when India comes back to her old ideal of wisdom and recognises the place that woman is an embodied deity of Lakshmi and Saraswati combined that the hope of to-morrow will be coming into the skies with fresh rose and purple beauty. There are more things than the waking of the Devi aspect of Indian woman. One has to wake to the human aspect of those who are treated as brute beings. The children of those whom you have not given the living chance said to the Viceroy and the Secretary of State that, within sixty feet of their wells, they are not allowed to come. Think now your brothers arraigned you of robbing them of their very right to be human. The hope

of to-morrow will never come until you repair that wrong, and the only reparation of the wrong is the abolition of the wrong. Women who, according to your tradition, should have been your comrades, your equals sharing, according to the old Shastraic teaching, your spiritual and civic life, what are they to-day? You dream dreams, but you are hampered because your women have lost the power of walking side by side with you. Those classes so numerous in the south, your religious south, your south of Ramanuja, are a de-humanised people without a chance, and yet the hope of to-morrow lies in this. Even the deaf say, "we shall be made to hear," the dead say, "we shall live," the dumb say, "we shall speak." All that we can do is that each of us, recognising our own individual capacity, should recognise our own individual responsibility and take our share, and faithful trust implies doing our duty, and each doing a little makes a congeries of achievement that is called National achievement, National consciousness, National spirit, National mind. The dying flame must be kindled, and no outside hand must come to re-kindle that

flame. Nothing else counts—not your knowledge, not all the degrees for which you break your youth, not all those posts for which you sell your birthright, not all those titles for which you sell your country. Only love counts—the love of India. When the great hour comes, when all the secrets of the young generation are yielded up to the judgment of time, what shall posterity say? It will not say, “What were the qualifications you had?” It will not say, “How many lands have you left, how many houses have you left?” It will not say to you, “What material good have you left us?” But it will say, “O, dead, wake up, and speak what spiritual treasure have you left us, what of beauty in art have you left us, what of heritage of freedom have you left us, have you only lived that we shall still be slaves or did you die that Ind might be free?”

THE CONGRESS-LEAGUE SCHEME.

Mrs. Sarojini Naidu in seconding the Resolution on the Congress-League Scheme of Reforms at the Madras Special Provincial Conference on December, 21, 1917, said :

Mr. President, ladies and gentlemen of the Madras Presidency,—I do not know exactly what right I have to stand in a Special Conference of the Madras Presidency to address you on so momentous a question as has been embodied in this resolution. But as the time has long since gone by when anything could remain merely provincial, when any question could remain merely local, I crave your indulgence for a few moments to add my words of support to this resolution.

What are the strongest arguments that one can bring in favour of the irreducible minimum of demands for reform? Last September, I spent the entire season when the Imperial Legislative Council was in session and day after day, sitting in the visitors' gallery, my heart grew bitter

within me for this reason. Some of the most important and vital questions that would conduce to the progress of Indians as Indians were brought up and as resolution after resolution was brought up in favour of simultaneous examinations of the Civil Service or the proportion of the recruits to the Civil Service, or the amelioration of the condition of the railway passengers or anything that might help a little to remove the political or the social defects of the nation, what did I find but an instinctive and invincible combination of the official and non-official European element in permanent opposition against every resolution? (*Cries of shame, shame!*) That is what I said, to a friend of the Secretary of State who is with him that, after all our demands are based not on a political grievance so much but because our national self-respect has been trampled. It is not, as I said, a question of four-fifth elected or one-fifth nominated, not a question of so many more portfolios for Indians and so many less for Europeans. It is rather the fundamental question of our national self-respect being restored and that is the origin of this ir-

reducible minimum of this Congress-League scheme of reforms. (*Cheers*).

A few months ago I was present in Delhi when the great field of discussion came in, the budget. The budget had been prepared, it had been passed, published and then by a farce—that is an insult—the Indian members were allowed to give their opinion on the budget. It is, as my friend Mr. Jinnah said, ‘to put the cart before the horse, to pass the budget and invite discussion afterwards.’ (*Cheers*.) Now, if we Indians have the control over the finances of our country, it cannot be that important estimates are passed for the current year, that money is disbursed or earmarked for any department without the sanction of the Indian members who have at heart the interests of the country. Then if you want more representation, representation that is not merely nominal but real and that those who represent the people in the Council of the Viceroy should be true spokesmen of the people, we must have our control over the revenues and the taxes because we alone know what presses hard on our people. (*Cheers*.) We must have the power to control the educational policies because we

see around us those deadening results of foreign policy of education in which our voice has not been heard. Therefore more vital than anything is it that the educational portfolio should be in the hands of the Indian Member of the Council. When we have a large number of Indians represented in the Council, the voice of the many cannot be denied and when the voice of the many is heard then that one crucial reason of our deterioration, that is the right to avenge and the right to defend our country, that inalienable right of man, of being able to protect his household will come to us.

With regard to communal representation, I personally am quite in agreement with Mr. K. P. Raman Menon and Mr. P. Kesava Pillai. And I think you will find that the majority of thinking men, Hindus and Muslims, are in agreement that the principle of communal representation is not the ideal one, but in practical politics sometimes we have to go by expediency towards the path of the ideal and that is why till we are able to establish that abiding trust in each other, love and co-operation, there should be communal represen-

tation. It is a temporary barrier between community and community and directly trust is established. Mussalmans will say, 'O Brethren Hindus we trust you.' The non-Brahmin will say, 'O subtle Brahmins we trust you.' The Panchamas who carried the bond of centuries will say, 'O Castemen we trust you.' Nobody will want separate representation but we will establish the true democracy of Indian life by saying the best men shall represent the best interests of India. Now, over this question of Muslim representation a lot has been written and said for and against. My own feeling is this—and I see a Mussalman friend looking at me very critically—(*cheers*) that had you not provided generously for the separate representation, it were not possible that within 5 years Mussalman brethren would have stood shoulder to shoulder with you, for, disorganized and so much behind the Hindu community they were. Because they began their political education later it was necessary for them to consolidate themselves as a unit first before they could come in a body to work side by side with their Hindu brethren. The other

day I was speaking to a great man, a Member of Parliament. He said to me, "It is all very well when you talk of Home Rule and the Congress-League scheme of Reforms as the first instalment of Home Rule. Then how are you going to make the masses understand the meaning of Home Rule." I said, "As long as we are patriotic in English we cannot make the masses understand. But we are having our Vernacular patriotism just now. There are groups of men who have made it possible to have the Gandhi's monster petition signed by the same masses." He said, "But how do you explain Home Rule to them?" I said "We can always explain the view by explaining to them their past. One has only to say to the villager that this Home Rule is no more than an expansion of his village councils and his own village democracies. It is the modern interpretation of his village panchayat liberated, enriched and co-ordinated to a vast central focus of power." But I said to him that there was one new element in it that did not belong to ancient India and that is I take a little trouble to adjust the views of the ordinary peasant in India and espe-

cially in Southern India. In Northern India where the Hindu and the Muslim have worked and lived side by side, it is no novel idea. But in the south where the problem is not so vivid, so urgent and frequent, it is not always possible to make the Hindu villager understand that principle of the Home Rule democracy. But I said to him, "It is nothing that is difficult, nothing stands in our way because the heart of literate India beats in unison with the heart of the illiterate India and they will not be left out in any scheme of reform because without them we cannot work. They are the fates that will carry us to the goal." He was struck by what I said, but he said. "That is all right about the masses. But what about the Mussalmans?" I said, "This Congress-League scheme is the work of the flower of the Hindu and Mahomedan intellect and spirit combined: representatives and elected people of the two communities have framed this. Where there is no education there is unity; where there is education there is unity, but where there is half education amenable to persuasion and coercion there is no unity." (*Cheers.*) So, gentlemen, we

must support the Congress-League scheme. It is true it is an imperfect scheme. All schemes when you bring them to the merciless test of logic are illogical. And who is there from the Viceroy downward that is going to suggest a better scheme? If there is a better scheme less illogical and more perfect, we are willing to put it before the people and let them try the comparative merits of the schemes. We are not so rigid and hidebound in our own prejudices and predilections that we must enforce our own wishes in the best interests of the people as against better schemes. We are not so illogical ourselves, though our schemes may be. You can support the Congress League scheme, not merely by raising your hand and by offering your vote but in your own life by carrying out the principles of this scheme demanding and fulfilling the demands in your own community and insisting that the education policy of your own horizon is within your own hands. Begin to take a little more interest in matters around you. Do not put by your patriotic instincts for times and seasons convenient to you. It does not mean that all of you should be politicians but it does

mean that all of you should be patriots. Patriotism is not a thing divorced from real life. It is the flame that burns within the soul, a gem-like flame that cannot be extinguished. The Congress-League scheme is a little thing. If you be not united and earnest even that little is too much of a burden for you to sustain, but if you are united, if you forget your community and think of the nation, if you forget your city and think of the province, if you forget you are a Hindu and remember the Mussalman, if you forget you are a Brahman and remember the Panchama then and then alone will India progress. (*Loud cheers and applause.*)

CO-OPERATION AMONG COMMUNITIES.

At the First Annual Conference of the Madras Presidency Association on Dec. 22, 1917, in moving a Resolution on the above subject, Mrs. Sarojini Naidu said :

President and Members of the Madras Presidency Association,---It sometimes happens that when one's thoughts and energies have become concentrated in and consecrated to one single purpose, in course of time, one's name becomes associated with certain cause, one's name becomes identified with a certain purpose. And to-day if I have been honoured, I, a mere stranger in Madras, with the proposal of a resolution, which, in my opinion, is the most vital resolution of this Conference, it is because in my humble way I have always sought for that unity which this resolution seeks to embody. (*Cheers.*) The resolution runs thus:—

“That this Conference would appeal to the various communities of South India to sink their local differences in this supreme

moment in the history of India and sincerely co-operate with one another for the general uplift of the Motherland."

It is very curious that last evening, when I went home from the Special Provincial Conference, I found a letter awaiting me which was meant to reach me in time before I came to the Special Conference. It was not from any section of the Hindu community at all, but it was from a community of Southern India. It contained an appeal to me as a friend of every community, whether in the South or in the North, to use my influence—if I should have any—to use my persuasion—if I should have the power to persuade—for greater co-operation among us all just at this moment. I might ask the great Hindu community of the South, in the name of my Mussalman brethern to build up this unity of which we all speak on a real brotherly basis of give and take. The day before yesterday I was present at the meeting of the Muslim League and it was my great privilege to be allowed to speak there on the same great question, the one question on which I am able to speak. I spoke to them adequately in your name. I

asked my Mussalman brethren of the South to learn the brotherly task of give and take, always to work in harmony, in co-operation, without resentment. I pointed out to them that had the Hindu Community not been brotherly, the division of loaves and fishes that have yet to come would not have been so generous. To-day I should stand as an ambassador of the great Mussalman community and ask in their name before I begin my proper task of supporting the resolution, that if you are sincere in wishing to pass this resolution of sinking differences and of bringing about co-operation and harmony into your lives, you will start not with smaller divisions but first learn to heal the big cleavage that still exists to-day between the two great races, between the two great faiths. I, a friend of the Mussalmans, would ask my brother Hindus not to raise any objection if the Mussalmans who respect our feelings, ask that the Hindus should respect their feelings. There is sympathy. They want you to prove that you are truly brotherly. If you truly wish India to be united and not divided, even as you value your religious

beliefs, even as you cherish your religious faiths and your prejudices, if they ask that as a token of the gift of your love, you will not object to the little thing they demand that when our Hindu processions pass the Moslem mosques they shall not violate one of the primary mandates of Islam, that there should not be sound to break the silence of the mosque. It seems to me that the existence of an Association like this presupposes not a show of a wide division between the two races and the two creeds, a sharp bitter division originally but now happily by patriotic love grown narrower and narrower, a division between the children of the same race, the sons of the same race, only a little divided by one having the birthright of spirit and the other the birthright of material things. Both in the speech of the Chairman of the Reception Committee and the speech of your President to-day we find that though the Madras Presidency Association was started as a sort of speaker of the non-Brahman community, though it was founded as a channel of the expression of the community of non-Brahmanas determined

to have a responsible voice in the shaping of the national destiny, they have been able by their patriotism to rise above their own petty personal needs and desires. "This is a supreme moment in our history" says the text of the resolution. It is a supreme moment in our history, because to-day we Indians not only of the South but the Indians of the united India are asking for that which is the birth right of every civilized nation. We are asking for the right to live within our own land. We are the children of the soil whose flesh is made out of the clays and waters of India, whose spirits have been kindled by the eternal stars of India, we are asking for a right not to be exiles in our own land. (*Cheers.*) But unless that cry of the exiled children of the mother goes forth as one voice of many million chords, one indivisible voice of many million chords, rising out of one undivided, indivisible heart of India, how dare we say, "give us freedom because we are united." I have been told on good authority which I cannot divulge that the great Viceroy, in the course of these few weeks when India has been knocking at his doors, has never

been so puzzled as in this historic city because the heart is divided here. One little rift might make him say that the music of unity is not perfect. I ask you, friends in the South of India, to remember the great traditions of your great province. They say to-day in the north—and I have heard it over and over again with pride because remember that you have adopted me, by marriage I belong to you—"is it to the South that we must turn for inspiration, to that South which we for years and years looked at as something apart, alone, asleep, unrelated to the manifold progress of which we are proud"? Yes, it is true to-day. I think the lamp burns very brightly in the South of yours with a flame that sheds lustre far and reaches even the historic North. But where that historic North has already achieved unity, the bitter antagonisms and animosities which filled the North have come through the crucible of many centuries of hate into a period of harmony and peace, here in the South, where the lamp burns brightly, the house is divided against itself. How great the dissolution and how

great the despair? No despair is so deadly as the despair of an injured faith. If you to whom the eyes of the rest of India are turned to-day hurt that faith in your unity, that faith in your power, you have done wrong not to yourselves alone but to the cause of the Indian Unity which you should embody and inspire. (*Cheers.*) I ask you, therefore, without entering into details that are technical, without elaborating about representations and proportions, to consider the ideal that I would hold out before you, the ideal of co-operation.

Why should there be division between caste and caste? What was the meaning, the purpose, the significance, and the power of the caste division in the old days? What was it but a division of labour for the glory of the Motherland, so that each within his own sphere could contribute perfect service that should enrich the wide diversity of life? It was to build up, to create and foster national culture and national consciousness. Was that great system subtly built of a knowledge of human functions and possibilities meant to bring division? Were the law makers enemies of their Mother-

land that they brought about this division of sects and castes? No. It was built up so that India might be served, each community honouring itself and finding its perfect expression through some service which would be best suited to its own way of thought, to its own capacity of achievement, its own sources of inspiration and its own opportunity of realisation. Have we grown so civilised that we have become untrue to our own social, intellectual and spiritual principles? (*Cheers.*) Have we become so alienated from the inner meanings of our evolution that what was meant to be a source of richer unity has become to-day a source of disunion, disintegration, degradation that affected the honour and progress of the Motherland? You have all made separate demands for reform, Brahmans, non-Brahmans, Mussalmans and Panchamas have gone on deputations. But what good are all these deputations, all these divided attempts? Let there be a hundred thousand deputations. If they can go in one united spirit with their different forms of expression of the cause, then each fresh demand freshly reiterated would mean the emphasising of the same demand. To-day

we stand so that if the Angels of Heaven would sit in judgment, as to the real meaning and link between demand and demand, very different in fact, he might be puzzled to know what was just and what was unjust. But we need not call the Angels of Heaven, nor need we await the leisure of another nation for justice. (*Cheers.*) Justice is within the soul of a nation, justice is the treasure of a nation, justice is the honour of a nation. If a nation chooses to rob itself, to dishonour itself, to be untrue to itself, not the Angels of Heaven, not the ministers of the King shall stay it. But if a nation chooses to honour itself, fulfil its duty and rise to the height of its own ambition, what prevents it but its own desires, what prevents it but its own folly, what prevents it but its own personal animosities and personal cleavages? I ask you, children of the immortal South, during the forthcoming years to be true to yourself, just to yourself, sink all divisions, obliterate all differences, forget all feuds, annihilate all hatreds, become one in the service of the Motherland, for, as I said, your flesh, Brahman or non-Brahman, is made out of

the clays and waters of the South and your spirit is filled by the breath of Her who is Bharata Mata, Bharata Mata, Bharata Mata.

SELF-GOVERNMENT FOR INDIA.

I. Speech at the Bombay Congress.

Mrs. Sarojini Naidu, (Hyderabad, Deccan, —as a delegate from the United Provinces) who, on rising to support the Resolution on Self-Government at the Bombay Congress of December, 1915, was received with an ovation, said:—

Mr. President, ladies and gentlemen,—Till one moment ago it was not my proud privilege to be able to say “fellow-delegates,” because it is only at this very moment I have been—as a preliminary step, as a possible step to self-government that might come within a few years and about which, Sir, you have asked for a declaration—I have been asked to speak for a Province that is not my own, the United Provinces, and I was asked to represent their desires for this great moment which your enthusiasm makes me believe is the real desire of the people of this country.

After the eloquent and brilliant exposition and interpretation of the ideals of self-government that have been

formulated by the many speakers before me, whose knowledge of the subject is better than mine, and whose services in the cause for attaining that self-government are infinitely greater than mine can ever be, you hardly need a word from me either to emphasise or to adorn the speeches that they have made and the ideals they have formulated. But since it is the desire of so many people here present that some woman from amidst you, some daughter of this Bharat Mother, should raise her voice, on behalf of her sisters, to second and support this resolution on self-government, I venture —though it seems presumption so to venture —to stand before you and to give my individual support as well as to speak in the name of many millions of my sisters of India, not only Hindu, but by Mussalman, Parsi and other sisters, for the sake of self-government which is the desire and the destiny of every human soul. This vast assemblage represents to-day in miniature the Federation of India to which we look forward not in the distant future. I see with the eye that is given to the world's poets who dream, and dream with a palpitating heart,

that vision, that expectation, that ecstasy of desire, that prayer that we shall send forth every moment of our lives that the dream may be realised. What is your dream? What is it to be in the words of your resolution? What are the responsibilities that go with the privileges you demand as a free and self-governing people? I speak not of the privileges that you demand to-day but of the responsibilities that they entail upon you. What are those responsibilities, what is the high burden that will go with that honour that you have demanded, with the right that you insist as your destiny, that destiny of the children of India?

Friends, believe me, as one of the speakers before me has said, this is the psychological moment of our nation's history. For the first time, after centuries upon centuries of political antagonism, of bitterness that comes from division between creed and creed, between race and race, after centuries of feuds and bloodshed, this is the psychological moment when the Hindu and the Mussalman are met together in this cosmopolitan city to co-operate together, to weld together into

a nationality with unity of feeling and purpose, of endeavour and achievement, without which there can be no India of to-morrow.

That is really the final burden, the final responsibility of this resolution that has been so brilliantly proposed and seconded. What is the purpose of the self-government that you demand? Is it that you wish to keep the privileges for this community or another, for this majority or another, excluding a minority of whatever caste or creed? No. You are demanding self-government that you may find in it your national regeneration, your national deliverance, so that you may be free not only from the despotism of political domination, but from that infinitely subtler and more dreadful and damning domination of your own prejudices and of your own self-seeking community or race. Having got arrested through the evolution of time and spirit, and seeking to obtain the right savouring of self-government, I ask you not to pause and say "We have found the ultimate goal," because it seems to me that we are likely to be left in the cold unless we are in by the open

door of the great Federation of India and establish that national feeling of Unity that knows no difference of caste or creed. If the communities may keep their own individual entities, it is only for the enriching of the federated national life. And so working together, feeling together, co-operating together, subordinating all merely sectarian and racial interests to the larger hope and the higher vision of United India you will be able to say with one voice as children of one Mother :—

Waken ! O Mother, thy children implore thee !

We kneel in thy presence to serve and adore thee !

The night is aflush with the dream of the morrow,

Why still dost thou sleep in thy bondage of sorrow ?

O waken, and sever the woes that enthrall us,

And hallow our hand for the triumphs that call us.

Are we not thine, O Beloved, to inherit
The purpose and pride and the power of
thy spirit ?

Ne'er shall we fail thee, forsake thee or
falter,
Whose hearts are thy home and thy shield
and thine altar,
Lo! we would thrill the high stars with
thy story
And set thee again in the forefront of
glory.

Mother, the flowers of our worship have
crowned thee !

Mother, the flame of our hope shall sur-
round thee !

Mother, the sword of our love shall defend
thee !

Mother, the song of our faith shall attend
thee !

Our deathless devotion and strength shall
avail thee !

Hearken, O Queen and O Goddess, we hail
thee !

II. Speech at the Lucknow Congress.

Mrs. Sarojini Naidu, in supporting the Resolution on Self-Government at the Lucknow Congress of December, 1916, said :

Mr. President, and fellow-citizens of the Indian nation,—From the very beginning of time it has always been the woman's privilege to have the last word on any subject and though that last word is sprung on her by the tyranny of the leaders that demand Home Rule, it is to vindicate the readiness of my sex, to stand by the men of India in all that concerns their national welfare and honour that I rise to obey the mandate of this tyranny. (*Hear, hear.*) Many speakers, before me, gifted and famous, full of knowledge and full of experience, have laid before you a scheme of Self-Government, and it is not for me to add words to their practical wisdom. I am merely a spectator from the watch-tower of dreams, and I watched the swift and troubled, sometimes chequered but nevertheless indomitable, time-spirit marching on in a pageant of triumph to the desired goal. Gentlemen, if to-day

Home Rule is no distant dream, if it is no mere fancy of Utopia, it is due to one thing more than to any other thing and perhaps you will let me enlighten you, so that you may offer your gratitude to the right sources. Less than four years ago, in this very city of Lucknow, this city of memories, this city of dead kings, a new hope came to birth, because the younger generation of Mussalmans had seen a vision that made it possible for the leaders of the National Congress to realise within the scope of practical vision, of practical work, of practical achievement, the supreme desire of the national soul. Gentlemen, it was my privilege to represent my great community on this occasion. It was the greatest honour of my life that I was invited to speak to this young generation of Islam that had seen this vision of Indian nationality which succeeded in passing a constitution whose essential creed was co-operation with the Hindu sister community. And because of this vision, four years after in this very city of Lucknow, we are now able to say that 'we shall have Home Rule; we will not

ask for it, we will create it of our own desires, out of our own enthusiasm, out of our own capacity, out of our inviolable unity, the unity of the Hindu and the Mussalman.' (*Hear, hear.*) Friends, Members of this Congress, citizens of India who have come from the farthest corners in this great country, I ask you in the name of that greater Nation that is born to-day in the city of Lucknow to offer your thanks to three men, though it might indeed seem invidious to make distinctions, where so many have been earnest, so many have been loyal and co-operating, it would be indeed lacking in gratitude on the part of this great assembly, were it not to offer a public recognition of gratitude to three most brilliant, most faithful, most courageous Mussalmans—the Rajah Saheb of Mahmudabad, that fearless and independent spirit, Mazahrul Haque, and thirdly Mr. M. A. Jinnah, of whom it was that the late Mr. Gokhale said to me, immediately after the last Muslim League in Lucknow, that 'He is the best ambassador of the Hindu-Muslim unity.' We are united to-day by the efforts of the Muslim League. To stand united, but united with such strength

that nothing from outside, not even the tyranny of Colonial domination, shall withhold from us our rights and privileges, withhold from us liberties that are due which we claim by our united voice. Nothing can prevent us from achieving the desires of our heart for, as Mr. Surendra-nath Banerjea told you, the final issues are in your hands. The ultimate decision is yours. Who will deny you the birth-right of freedom? If the millions of India speak with one voice and say, 'Ours is the right of freedom; we claim it; we take it; you dare not deny to us the birth-right of humanity,' nobody dare deny it. Centuries have gone by; the old divisions are healed; old wounds have got covered. Instead of building our regeneration on hatred and division, we stand to-day building our national future on the secure and imperishable foundations of love and united service. Each of us has seen a vision. To each of us has come that living consciousness that it is united service for the Motherland that constitutes the supremest hope of to-morrow. There is no one so mean, so weak, so selfish as not to think that in the service of the Motherland lies

joy greater than all personal joys; in suffering for her comes the supremest consolation in our personal sorrow and in her worship is the absolution of sin ; to live for her is the most victorious triumph of life, to die for her is to achieve the priceless crown of immortality. (*Hear, hear, and applause.*) Let us then offer our lives unanimously as a tribute at the feet of the Motherland, for, as the great Prophet of Islam says "Under the feet of the Mother lies Paradise." (*Loud applause.*)

III. Speech at the Calcutta Congress.

In supporting the Resolution on Self-Government at the Calcutta Congress, in December, 1917, Mrs. Sarojini Naidu said:—

Several years ago, in this historic city, the modern nation-builder, Dadabhai Naoroji proclaimed the immortal message of Swaraj in your ears. I do not think that there was one single heart amongst you that did not respond to the call of your birthright that had so long been withheld from you. We are gathered here to-day to vindicate the message that he then gave, to confirm the truth that he proclaimed; and we demand the fulfilment of the dream that he dreamt for you on that memorable occasion. If I stand before you as a chosen representative of united India it is only because the womanhood of the Nation stands by you to-day and you require no proof more worthy, more convincing of your evidence for responsible and complete Self-Government than the sense of instinctive and fundamental justice you show in letting the voice of Indian womanhood to

speak and confirm the vision, the demand, the endeavour, the ambition of Indian manhood.

THE IDEAL OF THE RESOLUTION.

Other speakers having spoken before me and explained to you in detail the scheme that you have propounded, the ambition that the scheme embodied, and the aspiration that you are at the point of achieving, I shall only strive to interpret something that goes beyond the details of that scheme and that is the ideal that has been represented in this resolution. Remember, whatever may be the details of the proposition, whatever may be the facts and factors of any practical politics that you contemplate, its permanent inspiration is the spirit in which these demands and these aspirations are conceived and fulfilled to-day. What is it that we demand? Nothing new, nothing startling, but a thing that is as old as life, as old as human consciousness and that is the birthright of every soul in this world. Remember that within your own province, within your own territories, you should have a living chance and not be disinherited as exiles in your own

land, slaves in your own territories, dumb to all things, blind to all things, deaf to all things, that other Nations are enjoying. That day is over when we were content to be slaves in bondage, intellectual, and political, because the day of division is over. No race can be separated from another race in this great land. There is no longer an India of the Hindu or an India of the Mussalman, but it is an India which is a united India. Arguments are brought forward, you all know how cleverly and subtly, that India has always been a conquered country, a country always under foreign political domination. It is true, but India, you should know, is a great country with 5,000 years of Vedic culture that absorbed and enriched itself within the Aryan culture, Buddhist culture and European culture of the world. What is really at the base of all our grievances is that our self-respect has been trodden to dust, that our manhood has been challenged, that the primary right of man to defend his honour, to defend his women and to protect his country, have been taken away from him. That is the deadliest

insult that has not merely emasculated and embittered but has almost slain beyond redemption the spirit of the heroic Indian. Not that you have lost political power and domination, but that you have lost the spirit within you that was your birthright and inviolable treasure. You say that the Moghuls were your rulers. What was the policy of the Moghul rulers? They became part and parcel of the Indian race. They gave to the Indian people those rights and responsibilities which we demand to-day from the British Throne. These things which are embodied in the scheme for responsible autonomy were given to the Indians. In the time of Akbar's rule the power of the purse belonged to the conquered people of that Moghul Emperor. Did that power lead to differences? Did it breed disloyalty? No. That power knit together the peoples so alien to one another in race, faith, tradition and culture. With what result? So far from impoverishing the intellectual cultures of India the foreign conquests succeeded in assimilating foreign cultures with ours and the valour of the children of the Sword has added

to the valour of the children of the Sun. In that combination India was honoured. India had not to face the question of submission and implied bondage to conquerors. When we talk of Responsible Government it does not mean an illusion of power. Power without responsibility is demoralising. We demand not license of power, but we demand all the dignity, the sanity, the creative authority of power that is responsible to itself and responsible to the Nation. We do not want to be separated from the life of the people. We want no divided power. Our goal is the same, but temperaments are different; conditions are different; environments are different; and all these things being considered, India is not an India of one race or another, of one party or another, of the Moderate or the Extremist; but in politics the ideal is always there, but there must be a certain amount of expediency used. That is the only compromise that has been made. All life is a life of compromises. The only thing that matters is that for the sake of the weaker the stronger must be prepared to make some sacrifices. Who says that there is a man or

woman here to-day who does not desire, waking or sleeping, that does not dream that autonomy, that freedom, that liberty, that is self-contained and conveyed by this resolution? One community has got into the race earlier than another community; and possesses advantage by that circumstance and that is the meaning of the compromise that we feel for the weaker. We confess that it is a compromise, but we say that the demand that we make in the Congress-League scheme is an irreducible minimum and that minimum should not be delayed one hour longer. I am only a woman and I should like to say to you all, when your hour strikes, when you need torch-bearers in the darkness to lead you, when you want standard-bearers to uphold your banner and when you die for want of faith, the womanhood of India will be with you as the holders of your banner, and the sustainers of your strength. And if you die, remember, the spirit of Padmini of Chittoor, is enshrined with the manhood of India. (*Loud cheers.*)

TRAGEDY

INTERNMENT OF MAHOMED ALI.

Speaking at the All-India Moslem League in December, 1917, on the release of the interned Moslem leaders, Mrs. Naidu said :—

If they were paying homage to the empty chair, they were paying homage not to Mahomed Ali in flesh but to Mahomed Ali, who was the embodiment of the new spirit of Indian nationalism. She then referred to the internment of Mr. Mahomed Ali and said that the honour of Islam had been challenged by that internment and on them lay the honour of Islam. They should not be contented with sitting quiet and shedding tears. They must be consolidated in their faith. Political destiny might fail, territorial possession might decay, but Islam would not die. They wanted Moslem India to be true to Islam. They wanted the manhood of Islam, the valour of Islam. They should be united, they should sink all their personal differences, they should sink all their political differences—they were of different schools but that amongst themselves—and be not afraid of any sacrifice.

ETERNAL INDIA

TO M. K. GANDHI.

*The following poem was contributed by
Mrs. Sarojini Naidu to the "Young India :"*

Thou whose unaging eyes have gazed upon
The Vision of Time's glory and decay,
Round thee have flower-like centuries
 rolled away

Into the silence of primeval dawn,
Thou hast out-lived Earth's empires and
 outshone

The fabled grace and grandeur of their
 sway,

The far-famed rivals of thine yesterday,
Iran and Egypt, Greece and Babylon,
Sealed in To-morrow's vast abysmal womb
What do thy grave prophetic eyes foresee
Of swift or strange world-destiny and
 doom ?

What sudden kingdoms that shall rise and
 fall,

While thou dost still survive, surpass them
 all,

Secure, supreme in ageless ecstasy ?

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OR

Conquering the Internal Nature.



BY

SWAMI VIVEKANANDA

THIRD EDITION

1914

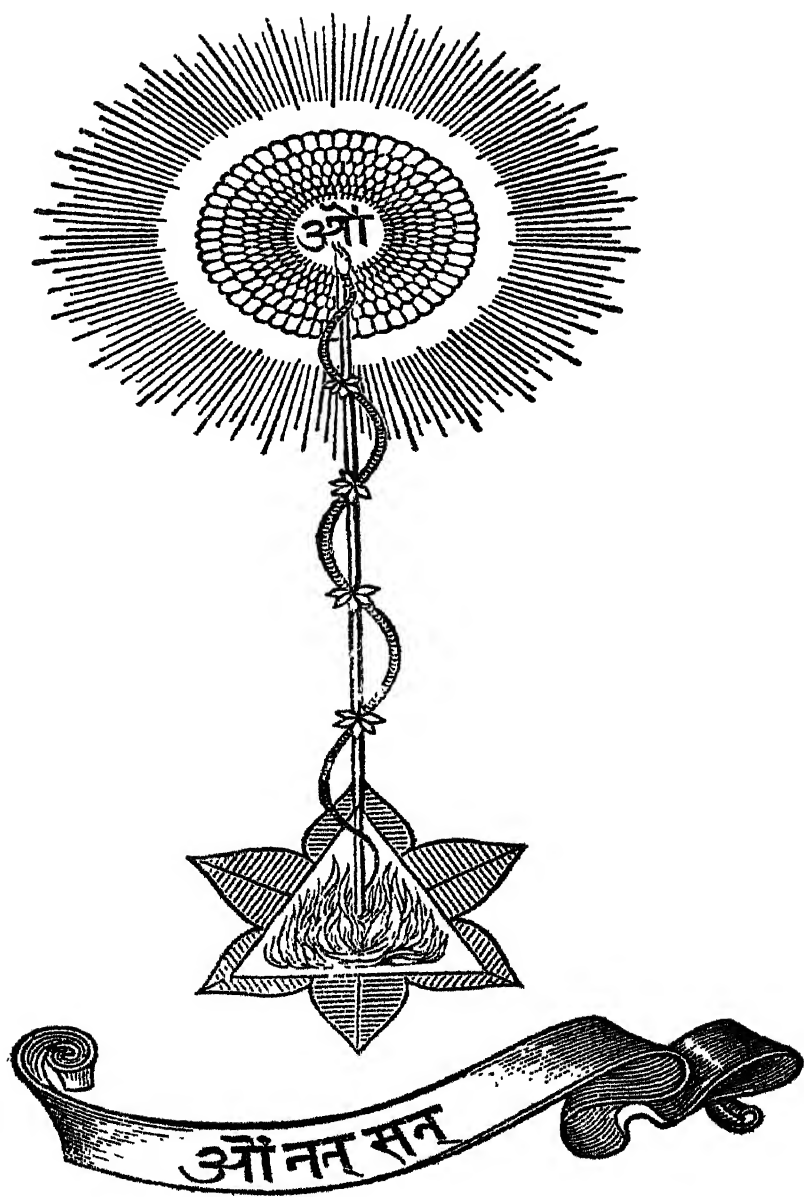
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Each Soul is potentially divine, and the goal is to manifest the divinity that is within, by controlling nature, external and internal.

We shall have to do this either by work, or worship, or psychic control, or philosophy—by one or more of all these—and be free.

This is the whole of religion. Doctrines, dogmas, rituals, books, temples, and forms are but secondary details.

THE EDITOR'S PREFACE.

——:O:——

In presenting this thoroughly revised edition of Raja Yoga before the public, the Editor has taken pains not only to set right the inaccuracies of the lecture-portion of the book, but also of that portion of it which deals with the original aphorisms of Patanjali. The reader will be astonished to find, in going over the book, that the Swami could do such full justice to the subject in impromptu lectures before his classes in America. Even the comments on the aphorisms were spoken by him off-hand before such audience !

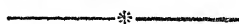
In explaining the aphorisms, the Swami, as the reader will find, has deviated in some places from the course usually taken by old commentators on Patanjali. To help the reader to form his own judgment in such places, the editor has adjoined in foot-notes the explanations of the passages by those commentators.

The Editor has been fortunate moreover in securing an introduction to the book from the learn-

ed pen of the late Sister Nivedita—by a search among her papers. He has thought fit to publish it with the present edition, inasmuch as it gives clearly the Western standpoint from which the book had been judged at its first appearance, and by which it was found so valuable and original in its treatment of the subject as to be deemed fit to be translated in all the principal languages of Europe.

THE EDITOR,
SARADANANDA.

INTRODUCTION.



Visitors to India quickly become familiar with the *Sadhus* and *Fakirs*, or religious beggars, who form so picturesque an element of Indian crowds. Most of these, whether Hindu or Moham-medan, are wanderers and some of them belong to floating orders of great prestige and antiquity. All alike wear as their badge, the *gerrua*, or earth-stained cloth, of salmon-pink colour, and some are further distinguished by the carrying of large rosaries, sacred staffs or tridents, the smearing of face and body with mud or ashes, and the wearing of the hair in matted locks piled high on the head. Some of these varied brotherhoods of *Yôgis*, *Nâgâs*, *Oodâssies*, and what not, are famous for their Sanskrit learning; and of none is this more true than of the clean-shaved *Sannyasins* of the Puri and other Paramahansa Orders, founded by Sankaracharya,—himself a sannyasin of 2000 years of spiritual descent,—about the year 800 A. D., and to whose number the Swâmi Vivekananda,—writer of the present book in the original English,—belonged.

Born and educated in Bengal, he became a Sannyasin in his youth, and as such was the first religious teacher of modern times in India, to break through the barriers raised by Hindû orthodoxy, and cross the seas, for the purpose of preaching in the West. His first journey was made to the United States, *viâ* China and Japan, in order to represent the religious ideas of the Hindû peoples at that Parliament of Religions which will be remembered as a feature of the Chicago Exhibition of the year 1893. He was deeply conscious of the significance of the step he was taking. Hinduism had not then thought of itself as a missionary faith. "I go," a friend reports him as saying, at the moment of leaving his mother-country, "to preach a religion of which Buddhism is but a rebel child, and Christianity, with all its idealisms, a far-fetched imitation."

The Swâmi's success as a preacher, at Chicago, was followed by some years of work and travel in America, and in the years 1895 and 1896, by two visits to England and to the Continent of Europe. On his return to India, early in 1897, he was accorded an ovation, by his countrymen, which may be termed historic. From Colombo, where he landed, to Madras, from which he had originally been

sent forth, and again in the various visits which he was called upon to make, after reaching his monastery in Calcutta, to the cities, provinces, and feudatory princes of the north, his journeys formed a veritable triumphal progress. And in the south, where the Hindû consciousness has been least impaired by the proximity of Islamic Communities, his rulings on controverted points of faith and doctrine were by common consent, from that time forward, placed on the footing of a final authority on Hinduism. India thus ratified by acclamation the mission and the utterances of the yellow-clad begging-friar who had gone forth from her shores, four years earlier, in her name. It may serve to give some idea of the extent to which ancient culture is still living in India, when it is said that for fourteen days in Madras, noonday sittings were held daily by the Swâmi, in which scholars and Brahmins of distinction brought to him philosophical and other questions, to be answered by him, *first in Sanskrit and then in English*. Sanskrit is by no means a dead language in its own country.

The Swâmi's second and last journey to the West was made in the year 1899. He returned to India late in 1900, and less than two years later, on

July 4th 1902, he died. He had visited Paris three or four times in all, spending several weeks there, in the year 1900, and speaking twice at the Sorbonne.

In the work done by the Swâmi Vivekananda in his own country, he never adopted the rôle of a religious or social reformer. He took no advantage of the position accorded him to impose any favourite sectarianism of his own upon others. To all the perplexities of the present age of transition, he replied by raising the banner of a spiritual Hinduism, ideal, dynamic, and towering high above all those externals of caste and custom which might be expected to change with changes of place and period. He held that even the Vedas and Upanishads had voiced nothing else than the call to this central and most searching form of religion, and that the same had been the message, written or unwritten, of all the Indian saints and teachers, in times more modern.

As an apostle of Indian thought in the West, however, the Swâmi's labours were of a somewhat more complex character. Here we find him, in the numerous works which he has left, not only defining and expanding the great basic philosophy

of *Advaita* or Unity,—the idea of the Immanent Divine,—but also, as in the case of the present volume, acting as a witness to the authenticity of an antique form of knowledge, which, familiar as it is to India, can scarcely be regarded as known to Europe even by name.

Apart from its obvious division into an original treatise and the translation of an Oriental work and its commentators, this book of *Raja Yoga* falls under a twofold category. In the first place, we find ourselves listening as it were to a melody which identifies the subject with religion, and in the second to an intermingled strain by which it is regarded purely as a science. On one side, we hear the impassioned cry, "The way is found! Children of immortality, and ye who dwell in higher spheres, by perceiving Him who is beyond all darkness, your path is made from out this darkness. And to escape, ye have no other!" And on the other hand, as we follow page after page, and comment upon comment, we feel that,—at least as regards temper, apart from the question of credibility,—we are in the presence of nothing more or less than an ancient and unfamiliar system of Psychology, complete of its own kind, and supported by a voca-

bulary and system of reasoning curiously unlike any to which we are accustomed.

Both points of view are correct. *Raja Yoga* from the Oriental point of view, is religion : from the Occidental, it is science. We in the West are not left entirely without witness to the occasional occurrence of saintly raptures and prophetic visions which cannot be adequately described as mental aberrations. Without Francis of Assisi, Joan of Arc, Teresa of Jesus, and Ignatius Loyola, all our history would have been the poorer. But we have felt ourselves under no necessity of giving a scientific account of such phenomena. They have taken place for the most part, in spite of our misunderstanding of them, not because of our sympathy. In the East, however, humanity will give birth to a religious idea, with as much simplicity and directness as in the West would characterise the invention of a machine, or the elaboration of an industrial process. It follows, then, that the recognition of that mood in which religions are born,—that mood which the Swami Vivekananda terms ‘super-consciousness,’—must necessarily form an integral part of Eastern Psychology.

Could any *dictum* range itself more haughtily,

more fearlessly, under the banner of scientific ideals, than the seventh aphorism of Patanjali's first chapter—"DIRECT PERCEPTION, INFERENCE AND COMPETENT EVIDENCE ARE PROOFS?" Is there any trace of confusion in the mind of the man who wrote this? Any pet dogma to be screened from destructive criticism? Any window to be kept dark? The same words, by implication, base the claim of the aphorism to credence, on experience alone. There is here no room for the appeal to authority—"Competent evidence"—mark the pride of the adjective!—to guide the student; "inference" as a reliable means of determining points of theory; but both of these alike dependent on that which alone, therefore, forms the ultimate test for all, "direct perception." Is it not true that such a readiness to submit the whole content of faith to the test of experience, refusing authority, is to Western thinking, one of the *differentie* of science rather than of Religion?

Another point on which this Eastern science, —assuming its credibility,—challenges comparison with that of the West, is the question of method. In the very nature of the investigation, the human body is itself the laboratory, and all instruments,

save those found within, are excluded. But it is not equally true that there is no experiment. The whole research claims to be built up on experiment. And when we read that the heart itself can be brought under such control that the circulation of the blood can be regulated or stopped at will, we catch a glimpse of the courage and devotion to knowledge that the subject must have demanded in its pioneers. There is no reason to believe that the sacrifice of life demanded for the authoritative establishment of its various steps, was in any way less than that required by, for instance, Modern Chemistry or Modern Medicine. And in the severity of the discipline imposed, it is evident that the habits of life of the modern scholar must give precedence to those of the older.

One more point remains to be touched upon. Patanjali, writing his *Yoga Aphorisms* in the second century B. C. must not be looked upon as an author, in our twentieth-century meaning of the term. Rather, he was a recorder of those conclusions which had been arrived at by the consensus of erudite opinion in his time. His name is used to this day as that of the head of the Yoga School. But this is perhaps much the same thing

as to make the President of the Academy of Sciences personally responsible for all the scientific discoveries published under the *imprimatur* of that body, in a given year of grace! The *Yoga Aphorisms* represent an era in culture, the work of a great floating university of begging friars, which at the time of their publication was already many centuries old.

Finally, this strange old science of *Raja Yoga* is to this day alive in India. Many thousands of students have made some progress in it; some few, it may be, are highly proficient. In any case, we who have been his disciples,—both Indians and Europeans,—regard the writer of this book, the Swâmi Vivekananda, as belonging to the latter of these two classes. He was one of those souls for whom *Samâdhi*, or super-consciousness, had no secrets, and when he publishes a statement regarding the nature of Yoga, his words fall under the category of "Competent Evidence."

NIVEDITA
OF RAMAKRISHNA—VIVEKANANDA.

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THE AUTHOR'S PREFACE.

SINCE the dawn of history, various extraordinary phenomena have been recorded as happening amongst human beings. Witnesses are not wanting in modern times to attest to the fact of such events, even in societies living under the full blaze of modern science. The vast mass of such evidence is unreliable, as coming from ignorant, superstitious, or fraudulent persons. In many instances the so-called miracles are imitations. But what do they imitate? It is not the sign of a candid and scientific mind to throw overboard anything without proper investigation. Surface scientists, unable to explain the various extraordinary mental phenomena, strive to ignore their very existence. They are, therefore, more culpable than those who think that their prayers are answered by a being or beings above the clouds, or than those who believe that their petitions will make such beings change the course of the universe. The latter have the excuse of ignorance, or at least of a defective system of education, which has taught them dependence upon such beings, a

dependence which has become a part of their degenerate nature. The former have no such excuse.

For thousands of years such phenomena have been studied, investigated, and generalised, the whole ground of the religious faculties of man has been analysed, and the practical result is the science of *Raja-Yoga*. *Raja-Yoga* does not, after the unpardonable manner of some modern scientists, deny the existence of facts which are difficult to explain ; on the other hand, it gently, yet in no uncertain terms, tells the superstitious that miracles and answers to prayers, and powers of faith, though true as facts, are not rendered comprehensible through the superstitious explanation of attributing them to the agency of a being or beings above the clouds. It declares that each man is only a conduit for the infinite ocean of knowledge and power that lies behind mankind. It teaches that desires and wants are in man, that the power of supply is also in man ; and that wherever and whenever a desire, a want, a prayer, has been fulfilled, it was out of this infinite magazine that the supply came, and not from any supernatural being. The idea of supernatural beings

may rouse to a certain extent the power of action in man, but it also brings spiritual decay. It brings dependence ; it brings fear ; it brings superstition. It degenerates into a horrible belief in the natural weakness of man. There is no supernatural, says the *Yogi*, but there are in nature gross manifestations and subtle manifestations. The subtle are the causes, the gross the effects. The gross can be easily perceived by the senses ; not so the subtle. The practice of *Raja-Yoga* will lead to the acquisition of the more subtle perceptions.

All the orthodox systems of Indian philosophy have one goal in view, the liberation of the soul through perfection. The method is by *Yoga*. The word *Yoga* covers an immense ground, but both the *Sankhya* and the *Vedanta* Schools point to *Yoga* in some form or other.

The subject of the present book is that form of *Yoga* known as *Raja-Yoga*. The aphorisms of Patanjali are the highest authority on *Raja-Yoga*, and form its text book. The other philosophers, though occasionally differing from Patanjali in some philosophical points, have, as a rule, acceded to his method of practice a decided consent. The first part of this book is comprised of several lec-

tures to classes delivered by the present writer in New York. The second part is a rather free translation of the aphorisms (*Sutras*) of Patanjali, with a running commentary. Effort has been made to avoid technicalities as far as possible, and to keep to the free and easy style of conversation. In the first part some simple and specific directions are given for the student who wants to practise, *but all such are especially and earnestly reminded that, with few exceptions, Yoga can only be safely learned by direct contact with a teacher.* If these conversations succeed in awakening a desire for further information on the subject, the teacher will not be wanting.

The system of Patanjali is based upon the system of the *Sankhyas*, the points of difference being very few. The two most important differences are, first, that Patanjali admits a personal God in the form of a first teacher, while the only God the *Sankhyas* admit is a nearly perfected being, temporarily in charge of a cycle of creation. Second, the *Yogis* hold the mind to be equally all-pervading with the soul, or *Purusha*, and the *Sankhyas* do not.

THE AUTHOR.



RAJA YOGA.

CHAPTER I.

Introductory.

ALL our knowledge is based upon experience. What we call inferential knowledge, in which we go from the less general to the more general, or from the general to the particular, has experience as its basis. In what are called the exact sciences, people easily find the truth, because they appeal to the particular experiences of every human being. The scientist does not tell you to believe in anything, but he has certain results which come from his own experiences, and reasoning on these experiences, when he asks us to believe in his conclusions, he appeals to some universal experience of humanity. Thus, for every exact science there is a common basis by referring to which we can

see at once the truth or the fallacy of the conclusions drawn therefrom. Now, the question is, has Religion any such basis or not? I shall have to answer the question both in the affirmative and in the negative. Religion, as it is generally taught all over the world, is said to be based upon faith or belief, and, in most cases, consists only of different sets of theories. The reason why we find all religions quarrelling with each other is because all those theories are based upon belief. One man says there is a great Being sitting above the clouds and governing the whole universe, and he asks me to believe that, solely on the authority of his assertion. In the same way I may have my own ideas, which I am asking others to believe, and if they ask a reason, I cannot supply them with any ! That is why religion and metaphysical philosophy, have a bad name nowadays. Every educated man seems to say : "Oh, religion and metaphysics are but bundles of theories without any standard whatever to judge them by, each man preaching his own pet ideas."

It must be told nevertheless that there is a universal basis for our belief in religion, governing all the different theories and ideas of men about

religion in different countries. For, going down to the very bottom of them all we find that they also are based upon universal experiences. To make this clear I shall ask you in the first place to analyse all the various religions of the world. You will find them divided into two classes, namely those that have a book, to support them, and those that have it not. Those with books are the strongest, and have the largest number of followers, while those without books have mostly died out, and the few that still exist will be seen to have sprung up in recent time and have very small followings. Yet, in all of them we find one consensus of opinion, that the truths they teach are the results of the experiences of particular persons. The Christian asks you to believe in his religion, that is to believe in a God, in Christ, as the incarnation of that God, in a soul, and in a better state of that soul. He cannot give you any reasons, for his belief. But if you go to the very fountain-head of Christianity you will find that his belief is based directly upon experience. For, Christ said, He saw God ; and the disciples said they felt God. Similarly, Buddhism is based on Buddha's experience. He experienced

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certain truths, saw them, came in contact with them, and preached them to the world. So on with the Hindus. In their books, the writers, who are called *Rishis*, or sages, declare that they also experienced certain truths, and those they preached. Thus it is clear that all the religions of the world have been built upon that one universal and adamant foundation of all our knowledge, namely, direct experience. The teachers all saw God ; they all saw their own souls, they all saw eternity, as their future, and what they saw they preached. A peculiar claim, however, is put before us, in modern times, by the followers of all the religions, that such direct religious experiences are impossible at the present day ; they were possible only with persons who were the first founders of the religions that subsequently bore their names. And that because such experiences have become obsolete, nowadays, so people will have to take religion now on belief. This we deny emphatically. For if there has been one case of experience in this world in any particular branch of knowledge, it absolutely follows that that experience had been possible millions of times before, and will surely be repeated eternally. Uniformity is the rigorous law of

nature ; therefore what happened once can happen always.

The teachers of the science of *Yoga*, therefore, declare religion to be based not merely upon the experience of ancient times, but that no man can really be religious until he has the same perceptions himself, that *Yoga* is the science which teaches us how to get those perceptions, and that it is useless to talk about religion until one has felt it. Why is there so much fighting and quarrelling in the name of God ? Indeed, there has been more bloodshed in the name of God than for any other cause ! And the reason for that is that people never went to the fountain-head of religions experiences themselves and were content only with giving a mental assent to the customs of their forefathers, and wanting others to do the same. But what right has a man to say he has a soul if he does not feel it, or that there is a God if he does not see Him ? If there is a God we must see Him, if there is a soul we must perceive it ; otherwise it is better not to believe. It is better to be an outspoken atheist than a hypocrite. The idea, with the "learned," in modern times, is that religion and metaphysics, and all search after a

Supreme Being, are futile ; while, with the semi-educated, the idea seems to be that these things really have no basis at all and that their only value consists in the fact that they are strong motive powers for doing good to the world. For, if men believe in a God, they may become good, and moral, and so make good citizens. We cannot blame them, however, for holding such ideas, seeing that all the teaching in religion that these men get is simply to believe in an eternal rignarole of words, without any substance behind them. They are asked to live merely upon words, and can they do it? Indeed, if they could, I should not have the least regard for human nature. Man wants truth, wants to experience truth for himself, to grasp it, to realise it, to feel it within his heart of hearts ; and then alone, declare the *Vedas*, "will all doubts vanish, all darkness be scattered, and all crookedness be made straight" : "Ye children of immortality, even those who live in the highest sphere, the way is found ; there is a way out of all this darkness, and that is by perceiving Him Who is beyond all darkness, and there is no other way." And the science of Raja Yoga proposes to put before humanity a practical and scientifically

worked-out method of reaching the truth in religion.

Every science must have its own method of investigation. If you want to become an astronomer, and sit down and cry, "Astronomy, Astronomy," it will never come to you. But if you want to be an astronomer, you must go to the observatory, take a telescope, study the stars and planets, and then you will become an astronomer. The same with Chemistry. A certain method must be followed. You must go to the laboratory, take the different substances, mix them up, compound them, experiment with them, and out of that will come the knowledge of Chemistry. Thus each science must have its own methods of procedure and the science of Raja Yoga has its own. I could preach you a thousand sermons, but they would not make you religious, until you first practised the yoga methods. For these are the ways to truth in religion advocated by the sages of all countries and of all ages, men pure and unselfish, who had no motive whatever but to do good to the world. They all declare that they have found some truth higher than what the senses can bring to us, and they challenge verification. They say to you, 'Take up

the methods and practise honestly, and then, if you do not find the desired results, then you will have the right to say there is no truth in the claim, but before you have done that, you are not rational in denying the truth of these assertions.' So we must work faithfully, using the prescribed methods and light will come.

In acquiring knowledge we make use of generalisation, and all generalisations are based upon observation. We observe facts first, then generalise, and then draw our conclusions or principles. The knowledge of the mind, or of the internal nature of man, and its workings, can never be had until we have the power, first, of observing the facts that are going on within it. It is very easy to observe facts in the external world, and many thousand instruments have been invented to observe nature, from every point, but in the internal world no instrument can help us. Yet we all know that we must observe here too in order to have a real science of the mind. Without a proper analysis, any science will be hopeless, mere theorising, and that is why all the psychologists have been quarrelling among themselves since the beginning of time, except

those few who found out the proper means of observation.

The science of Raja Yoga, in the first place, proposes to teach men such means for observing the internal states, and the instrument, it says, is the mind itself. The power of attention of the mind, when properly guided, and directed towards the internal world, will analyse mind itself, and illumine facts for us. For the powers of the mind, it says, are like rays of dissipated light ; when they are concentrated, they illumine everything. And that, in fact, is the only source of knowledge that we have. Everyone is using it, both in the external and the internal world, but, for the psychologist, this minute observation which the scientific man can throw upon the external world, will have to be thrown on the internal world, and this requires a great deal of practice. From our childhood upwards we have been taught only to pay attention to external things, and never to things internal, and most of us have nearly lost the faculty of observing the internal mechanism. To turn the mind inside, stop it from going outside, and then to concentrate all its powers, and throw them upon the mind itself, in

order that it may know its own nature, so that it will analyse itself, as it were, is indeed very hard work. Yet that is the only way to anything like a scientific approach towards the subject.

Now, what is the use of such knowledge? In the first place, knowledge itself is the highest reward of knowledge, and in the second place, there is utility also in having it. It will take away all our misery. When, by analysing his own mind, man will come face to face with something within him which is never destroyed, something which is, by its own nature, eternally pure and perfect, he will no more be miserable, no more unhappy. For, all misery comes to us from fear, and from unsatisfied desire. But man will have found then that he never dies, and therefore will have no more fear of death. Again, when he knows that he is perfect, he will have no more vain desires. Thus both the causes of fear being absent, there will be no more misery for him, but perfect bliss, even while he is in this body.

We have told already that there is but one way by which to attain the knowledge of the mind, namely, that which is called concentration. The Chemist in his laboratory concentrates all the

energies of his mind into one focus, and throws them out upon the materials he is analysing, and so finds out their secrets. The Astronomer concentrates all the energies of his mind and projects them through his telescope upon the skies, and the stars, the sun, and the moon, give up their secret to him. The more I can concentrate my thoughts on the matter on which I am talking to you, the more light shall I be able to throw upon it; and the more you concentrate your thoughts on my words, the more clearly will you grasp what I have to say.

How indeed has all this knowledge in the world been gained but by the concentration of the powers of the mind? Nature is ready to give up her secrets if we only know how to knock at her gates and give them the necessary blow. And the strength and force of the blow come through concentration. For, there is no limit to this power of the human mind. The more concentrated it is, the more power is brought to bear on one point, and that is the secret.

It is easier to concentrate the mind on external things, for the mind naturally goes outwards; but, in the case of religion, psychology, and meta-

physics, the subject and object are one. For, the object here is also internal, the mind itself being the object of study. It is thus a case of mind studying mind. And we all know that there is that power of the mind called reflection or introspection. As for instance, I am talking to you ; at the same time I am standing aside, as it were, like a second person, and knowing and hearing what I am talking. You work and think at the same time, and still another portion of your mind stands by and sees what you are thinking. The self-same reflective power of the mind should be concentrated and turned back upon the mind itself, and as the darkest places reveal their secrets before the penetrating rays of the sun, so will this concentrated mind penetrate its own innermost secrets. Thus alone shall we come to the basis of all our beliefs, and attain real religion, and thus we shall perceive for ourselves whether we have souls or not, whether life is of five minutes or of eternity, whether there is a God in the universe or none. It will all be revealed to us then. This is what Raja Yoga proposes to teach. The goal of all its teaching is how to concentrate the mind, how to discover the hidden facts in our own

minds, and then generalising on those facts, how to form our own conclusions from them. It never asks us therefore what our religion is, whether we are Deists or Atheists, or that whether we are Christians, Jews, or Buddhists. For, every human being, it says, has the right and the power to seek for religion ; and that every human being has the right to ask the reason why, and the power to have his question answered by himself, if he only takes the trouble. Sufficient to its purpose, therefore, that we are human beings.

We see then, that in the study of Raja Yoga no faith or belief is necessary. Believe nothing until you find it out for yourself—that is what it teaches us. For, truth requires no prop to make it stand. Do you mean to say that the facts of our awakened state require any dreams or imaginings to prove them? Certainly not. But the study of Raja Yoga takes a long time and constant practice. A part of this practice is physical. For, though the main part of it is mental, yet as we go along we shall find that it teaches that the mind is intimately connected with the body. And as it believes that the mind is simply a finer part of the body, and that the mind acts upon the body, so in

the same way it believes that the body must also act upon the mind. For if the body is sick, the mind becomes sick also, and if the body is healthy, the mind also remains healthy and strong. Again, when one is angry, the mind becomes disturbed ; at the same time, when the mind is disturbed, the body also becomes disturbed. With the majority of mankind, however, the mind is entirely under the control of the body. For, the mind in them is very little developed. Truly speaking they are but very little removed from the lower animals, seeing that the power of control in them is little higher than in that of the lower animals. Indeed if we think about it we have very little command of our minds on account of the powerful control of our bodies upon us. Therefore to bring that command about, and get the control over both body and mind, we must take at first certain physical helps ; and when the body is sufficiently controlled, we can then attempt the manipulation of the mind. And when we have brought the mind sufficiently under control, we shall then be able to make it work as we like, and compel it to concentrate its powers as we desire.

According to the Raja Yogin, the external

world is but the gross form of the internal, or the subtle. For, the subtle or fine is always the cause, of the gross effects. So the external world is the effect, and the internal the cause. In the same way the external forces are simply the grosser effects, of the fine internal forces. Therefore he who has discovered and learned to manipulate the internal forces will get the whole of nature under his control. The Yogin thus proposes to himself no less a task than to master the whole universe, by getting control of the whole of nature. He wants to arrive at the point where what we call "nature's laws" will have no influence over him, and where he will be able to get beyond them all. He aims at nothing less than to be the master of the whole of nature, both internal and external.

Again, the progress and civilisation of the human race has the same end in view, namely, the controlling of nature.

But various races differ in their processes of reaching to that end. Just as in the same society some individuals want to get the control of the external nature, and others want the same of the internal nature, so, it is with the different races ;

some want to control the external nature, and some the internal. Some say that by controlling internal nature we shall be able to control everything in nature, and some, that by controlling external nature we will get the control of everything. Both of these views will be found to be correct when carried to the extreme, because there can never be the distinction of internal and external from the ultimate stand-point. There it is found to be a fictitious limitation that never existed. Both the externalists and the internalists are destined therefore to meet at the same point, when they reach the extreme limit of their respective knowledge. And as the physiologist, when he pushes his knowledge to its furthest limits, finds it melting away into metaphysics, so the metaphysician when doing the same will find that what he calls mind and matter are but apparent distinctions, which will have to vanish for ever.

The end and aim of all science is to find the unit, out of which all this manifold universe is being manufactured, the one that exists as the many. Raja Yoga proposes to start from the internal world, to study internal nature, and to get the control of the whole of nature both internal

and external through the control of that. It is nothing new but a very old attempt. India has been its special stronghold, but it was also attempted by other nations. In Western countries it is thought to be mysticism, and people who wanted to practise it in ancient times were either burned or killed as witches and sorcerers. For various reasons, it fell, in India, into the hands of persons who destroyed ninety per cent of the knowledge, and of that portion which still remained, tried to make a great secret. In modern times many so-called teachers of the Yoga have arisen everywhere, in all countries, who seem to be worse than those of India, because the latter knew something, while these modern exponents do not.

Anything that is secret and mysterious in these systems of Yoga should at once be rejected. The best guide in life is strength. In religion, as in everything else, discard everything that weakens you, and have nothing to do with it. All mystery-mongering weakens the human brain. Through that the science of Yoga has been well nigh destroyed, but nevertheless it is really one of the grandest of sciences. From the time that it was discovered, more than four thousand years

ago, it was perfectly delineated, formulated and preached in India ; and it is a striking fact that the more modern the commentator, the greater the mistakes he makes, and the more ancient the writer on it, the more rational he is. For, most of the modern writers have introduced all sorts of mystery into it. Thus it is that it fell into the hands of a few persons who made a secret of it instead of letting the full blaze of daylight and reason fall upon it, and they did so that they might have the powers to themselves.

At the very first I want to make it clear that there is no mystery in what I preach. What little I know of the subject I will tell you. As far as I can reason it out I will do so, and what I do not know or cannot make clear to your reason, of that I will simply tell you that it is what the books on Raja Yoga say. It is wrong to believe blindly. Therefore exercise your own reason and judgment ; practise, and then see for yourself whether what the books teach are correct or not. Take up the study of this science as you would any other science of a material nature, and remember there is no mystery and no danger in it. For as far as it is true it ought to be preached in broad daylight, and the

danger comes from the attempt to mystify the thing.

Before proceeding further, I will state to you a little of the *Sankhya* philosophy, on which the whole of Raja Yoga is based. According to that philosophy, perception comes to us through the five external instruments, such as the eyes etc. ; they carry it to the organs within, the organs to the mind, the mind to the determinative faculty, and from that the *Purusha* or the soul receives it, and gives the order back, as it were ; and the order comes back to the external instruments through all the stages mentioned above, only, in the reverse order. Thus sensations are received. With the exception of the *Purusha* all of them are material, but the mind is of much finer material than the external instruments. That material of which the mind is composed becomes grosser, and becomes what is called the *Tanmatras* or subtle matter. Becoming still grosser it forms itself again into the external material. That is the psychology of the *Sankhya*. So that, between the intellect and the grosser matter outside, there is only a difference in degree. The *Purusha* is the only thing which is immaterial. The mind therefore is an instrument

in the hands of the soul, as it were, through which the soul catches external objects. This mind is changing and vacillating constantly, and it can either attach itself at once to several organs, or to one, or to none. For instance, if I hear the clock with great attention, I will not perhaps see anything, although my eyes may be open, showing that the mind was not attached to the seeing organ, although it was to the hearing one. In the same way, the mind can be attached to all the organs simultaneously. The mind again has the reflexive power of looking back into its own depths. This reflexive power is what the Yogi wants to cultivate. By concentrating the powers of the mind, and turning them inward, he seeks to know what is happening inside. There is thus no question of mere belief in what we have stated so far, but it is the analysis of certain philosophers. Modern physiologists will tell you that the eyes etc., are not the organs but that the organs are the nerve centres in the brain. They will tell you moreover that these centres are formed of the same material as the brain itself. So you see they are at one with what the *Samkhya*s tell you ; but they make their statement from the physical side, while the

Sankhyas from the psychological side ; yet both statements are the same. Beyond this point of agreement, however, we shall have to demonstrate.

The Yogi proposes to himself to attain to that fine state in which he will be able to perceive all the formative stages of a perception. For, says the Yogi, there must be in us separate mental perceptions of all the different stages of it ; hence why shall we not perceive consciously how the sensation is travelling through the organs, how the mind is receiving it, how it is going to the determinative faculty, and lastly, how this faculty gives it to the *Purusha* ? There is a method however, by which we can do so. And as, he says, each science has its own method and until we follow that we can never understand it, so is the case with Raja Yoga.

Certain regulations as to food are necessary to the student of Raja Yoga ; we must use that kind of food which brings us the purest mind. If you go into a menagerie you will find the results of partaking different kinds of food demonstrated at once. You see the elephants, huge animals, but calm and gentle ; but if you go toward the cages of the lions and tigers you will find them restless,

showing how much difference of character has been produced by food in them. All the forces that are working in this body have been produced out of food ; we see that every day. If you begin to fast, your body will get weak and your physical forces will suffer ; then after a few days, the mental forces will also begin to suffer. First, your memory will fail. Then will come a point, when you are not able to think, much less to pursue any course of reasoning. We have, therefore, to take care what sort of food we eat at the beginning, but when we have got strength enough and when our practice is well advanced, we need not be so careful in this respect. The plant must be hedged round, while it is growing, lest it be injured ; but when it becomes a tree the hedges are taken away ; for then it is strong enough to withstand all assaults.

A Yogi must avoid the two extremes of luxury and austerity. He must not fast, or torture his flesh. For says the *Gita*, "He who fasts and he who eats too much, he who keeps awake and he who sleeps much, he who works too much and he who does no work, none of these can be Yogis."

CHAPTER II.

The First Steps.

RAJA Yoga is divided into eight steps. The first is *Yama*; that is to say, the practice of non-killing, truthfulness, non-stealing, continence, and non-receiving of anything, even if it be a gift, that is conducive to luxury. The next is *Niyama*; that is to say, the practice of the virtues of cleanliness, contentment, mortification, study, and self-surrender to God. Then come the steps, *Āsana* or posture, *Prāṇāyāma* or control of *Prana* *Pratyāhāra*, or making the mind introspective, *Dhāraṇā*, or concentration, *Dhyāna* or meditation and *Samādhi*, or super-consciousness.

The *Yama* and *Niyama*, as we see, are moral trainings : without these as the basis no practice of Yoga will succeed. As these virtues become established in the Yogi he will begin to realise the fruits of his practice and without them it will never bear fruit. A Yogi must not think of injuring anyone, by thought, word or deed, and

this applies not only to men, but to all animals. Again, mercy shall not be for men alone, but shall go beyond and embrace the whole world.

The next step is *A'sana*, posture. A series of exercises, physical and mental, is to be gone through every day, until certain higher states are reached. It is therefore quite necessary that we should find a posture in which our body can remain long without feeling any inconvenience. And that posture which will be found easiest will have to be taken by each one when practising Yoga. For, it may be very easy for one man to think, remaining in a certain posture, which may be very difficult for another. We will find later on that during the study and practice of this psychological Yoga there will be a good deal of changes going on in the body. Nerve currents will be displaced and find new channels. New sorts of vibrations will begin, and the whole constitution will be remodelled, as it were. The main part of these changes, however, will lie along the spinal column. Therefore the one thing necessary for the posture to be taken is to hold the spinal column free by sitting erect and by holding the three parts of the body, the chest, the neck, and the head—in a

straight line. Let the whole weight of the body be supported by the ribs, and then you shall have an easy natural posture, with the spine straight. You will find on experiment that you cannot think very high thoughts with the chest in. This portion of the Yoga is almost similar to the Hatha Yoga, which deals entirely with the physical body and the one end of which is to make the physical body strong. We have nothing to do with that Yoga, nevertheless, because the practices taught by it, are very difficult, and cannot be learned in a day, and, after all, do not lead to any spiritual growth. You will find many of these practices in Delsarte, and other teachers, as for instance, placing the body in different postures. But the object of them is physical, and not psychological ; and so far they are all true. For there is not a single muscle in the body over which man cannot establish perfect control by practice ; even the heart can be made to stop or go on at his bidding ; and, in the same way, each part of the organism can be made to obey him. The result of the practices of Hatha Yoga, therefore, is to make men live long. Health being thus the chief idea, the one goal of the Hatha Yogi, he is determined not

to fall sick, and he never does. He lives long ; a hundred years is nothing to him. He is quite young and fresh when he is a hundred and fifty years old, without a single hair turned grey. But that is all. A Banyan tree lives sometimes to five thousand years, but it is a Banyan tree and nothing more. So, if a man lives long, he is only a healthy animal. One or two ordinary lessons of the Hatha Yogis, however, are very useful. As for instance, some of you will find it a good thing for headaches to drink cold water through the nose as soon as you get up in the morning ; your brain will be nice and cool for the whole day, and you will never catch cold. It is very easy to do so by putting your nose into the water, and making a pump action in your throat.

After one has learned to sit erect and firmly one has to perform, according to certain schools, a practice called the purifying of the nerves. This part of the practices has been rejected by some as not belonging to Raja Yoga, but as so great an authority as the commentator, Sankaracharya, advises it, I think, it fit to mention it here, and I will quote his own words upon the subject from his commentary to the *Svetâsvatara Upanishad*. "The

mind whose dross has been cleared away by *Pranayama*, becomes fixed in *Brahman*; therefore *Pranayama* is being pointed out here. The nerves are to be purified, at first, and then will come the power to practise *Pranayama*. Stopping the right nostril with the thumb, fill in air through the left nostril according to your capacity; then, without any interval, throw the air out through the right nostril, closing the left one. Again inhaling through the right nostril eject through the left, according to capacity; practising this three or five times at four intervals of the day,—before dawn, during midday, in the evening, and at midnight,—in fifteen days or a month purity of the nerves is attained; then begin *Pranayama*."

Practice, however, is absolutely necessary. You may sit down and listen to me by the hour, every day, but if you do not practise, you will not get one step nearer to realisation. It all depends on practice. We can never understand the teachings until we experience them for ourselves. We will have to see and feel them for ourselves. And mere listening to explanations and theories will never do. There are however, several obstructions to practice. The first and foremost of them is an

unhealthy body ; if the body is not in a fit state, the practice will be obstructed. Therefore we shall have to keep the body in good health ; we shall have to take care of what we eat and drink, and what we do, and always use mental efforts, as in what is usually called "Christian Science," in America—to keep the body strong. But after that think no further of the body. Never forget that health is only a means to an end. For if health were our only end in life we would be like animals ; and animals rarely become unhealthy.

The second obstruction is doubt ; and for the matter of that, we always feel doubtful about things we do not see. Man cannot live upon words, howsoever much he may try. So, doubt comes to us as to whether there is any truth in these things or not ; and even the best of us will doubt sometimes. A few days of practice, notwithstanding, will bring to you enough glimpse of the truth to give you encouragement and hope, as a commentator on Yoga philosophy remarked long ago : "When one single thing about what it says, is realised, howsoever little it may be, that itself will give us faith in the whole of the teachings of Yoga." As for instance, after the first few months of

training and practice, you will begin to find perhaps that you can read another's thoughts and that they come to you in picture-forms. Or perhaps you will see and hear something happening at a long distance, when you concentrate your mind and try do so. Or that, when you concentrate your thoughts on the tip of your nose, you will begin to smell most beautiful fragrance, thus making you convinced that there are certain mental perceptions that can be perceived without the contact of physical objects. Such little glimpses will come to you from time to time enough to give you faith, strength, and hope. But you must always remember that these are but means to convince you of your progress and that the aim, end, and goal, of all this training is liberation of the soul. Absolute control of nature, and nothing short of it, must be our goal. We must be the masters of ourselves, and not nature ; no, neither the body nor the mind, for the matter of that. Aye, we must never forget that they belong to us and not we to them.

A god and a demon once went to learn about the Self from a great sage. They studied with him for a long time, and at last the sage told each one of them, "Thou thyself art the Being thou art

seeking." Both of them thought at first that their bodies were the Self; and returning to their people, both of them said, "We have learned everything that is to be learned; eat, drink, and be merry; for we are the Self and there is nothing beyond us." Now the nature of the demon was ignorant, and clouded, so he never inquired any further, but was perfectly satisfied with the idea that he was God, and that by Self nothing more was meant than the body. But the god had a purer nature. He committed at first the mistake in thinking the idea that "I, the body, am the *Brahman*, so keep it strong, healthy and well-dressed, and give it all sorts of bodily enjoyments." But, in a few days, he found out that that could not be the meaning of the words of the sage, his master, and that there must be a higher interpretation of his teachings. So he came back and said, "Sir, did you teach me that this body is the Self? If so, I see all bodies die; but can the Self die?" The sage said, "Find it out for yourself; thou art 'That.'" Then the god thought that the vital forces which work the body were what the sage meant. But, after a time, he found out the fact that the vital forces remain strong, when one eats, and become

weak when one starves. The god then went back to the sage and said, "Sir ; do you mean that these vital forces are the Self ?" The sage said, "Find out for yourself ; thou art That." The god returned once more, and thought that the mind, perhaps, was the Self. But in a few days he reflected that thoughts were so variable, now good, now bad ; the mind, therefore, was too changeable to be the Self. He went back to the sage and said, "Sir, I do not think that the mind can be the changeless Self ; did you mean that ?" "No," replied the sage, "thou art That ; find it out for yourself." The god went back, and at last found out the Self that was beyond all thought, the One that was without birth or death, and whom the sword could not pierce, or the fire burn, and whom the air could not dry or the water melt--the One that was beginningless, birthless, immovable, the One that was intangible, omniscient, and omnipotent Being. And so the god realised at last that he was that Self beyond the body and the mind, and was satisfied ; but the poor demon did not get at the truth, owing to his fondness for the body.

There are in this world many such demoniac natures, but still there are some of the nature of

gods. Thus it is that when one proposes to teach a science that increases the power of sense enjoyment in man, one finds multitudes ready for it ; but when one undertakes to show mankind the supreme goal of life, one finds that there are almost none. Very few indeed have the power to grasp the highest and fewer still have the patience to attain to it ; and those few know this also that even if the body be kept for a thousand years the result will be the same, for, in the end, when the forces that hold it together go away, the body must fall. No man was ever born who could stop his body from changing for a single moment. For, body is the name of a series of changes ; and "as in a river the masses of water are changing before you every moment and new masses are coming in, keeping always the same form, so is it with this body." Yet the body must be kept strong and healthy ; for, it is the only instrument we have with which to reach the goal.

The human body, again, is the greatest of its kind in the universe, and a human being the greatest being. Man is higher than all the animals and all the angels, so say the Scriptures. None is greater than man, for, even the *Devas* or gods will have to come down again and attain salvation

through a human body. For, man alone attains to perfection, and not even the *Devas*. According to the Jews and the Mohammedans God created man after creating the angels and everything else ; and after creating him He asked the angels to come and salute him ; all did so except Iblis ; so God cursed Iblis and he became Satan. Behind this allegory is the great truth, that this human birth is the greatest birth that one can have. The lower creation and the animals are dull, and are manufactured mostly out of *Tamas*. Therefore the animals cannot have any high thoughts. The angels, or *Devas*, again, can never attain to direct freedom without taking human birth on account of the excess of enjoyment that prevails on their sphere. In human society, in the same way, too much wealth, or too much poverty, is a great impediment to the higher development of the soul. It is from the middle classes that the great ones of the world come. For, here the forces are very equally adjusted and balanced.

Returning to our subject, we come next to *Pranayama*, or controlling the breath. One might say, what has that to do with concentrating the powers of the mind ? But that will not be right,

for breath is like the fly-wheel of this machine. In a big engine you will find the fly-wheel moving first, then that motion is being conveyed to finer and finer machinery until the finest and the most delicate mechanism in it is in motion in accordance. The breath is like that fly-wheel, supplying and regulating the motive power to everything in our body.

There was once a minister to a great king. He fell into disgrace, and the king as a punishment, ordered him to be shut up in the top of a very high tower. This was done, and the minister was left there to perish. He had a faithful wife, however, and at night she came to the tower and called to her husband at the top to know what she could do to help him. He told her to return to the tower the following night and bring with her a long rope, a stout twine, some pack-thread, some silken thread, a beetle, and a little honey. Wondering much the good wife obeyed her husband, and brought him the desired articles. The husband directed her to attach the silken thread firmly to the beetle, then to smear his horns with a drop of honey, and to set him free on the wall of the tower, with his head pointing upwards. She obeyed all those

instructions, and the beetle started on his long journey. Smelling the honey before him he slowly crept onward and onward, in the hope of reaching it, until at last he reached the top of the tower, when the minister grasped him and got possession of one end of the silken thread. He told his wife then to tie the other end to the pack-thread, and after he had drawn up the pack-thread he repeated the process with the stout twine, and lastly with the rope. Then the rest was easy. The minister descended from the tower by means of the rope, and made his escape. The motion produced by breath in this body of ours, is the "silken thread." Laying hold of that, and learning to control it we grasp the pack thread of the nerve-currents; and then from them we get at the stout twine of our thoughts, and lastly, at the rope of *Prana*, controlling which we reach freedom.

Indeed we do not know much about our own bodies; we cannot know. For at best we can take a dead body, and cut it in pieces, and there are some who can take a live animal and cut it in pieces, in order to see what is inside the body. Still, that has nothing to do directly with our own bodies and so we know very little about what is going on

inside them. And why do we not do so ? Because our attention is not discriminating enough to catch the very fine movements that are going on within. We can know of them only as full-formed perceptions of the mind, after they have passed through the more subtle stages of formation. To get hold of them beforehand, we must have the power of perceiving very fine things and for securing that kind of subtle perception we shall have to begin with the grosser perceptions, and get hold of that one amongst them which is setting the whole engine in motion. And that is the *Prana*, the most obvious manifestation of which is breath. Therefore along with breath, we will have slowly to enter the body, and that will enable us to find out the subtle forces, that is to say, the nerve-currents that are moving all over the body. And as soon as we perceive them and learn to feel them, we shall begin to get control over them, and through them over the whole body. Again, the mind is also being set in motion by these different nerve-currents. Therefore, by controlling them we shall at last reach that state where we will have perfect control over both body and mind, making them both our servants. Knowledge here is power, and

literally so, and we shall have to get this power. So we must begin at the very beginning, and practise *Pranayama*, or the restraining of the *Prana*. The *Pranayama* is a long subject, and will take several lessons to illustrate it thoroughly. Therefore we shall take it part by part and see gradually the reasons for each exercise and the forces that are set in motion in the body by it. The things that Raja Yoga teaches will surely come to us, but they will require constant practice ; and the proof of their correctness will come with practice. For no amount of reasoning that I can give you will be sufficient proof to you, until you have demonstrated them for yourselves. But as soon as you begin to feel the nerve-currents in motion within you, your doubts will vanish, and that will come to you after days of hard practice. So you must practise twice at least every day, and the best times for it are towards the morning and the evening. For when night passes into day, and day into night, they pass through a state of relative calmness. The early morning and the early evening therefore, are the two hours when calmness overshadows everything in nature. And your body and mind also will have the like tendency to

become calm at those times. We must take advantage of that natural condition, and practise Yoga in those times. Make it a rule not to eat anything until you have practised the lessons ; for if you do this the sheer force of hunger will break your laziness. In India they teach children never to eat until they have practised their lessons on Yoga and worshipped God. It becomes natural to them after a time and they never feel hungry until they have bathed and gone through the practices.

Those of you who can afford it will do better to have a room for this practice separate. Do not sleep in that room, for it must be kept holy. Never enter the room until you have bathed, and are perfectly clean in body and mind. Place flowers in that room always, for they are the best surroundings for a Yogi—also pictures that are pleasing. Burn incense there morning and evening and do not indulge in unholy thoughts in that room. Allow only those persons to enter it who are of the same thought as yourself. Then by and by there will come an atmosphere of holiness in the room, and when you are miserable, sorrowful and doubtful, or when your mind is disturbed in any way, the very act of entering that room will make

you feel composed. Thus it was how the ideas of the temple and the church were originated and in some temples and churches you will find that sort of holy atmosphere even now, but in the majority of them that has been lost. Thus the idea in having such a room is that by keeping holy vibrations there the place will become and remain illumined. Those who cannot afford to have a room set apart as aforesaid can practise Yoga anywhere they like. Sit always in a straight posture, while practising and the first thing to do is to send a current of holy thought to all creation ; repeat mentally : "Let all beings be peaceful ; let all beings be blissful." Send such currents of thought to the East, South, North and West. The more you do that, the better you will feel yourself. For you will find in the long run that the easiest way to make yourselves healthy is to see that others are healthy, and the easiest way to make yourselves happy is to see that others are happy. After doing that, those who believe in God should pray—but not for money or health, or for going to heaven ; but pray always for knowledge and light. For every other prayer is selfish. Then the next thing to do is to think of your own body as strong and

healthy. Think that it is best fitted to help you to cross this ocean of life. Freedom is never to be reached by the weak ; so throw away all weakness ; tell your body and mind that they are strong, and have unbounded faith and hope in yourself.

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CHAPTER III.

Prana.

PRANAYAMA is not, as many think, something related solely to breath ; indeed, breath has very little to do with it. For breathing is only one of the many exercises through which we get to the real *Pranayama*. *Pranayama* means the control of *Prana*. According to the philosophers of India, the whole universe is composed of two materials, one of which they call *Akasa*. It is the omnipresent, all-penetrating existence. Everything that has form, everything that is the result of compounds, is evolved out of *Akasa*. It is the *Akasa* that has become the air, the sun, the earth, the moon, the stars, and the comets. It is the *Akasa* that has become the human body, the animal body, the plant body and indeed every form that we see and sense and everything that exists. But the *Akasa* itself can never be perceived ; it is subtle beyond all ordinary perception and can only be seen when it has become gross and has taken form.

At the beginning of creation there was nothing else but *Akasa* ; at the end of the cycle the solids, the liquids and the gases will all melt into the *Akasa* again. And during the next creation everything will similarly proceed out of *Akasa*.

By what power is the *Akasa* being thus manufactured into the universe ? By the power of *Prana*. Just as the *Akasa* is the infinite omnipresent material of the universe, so is the *Prana* the infinite, omnipresent manifesting power of it. At the beginning of a cycle all forms of energy are being manufactured by *Prana* and at the end of it they resolve back into the *Prana* until they are evolved out of it again, in the next cycle. It is the *Prana* therefore that is manifesting itself as gravitation, as the actions of the body, as the nerve-currents and as thought-force. From thought, down to the lowest physical force, everything is thus the manifestation of *Prana*. Therefore the sum-total of all the forces in the universe, mental or physical, when resolved back to its original state, is called *Prana*. "When there was neither aught nor naught, when darkness was covering darkness, what existed then ? The *Akasa* existed without motion."—The physical motion of the *Prana*

remains stopped at the time but it exists all the same. There can be no doubt about it ; for, we know from modern science that the different forms of energies that are in the universe are interchangeable but indestructible and that the sum-total of them remains the same throughout. So, at the end of a cycle these energies quiet down and become potential, and, at the beginning of the next one they start up again, strike upon the *Akasa*, and evolve out of the *Akasa*, the various material forms. And, as the *Akasa* changes, so the *Prana* itself changes again into all the different manifestations of energy.

We have told before that the knowledge and control of *Prana* is really what is meant by *Pranayama*. Therefore that opens to us the door to almost unlimited power. Suppose, for instance, one understood the *Prana* perfectly, and could control it, what power on earth could there be that would not be his ? He would be able to move the sun and the stars out of their places, and to control everything whatsoever in the universe. From the minute atoms to the biggest suns, everything would then be under his control. That indeed is the end and aim of *Pranayama* and when the Yogi becomes

perfect, there will be nothing in nature not under his control. If he orders the gods to come, they will come at his bidding ; or if he asks the departed to come they will come. All the forces of nature will obey him then as his slaves ! And the ignorant seeing such powers of the Yogi, call them miracles. The one peculiarity of the Hindu mind is that it always inquiries for the last possible generalisation, leaving the details to be worked out afterwards. The question was raised in the *Vedas*, "What is that, knowing which we shall know everything ?" And since then all books on philosophy that have ever been written by the Hindus, have always struggled to find out and prove that there exists something by knowing which everything becomes known to man. But you will say, if a man wants to know the whole of this universe he must know every individual grain of sand even bit by bit and that means infinite time. Therefore how can he know all of them and how can knowledge be ? How is it possible then for a man to be all-knowing through the knowledge of the particulars ? In answer to this the Yogis say that behind these particular manifestations there is a generalisation. Behind all particular ideas there stands a generalised

and abstract principle ; grasp it, and you have grasped everything. The whole of this universe has thus been generalised, in the Vedas, into One Absolute Existence. And he who has grasped that Existence has grasped the whole universe. All forces have similarly been generalised into *Prana*. And he who has grasped the *Prana* has grasped all the forces of the universe, mental and physical. He will not only control his own body and mind, but all bodies and minds that exist, because *Prana* is the generalised form of all the different manifestations of force and he has controlled it.

The control of *Prana* being thus the one idea of *Pranayama*, all the trainings and exercises advocated by Raja Yoga are for that one end. Each man therefore must begin them from where he stands, and learn to control the things that are nearest to him. The body is nearer to us than anything else in the universe, and the mind, the nearest of them all. The *Prana* which is working the mind and the body therefore, is the nearest of all the forms of *Prana* in the universe. This little wave of *Prana* which represents our own energies, mental and physical, is the nearest wave to us of all, that exist in the infinite ocean of *Prana*, and if

we can succeed in controlling that little wave, then alone can we hope to control the whole ocean of *Prana*. The Yogi who can do this, attains to perfection and no power that binds man is any longer his master. He becomes almighty, and all-knowing almost.

There are sects in every country who have attempted to control *Prana*. In the West at present, there are the Mind-healers, the Faith-healers, the Spiritualists, the Christian Scientists, the Hypnotists, etc., and if we go to analyse them we shall find at the back of each the claim to control *Prana*, whether they know it or not. If you boil all their theories down, the residuum will be that. For it is the same force indeed that they are manipulating, only unknowingly. They have stumbled on the discovery of that force, but do not know its nature. So, truly speaking, they are unconsciously using the same power which the Yogi uses, and which comes from controlling *Prana*.

The *Prana* is the vital force in every being, and the finest and the highest manifestation of all its actions is thought. Again, thought as we see it is not everything of it. For there is that class of thought which we call instinct or unconscious

thought, and which is to be found in the lowest plane of mental action. As for instance if a mosquito stings us, without thinking, our hand will strike it, automatically or instinctively. That is a class of expression of the thought-power. All the reflex actions of our body belong to this plane of thought. There is then the higher plane of conscious thought, in which we reason, judge, think, and see the *pros* and *cons* of things. Yet even that is not the whole of the manifestations of thought-power. We know that reason is limited. There is a limit to which it can go and beyond that it can never reach. The circle within which it runs is very limited indeed. Yet, at the same time, we find facts rush into that circle. Like the coming of comets certain things come within it, and we are sure they come from outside the limit of our reason. We are sure that the causes of the phenomena thus protruding in that small limit are outside of that limit. Our reason and intellect cannot reach the sources of them, but, says the Yogi, we need not despair for that. For the mind can exist on a still higher plane, the superconscious. And when the mind has attained to that state, which is called *Samadhi* or superconsciousness by perfect concentration, it goes beyond

the limits of reason, and comes face to face with facts which no instinct or reason can ever know. By the trained manipulation of the subtle forces of the body, which are but different manifestations of *Prana*, you will be able to give a push to the mind to go higher up into the superconscious plane and to act from that plane.

Every plane of existence in the universe is a contiguous mass. Speaking physically the universe is one ; there is no difference between the sun and you. The scientist will tell you it is only a fiction to say the contrary. There is no real difference between the table and me ; the table is one point in the mass of matter, and I another point. Each one of the different forms represents, as it were, a whirlpool in the infinite ocean of matter, and none of them are constant. The universe with its constantly changing material forms, is like a rushing stream where there are millions of whirlpools, the water in each of which is different every moment, by the passing out of old particles of water and the coming in of fresh ones, on account of the turning process. A mass of matter goes round and round, entering each one of these material whirlpools by turns. As for instance, it might be for a

few years into the body of a man, then get whirled out in the form of, may be, an animal, from that after a few years, it might rush again into another whirlpool, called a lump of mineral, and so on. It is a constantly changing process and not a single body is constant. There is no such thing as my body, or your body, or any other body, except in words. It is one homogeneous huge mass of matter, one point of which is called the moon, another the sun, another a man, another the earth, another a plant, another a mineral and so on. Not a single one of these points is constant but all of them going through the changing process ; it is matter eternally concreting and disintegrating. So it is with the mind which is made up of subtle matter like the ether, in an intense state of vibration under the action of *Prana*. There in the realm of that subtle matter you will find the same kind of one unbroken homogeneous whole and if you can manage to get yourself to feel simply that kind of subtle vibration, for a time, you will see and feel then that the whole universe is composed of such subtle vibrations of *Prana*. Drugs have the power sometimes to bring us to that condition. Many of you may remember the incident

with Sir Humphrey Davy, when the laughing gas overpowered him, during a lecture before his class, and he remained motionless and stupefied ; and, how he said afterwards that he felt at the time, as if the whole universe was made up of ideas ! It was because the gross vibrations of *Prana* had ceased for him and only the subtle vibrations of it were present to him at the time. That was how he saw the whole universe to be like an ocean of ideas and himself and every one else in it, to be but little thought-whirlpools in that ocean.

Thus, in the universe of thought we find the sort of unity and contiguity that we find in the universe of gross matter and at last, when we reach to the Self, we shall find the Self to be One. For beyond all motion there is but One. In manifested motion there is only a unity while beyond motion there can be nothing but the Absolute, the One without a second. These facts can no more be denied, as modern science has demonstrated them. Modern physics has demonstrated that the sum-total of the energies in the universe is the same throughout. It has proved also that the sum-total of energy exists in two forms. It becomes potential for a time, by being toned down and

calmed, and then it comes out for a period and manifests itself as all the various forces. And this process of manifestation and going back to the quiet state, is going on again and again through eternity. The Yogi calls that sum-total of energy the *Prana*, and the control of *Prana* is what is called *Pranayama*.

The *Pranayama* as before stated, has very little to do with breathing. The most obvious manifestation of *Prana* in the human body is in the motion of the lungs. For if that is stopped, all the other manifestations of force in the body will immediately stop. There were persons who trained themselves in such a manner that their bodies were alive even after that motion was stopped or who could bury themselves for months, and live without breathing. But, for all ordinary persons, the movement of the lungs is the principal gross motion in the body. To reach the subtle we must take help of the gross and so on travel slowly towards the most subtle, until we gain our point. The motion of the lungs being like that of the flywheel, in setting the other forces of the body in motion, we shall have to get hold of that first, in our attempts to control *Prana*. So *Pranayama* has come

to mean the controlling of this motion of the lungs. This motion again is associated with breath. We must remember however that breath does not produce it but on the contrary *it* is producing breath. For this motion draws in the air by pump action. The *Prana* is moving the lungs, and that motion of the lungs is drawing in the air. So *Pranayama* is not breathing, but it is the controlling of that muscular power which moves the lungs. Or in other words, it is the controlling of that muscular power which is going out through the nerves to the muscles, and from thence to the lungs, making them move in a certain manner. For it is the *Prana* which we shall have to control by the practice of *Pranayama*. And when this action of the *Prana* has become controlled, then we shall find that all the other actions of the *Prana* in the body will slowly come under our control. I myself have seen men who have controlled almost every muscle of the body. There is nothing very strange in that. For if I have control over certain muscles of the body why shall I not have it then over every muscle and nerve of the same? What impossibility is there? We have lost control over them at present. As for instance we cannot move the ears at will,

but we know that animals can. We have not that power because we do not exercise it. This is what is called atavism. We know it however that powers which have become thus latent can be brought back to manifestation again. By hard work and practice certain motions of the body which are now dormant can be brought back under perfect control. It stands to reason therefore that there is no impossibility, but, on the other hand, every probability that each part of our body can be brought under perfect control. The Yogi does this through *Pranayama*. Some of you have read perhaps in the books on Yoga that in *Pranayama*, when drawing in the breath, you must fill your whole body with *Prana*. In the English translations of them *Prana* has been rendered into breath, and you must have felt at a loss to find how that is to be done. The fault is with the translator. For every part of the body can really be filled with *Prana*, or the vital force, and when you are able to do that, you can control the whole body. All sickness and misery felt in the body will be perfectly controlled, and, you will be able to control another's body even ; and in that lies the secret of healing. For everything is infectious in this world, good and bad.

Therefore if your body be in a certain state of tension, it will have the tendency to produce the same kind of tension in others. Thus if you are strong and healthy, you will have the tendency to produce health and strength in those that live near you, but if you are sick and weak, you will have the tendency to make them the same. The vibration of your body will be, as it were, conveyed to their bodies. Thus in the case of one man trying to heal another, it can be done simply by transferring his own health to the other. This however is the primitive method of healing, for consciously, as well as unconsciously, can health be so transmitted. The weak man, living with a strong man, will thus be made stronger, whether he knows it or not. But when a strong man tries to do it consciously to a weak man the result comes quicker and better. But there are cases where a man who is not very strong himself, brings health to another. It is because that man has a little control over *Prana* and can rouse, for the time being, his own *Prana*, to a certain state of vibration, and transmit it to the other person.

There have been cases where the healing process has been carried on at a distance; but

there is nothing strange in that; for, in reality there is no distance in the sense of a break. Where is the distance that has a break? Is there any break between you and the sun? It is one continuous mass of matter, the sun being the one part, and you the other. Is there a break between one part of a river and another? Such being the case there is no reason why the healing force of *Prana* will not travel and act at a distance. Those cases are perfectly true, and the *Prana* can really be transmitted to a very great distance; but I regret to say, that to one genuine case, there are hundreds of cases of fraud regarding the same. It is not so easy to transmit *Prana* thus, as one thinks it to be. In ordinary cases of healing you will find the fact that the healers are simply taking advantage of the natural healthy state of their own body. There is no disease in this world which kills the majority of persons attacked. Even in cholera epidemics, if for a few days sixty per cent. die, the rate comes down to thirty and twenty very soon and the rest recover. An allopath comes and treats the patients at the time giving them his medicines; the homœopath comes and does the same, and cures perhaps more simply

because he does not disturb the patients, but allows nature to deal with them ; and the faith-healer cures more still, at such times, because he brings the strength of his mind to bear and rouses, through faith, the dormant *Prana* of his patient.

But the one mistake which the faith-healers constantly make is to think that it is faith itself that directly heals a patient. That alone will not cover all the ground. There are diseases where the worst symptom is that the patient never thinks that he has that disease. That tremendous faith of the patient is itself a symptom of the disease, and usually indicates that he will die quickly. In such cases the principle of such faith-healers does not apply. It is by rousing the *Prana* that real curing of the patient can come there. The pure man, who has controlled his *Prana*, has the power of bringing it into a certain state of vibration, which can be conveyed to others, arousing in them a similar vibration. You see instances of the kind every day. I am talking to you. What am I trying to do here? I am trying to bring my mind to a certain state of vibration, and the more I succeed in bringing it to that state, the more you will be affected by what I say. Again all of you

know the fact that on days the speaker is more enthusiastic you enjoy more his lectures, and that on days in which he is less enthusiastic you feel lack of interest.

The gigantic will-powers of the world-movers, can bring their *Prana* into a very high state of vibration. It becomes so great and powerful indeed at the time, that it catches others in a moment, draws thousands towards them, and half the world begins to think as they do. The great prophets of the world had thus the most wonderful control of *Prana*, which gave them that sort of tremendous will-power. They could bring their *Prana* to the highest state of vibration, and that was what gave them the power to sway the world. All manifestations of will-power arise from this control. Men may not know the secret, but this is the one explanation of the fact. It happens sometimes that the supply of *Prana* in your own body gravitates more or less to one part. The balance then is disturbed; and when the balance of *Prana* is so disturbed, what we call disease is produced. To take away the superfluous *Prana* from that part and to supply the *Prana* that is wanting in other parts

will be then, the curing of the disease. That again is *Pranayama*; and we shall have to train ourselves to find out the fact when there is more or less supply of *Prana* in one part of the body than there should be. The feeling will become so subtle by training that the mind will feel that there is less *Prana* in the toe or the finger than there should be, and possess the power to supply it. That therefore is one among the various functions of *Pranayama*. All the functions of *Prana* will have to be learned and mastered by us slowly and gradually, and the whole scope of Raja Yoga is really to teach the control and direction of the *Prana* in different planes. And to gain that end the one direction that Raja Yoga gives to a man is to concentrate his energies and become master of the *Prana* that is in his own body. By meditation alone, that is achieved; and by it is meant the attempt to concentrate one's energies and get the control of the *Prana* in one's own body.

In the ocean there are huge waves like mountains, then, smaller waves, and still smaller ones down to little bubbles, but the background of all of them is the same ocean. The bubbles are connected with the infinite ocean as well as the huge

waves. Similarly, though the difference between one man and another may be like that between one of those gigantic waves and a little bubble, yet each is connected with the infinite ocean of energy, that being the common birthright of every animal that exists. Wherever there is life, the storehouse of infinite energy is there behind it. Starting from some fungus, or from some very minute microscopic bubble, and drawing greater and greater strength all the time from that infinite storehouse of energy, the form becomes changed slowly until, in course of time it becomes a plant, then an animal, then man and ultimately God. The ultimate result however is attained in millions of aeons ; but an increase of speed and struggle is able to bridge the gulf of time. And that which naturally takes a long time to accomplish can be shortened by the intensity of the action. The Yogi taking his stand on the fact says that a man may go on slowly drawing in energy from the infinite mass that exists behind and require perhaps a hundred thousand years to become a Deva, and then, five hundred thousand years perhaps, to become still higher, and perhaps five millions of years after that to become perfect, but given rapid growth,

the time will be lessened. Why is it then not possible to reach perfection in six months or years with sufficient effort? Reason shows that there can be no limit of time as with regard to that. For, if an engine, with a certain amount of coal, runs at two miles an hour, add more coal, and it will cover the same distance in quicker time. Similarly why shall not the soul, by intensifying its action, attain to that goal in this very life? We know it for certain that all beings will at last attain to that perfection. But who cares to wait all those millions of æons? Why shall we not reach it immediately, in this body and in this human form? Why shall we not get infinite knowledge and infinite power even now?

That is the ideal of the Yogi and the whole science of Yoga is directed to that one end. It teaches men how to intensify the power of assimilation, and thereby reach perfection quickly, instead of slowly advancing from point to point, and waiting until the whole human race has become perfect. All the great prophets, saints, and seers of the world have done the same. In that one span of life they lived the entire life of the race, bridging the great length of time that it takes

for ordinary humanity to come to the state of perfection. In one single life they perfected themselves. They had no thought for anything else and never lived a moment for any other idea whatsoever, and thus the way was shortened for them. And that is what is meant by concentration. It is to intensify the action of the process of attaining perfection by the assimilation of infinite energy, thus shortening the period of time that is taken by nature to lead humanity to that goal. And Raja Yoga is the science which teaches us how to gain that power of concentration.

Now, let us consider what *Pranayama* has to do with spiritualism. For that also is within the province of *Pranayama*. Indeed if it be true that the departed spirits really exist, then it is quite probable that there are hundreds and millions of them living here even now, whom we can neither see, feel, or touch. We may be continually passing and repassing through their bodies, and yet they may not see or feel us. For the two planes of existence in which we and they live and move are related to each other like a circle within a circle, and those alone that are on the same plane can see one another. For we represent *Prana* in a certain

state of vibration and it is quite natural that beings that are in the same state of vibration will see us. And if there are beings who represent *Prana* in a higher state of vibration, it is clear that they will not be seen by us. By increasing intensity of light we come to a point at last where we cannot see any light at all, but there may be beings with eyes so powerful that they can see such light. Again there are animals that can see in the dark where we cannot, such as cats and owls. It is so because our range of vision covers only one plane of the vibrations of *Prana*. The existence of such different planes in the vibrations of *Prana* can be well understood by taking the case of the atmosphere. It is piled up layer on layer, but the layers nearer to the earth are denser than those above, and as you go higher up the layers of atmosphere become finer and finer. Or we can take the case of the ocean; where, as you go deeper the density of the water increases, and for that reason the animals that live at the bottom of the sea can never come up to the surface.

It will be easy now to understand spiritualism in the light of the aforesaid facts. Think of the universe as an ocean of ether, in vibration under

the action of *Prana*, and that it consists of layers that are in varying degrees of vibration. Then suppose that each of these layers consists of many a million of miles in the same degree of vibration, and that the vibrations are quickest at the centre of the universe and the least, at its outermost fringe; and that each of these layers represents one single plane of existence. Think of the whole thing as one circle, the centre of which is perfection. Then matter will be its outermost crust, next will come mind, and the spirit will be its centre. In the above picture of the universe we can be perfectly certain, that those who live on the same plane of vibration will have the power of recognising each other, but will not recognise those that live in planes above or below them. Yet, says the Yogi, just as by the telescope and the microscope we can increase the range of our vision, and make higher or lower vibrations of light cognisable to us, similarly, every man can bring himself to the state of vibration belonging to the planes, that are above and below him, thus enabling himself to see what is going on in them. Let us now suppose that this room is full of beings whom we do not see, and that they

represent *Prana* in a certain state of vibration, and we represent it in another state of vibration. Suppose they represent its quicker, and we its slower states of vibration. Such a supposition is not preposterous, for, *Prana* is the material out of which they as well as we are composed, and that all are but parts of the same ocean of *Prana*, differing only in the rate of its vibrations. Now if I can bring myself to the quicker vibrations, this plane will immediately change for me and I shall not see you any more. You will vanish then, but those that represent such quick vibrations will appear before me. All such bringing of the mind into higher states of vibration has been included in Yoga philosophy in that one word, *Samadhi*. The higher or superconscious vibrations of *Prana* bring to us different kinds of *Samadhi*, and the lower states of *Samadhi* give us visions of the departed spirits. The highest grade of *Samadhi* however is that where we see the material out of which all the different grades of beings in the universe are composed, and that has been spoken of in the Vedas as the lump of clay which being known, we know everything in the universe.

Thus we see that *Pranayama* includes all that

is true of spiritualism, and that wherever there is a sect or a body of people trying to search anything that is occult and mystical, it is really the control of *Prana* that they are seeking to find. We have found it too that wherever there has been an extraordinary display of power it has been due to *Pranayama* and that even the physical sciences can be included within its sphere. For what moves the steam-engine?—*Prana*, acting through the steam. What are all these phenomena of electricity but *Prana*? Indeed what is physical science but *Pranayama*, by external means? That part of *Pranayama* which attempts to control the physical manifestations of *Prana* by physical means is called physical science. But *Prana*, manifesting itself as mental power, can only be controlled by mental means, and that part of *Pranayama* that tries to control the manifestations of *Prana* as mental force, by mental means, is called Raja Yoga.

CHAPTER IV.

The Psychic Prana.

ACCORDING to the Yogis there are two nerve currents in the spinal column, called *Pingalā* and *Idā*, and that there is a hollow canal called *Sushumnā* running through the entire spinal cord. At the lower end of the hollow canal is what the Yogis call the "Lotus of the *Kundalini*." They describe it as triangular in form, in their symbolical language, and say, there is a power called *Kundalini* lying coiled up in it. When that power or *Kundalini* awakes it tries to force a passage through this hollow canal, and as it rises higher step by step, layer after layer of mind becomes open, and wonderful powers and visions come to the Yogi. And when it reaches the brain, the Yogi becomes perfectly detached from his body and mind and his soul finds itself to be free. We know from physiology that the spinal cord is composed in a peculiar manner. If we take the figure eight horizontally (∞) we find it composed

of two parts and that these two parts are connected in the middle. And if we pile such figures one on top of the other, that will represent roughly the spinal cord. The left then will represent the *Idā*, and the right the *Pīṅgalā*, and that hollow canal which runs through the connecting centre of the figure will be the *Suṣhumnā* of the spinal cord. The spinal cord ends in some of the lumbar vertebrae, and a fine fibre comes lower down from it, but the canal is present even there in that fibre, only it has become much finer. The canal is closed at the lower end, which is situated near what is called the sacral plexus, which according to modern physiology is triangular in form. The different plexuses that have their centres in the spinal cord can very well stand for the different "lotuses" of the Yogi.

The Yogi conceives of several such centres in the spinal cord, beginning with the *Mulādhāra* or the basic, and ending with the *Sahasrāra* or the thousand-petalled lotus in the brain. So, if we take these different plexuses as representing the lotuses, the idea of the Yogi can be understood very easily in the language of modern physiology. We know from modern science, that there are two different

kinds of action of the nerve currents, one afferent, the other, efferent ; one sensory and the other motor ; one centripetal, and the other centrifugal. One carries the sensations inward to the brain, and the other from the brain outward to the body. But the vibrations of the nerves are all connected with the brain in the long run. We have to remember several other facts of Physiology, in order to clear the way for the explanation which is to come. The spinal cord, at the brain, ends in a sort of bulb, in the medulla, which is not attached to the brain, but floats in a fluid in it, so that if there be a blow on the head, the force of that blow will be dissipated in the fluid, and not hurt the bulb. This will prove to be an important factor as we proceed with our explanations. Secondly, we have also to know that, of all the centres, we have particularly to remember three, the *Mulâdharâ* or the basic, the *Sahasrâtra* or the thousand-petalled lotus in the brain and the *Manipura* or the lotus in the navel.

We shall consider next, a fact from physics. We all hear of electricity, and various other forces connected with it, but what electricity is, no one yet knows, and so far as it has been known, it is

a sort of motion. But there are various other motions in the universe; what then is the difference between them and electricity? Suppose this table is in motion or that the molecules which compose it are moving in different directions. Can that be called electric motion?—No. But if the molecules of the table are all made to move in the same direction then the motion in it will be called electricity. For electric motion is produced only when the molecules of a body all move in the same direction. As for instance if all the air-molecules in this room are made to move in the same direction it will make the room a gigantic battery of electricity.

We shall have to remember here another fact from physiology, that the centre which regulates the respiratory system, has a sort of controlling action over the nerve currents, and that, that centre is located in our body, opposite to the thorax, in the spinal column. That indeed is the centre which regulates the respiratory organs, and at the same time exercises some control over all the other secondary centres.

We shall see now, why practices in breathing have been advised in Raja Yoga. In the first place, from rhythmical breathing will come a tendency of

all the molecules in the body to move in the same direction and it is necessary to have that. For when mind changes into will, the nerve currents change into a motion similar to that of electricity, because the nerves have been proved to show polarity under the action of electric currents. That indicates the fact that when the will is transformed into nerve currents, it is changed into something like electricity. Therefore when the motions of all the molecules of the body have become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. And a tremendous will is exactly what the Yogi wants. This, therefore, is the physiological explanation of the breathing exercises, that they tend to bring a rhythmic action in the body, and help us, through the respiratory centre, to control the other centres. And that is what the Yogi aims to do when he speaks of rousing the coiled-up power in the *Mulādhāra*, called the *Kundalini* with the help of *Pranayama*.

Everything that we see, imagine, or dream, we have to perceive in space. The ordinary or physical space has been called in Yoga philosophy as the *Mahākāśa*, or great space. But when a Yogi reads the thoughts of other people or perceives

supersensuous objects, he sees them in another sort of space called the *Chittākāśa* or the mental space. And when perception has become objectless, and the soul shines in its own nature, the Yogi is said to have attained the *Chidākāśa*, or the knowledge space. So, when the *Kundalini* is aroused, and enters the canal of *Sushūmnā* in the body, the perceptions that come to a Yogi take place in the mental space, and when on reaching that end of the canal which opens out into the brain, it helps to bring about what is known in Yoga philosophy as the objectless perception, the phenomenon is perceived by the Yogi in the knowledge space.

Again taking the analogy of electricity we find that man can send a current only along a wire, but nature requires no wires to send her tremendous currents. This proves that the wire is not really necessary, but that only our inability to dispense with it compels us to use it. Similarly, all the sensations and motions of the body are being sent into the brain, and out of it, through the wires of nerve fibres. The columns of sensory and motor fibres in the spinal cord are the *Idā* and the *Pingalā* of the Yogis. They are the main channels through which the

afferent and the efferent currents are travelling. But why should not the mind send the nerve currents without the help of any wire, when it is being acted upon or when it reacts in response to some action? The Yogi says that by doing so you will be able to get rid of the bondage of matter. But how to do it? The answer is, that if you can make the current pass through the *Sushumnā* or the canal in the middle of the spinal column, you have solved the problem. The mind has made this net-work of nervous system, and will have to break it. And when no more wires will be required by it to work, then alone will all knowledge come to it and all bondage of the body will cease for it. That is why it is so very important for us to get control of the *Sushumnā*. The Yogi says, you can send the mental current through the hollow canal without the help of any nerve fibres to act as wires and that indeed is the solution of the problem. In ordinary persons, the *Sushumnā* is closed up at the lower extremity and no action comes through it. But the Yogi proposes a practice by which it can be opened, and by which the nerve currents can be made to travel through it.

When a sensation is carried to a centre, the centre reacts. In the case of automatic centres, this reaction is followed by motion ; but in the case of conscious centres, it is followed first by perception, and secondly by motion. Again all our perceptions are but reactions to actions from outside. But how, then, do perceptions in dreams arise when there is no action from outside ? The sensory motions, therefore, are coiled up somewhere in the body, just as the motor motions are known to be in different centres. As for instance, I saw a city ; the perception of that city was from the reaction to sensations brought from outside objects comprising that city. That is to say, a certain motion in my brain molecules was set up by the motion in the in-carrying nerves, which again were set in motion by external objects in the city. But I can remember the city even after a long time. In that case also, perception must have come in the same way as in the case when I first perceived the city. The memory therefore is exactly the same phenomenon, reproduced only in a milder form. But whence is the action that sets up that milder form of similar vibrations in the brain ? Not certainly from the primary

sensations. Therefore it must be that a part of the original sensations are lying coiled up somewhere, and they, by their acting, bring out from the mind the mild reaction which we call dream perception. The centre where all such residual sensations are stored up, is called the *Mulādhāra* or the root receptacle, and the coiled up energy of action that is lying in it is called the *Kundalini* or the "coiled up." It is quite probable that the residual motor energy is also stored up in the same centre ; for, after deep study or meditation on external objects, the part of the body where the *Mulādhāra* centre is situated (probably the sacral plexus gets heated. Now, if that coiled-up energy be roused and made active, and then consciously made to travel up the *Sushumnā* canal, as it goes on acting upon centre after centre, a tremendous reaction will set in. The preceptions made in dreams or by the faculty of imagination, come when a minute portion of this energy of action travels along a nerve fibre and causes reaction from centres. It is evident therefore that, when this entire *Kundalini* force travels from centre to centre, layer after layer of the mind, as it were, will be perceived by the Yogi in its fine, or coarse, form. And when

the vast mass of this energy stored up in us from time immemorial, travels along the *Sushumna*, by the power of intense meditation, and strikes the centres, the reaction is tremendous and immensely superior to the reaction during dreams or imagination. Nay, it is then immensely more intense than the reaction during sense perceptions. For, when it reaches the brain, the metropolis of all sensations, the whole brain and indeed every perceiving molecule in it, as it were, react, and the result is the full blaze of illumination, and the perception of the Self. That indeed is supersensuous perception, and the mind that has reached that stage is said to have attained the superconscious state. Then alone will the causes of both sensation and reaction, be revealed to us as they are, and from that will come a perfect knowledge of everything in the universe. For the causes being known, the knowledge of the effects is sure to follow.

Thus the rousing of the *Kundalini* is the one only way to the realisation of the Spirit or Self by attaining perfect wisdom through superconscious perception. And the rousing of that power may come in several ways, through love for God, through the mercy of perfected sages, or through the power

of the analytic will of the philosopher. Wherever there is or ever has been any manifestation of what is ordinarily called supernatural power or wisdom, there must have been a little current of the *Kundalini* into the *Sushumna*. Only in the vast majority of such cases of supernaturalism, men had ignorantly stumbled on to some practice which set free a minute portion of the coiled up energy of the *Kundalini*. Again, all worship leads men, consciously or unconsciously, to this one end of rousing that energy. The man who thinks that he is receiving responses to his prayers from outside, does not know that the fulfilment came from his own nature really, and that he has succeeded by his mental attitude during prayer in waking up a bit of this infinite power which is lying coiled up within his own self. Thus, Him, Whom men ignorantly worship under various names, through fear and tribulation, the Yogi declares unto the world to be the living Power that is lying coiled up in every being, the Giver of eternal happiness. Raja Yoga therefore, is the science of religion and the rationale of all worship, prayers, forms, ceremonies and miracles.

CHAPTER V.

The Control of Psychic Prana.

WE have now to deal with the exercises in *Pranayama*. We have seen that the first step in *Pranayama*, according to the Yogis, is to learn to control the motion of the lungs. And the reason for doing so is to feel the finer motions that are going on within the body. Our minds have become externalised, and have lost sight of the fine motions produced by nerve currents that are going on all over the body, bringing life and vitality to every muscle. And if by any process we can learn to feel them again, we shall be able to control them. The Yogi says we can do so. How? By taking up and learning to control the motion of the *Prana*, manifested in the lungs. And when we have done that we shall in time be able to control the finer motions also.

Let us proceed now to the exercises in *Pranayama*. Sit upright; the body must be kept straight during these practices. The spinal cord,

inside the vertebral column, is not attached to it. And if you sit crookedly, you disturb the spinal cord, so let it be free by sitting upright. Every time that you sit crookedly and try to meditate, you do injury to yourself. The three parts of the body must be always held in a straight line, the chest, the neck, and the head. You will find that with a little practice this posture will become as natural to you as breathing. The second thing is to get control of the nerves. We have seen that the nerve centre that controls the respiratory organs, has a sort of controlling effect on the other nerves. To learn to control that centre, therefore, by practising rhythmical breathing is necessary. The breathing that we generally use should not be called rhythmical at all. It is very irregular in both men and women, even though we take into consideration the natural differences of breathing between men and women.

The first lesson is just to breathe in and out, in a measured way. That will harmonise the system. When you have practised this for some time, you will do well to join the repetition of some sacred word to it, as "Om," and let that word flow in and out with the breath, rhythmically, harmoni-

ously. In India, we use such symbolical words instead of counting one, two, three, four, while practising *Pranayama* and I advise you to do the same. You will find that the whole body will become rhythmical by the process. And when you have practised it for a sufficient length of time, you will learn what rest is. Sleep is not rest, speaking comparatively. For this kind of rest will soothe the most tired nerves and after an experience of it you will find that you have never before rested really.

The second lesson in breathing is to breathe measured breaths using the nostrils alternately. As for instance, close the right nostril and draw the air in, slowly, through the left. Thus as soon as the lungs are full, close the left nostril and throw the air out slowly, by opening the right. Take in air again, as soon as the lungs are empty, through the right nostril or by the same one by which you have just thrown out the air. Close it when the lungs are full and throw air out slowly, by opening the left nostril. Take in air now, through the left, close it as soon as the lungs are full and then throw it out by opening the right. And so on, using each time the nostril by which you

have thrown out the air for filling the lungs again. The books on Yoga say, that this lesson is necessary to practise for some time, for the purification of the nerves and for getting the pupil ready to take up the higher exercises in breathing. The effect of this practice will be apparent in the disappearance of harsh lines from the face and in the calmness of the mind. Beautiful voice too will come. I never saw a Yogi with a croaking voice. These signs will come after a few months' practice. After practising this kind of breathing for some time, take up the following higher lesson. Fill slowly the lungs with breath through the *Idā* or the left nostril, and at the same time concentrate the mind on the nerve current produced by it. Think as if you were sending the nerve current down the spinal column, and striking violently on the last plexus, the basic lotus, which is triangular in form and the seat of the *Kundalini*. Hold the current there for some time. Imagine then, that you are slowly drawing out that nerve current with the breath into the other side, and then slowly throw it out through the right nostril. This you will find a little difficult to practise. The easiest way is to stop the right nostril with the thumb, and then slowly draw

in the breath through the left ; then close both nostrils with thumb and forefinger, and imagine that you are sending that current down, and striking the base of the *Sushumna* ; then take the thumb off, and let the breath out through the right nostril. Next inhale slowly through the right nostril, keeping the left closed by the forefinger ; then close both, as before, and then let the breath out through the left nostril ; and so on alternately. The way the Hindus practise it would be very difficult for the people of the West, because they do it from their childhood, and their lungs are prepared for it. For them, it is well to begin with four seconds, or lesser time even, and then to increase it very slowly. Draw the air in, in four seconds, hold it inside for sixteen seconds, then throw it out in eight seconds. This done three times with the alternate nostrils, will make up one *Pranayama*. Think always of the triangle at the base of the spinal column and concentrate the mind on that centre while you are practising *Pranayama*. Such imagination will help you a great deal. The next lesson in breathing is to draw the breath in slowly and then to throw it out immediately slowly, and then to stop it outside or not to allow

it to enter the nostrils again using the same numbers as in the preceding lesson. Thus the only difference between this lesson and the preceding one is that in the first case the breath was held in, and in the second, held out. Some of the Yoga books say, however, that this last lesson is the easier one of the two, and that the breathing lesson in which you hold the breath in the lungs must not be practised too much. Do it only four times in the morning, and four times in the evening. Then when you have practised the lesson for a long time, increase slowly the time and the number. But never do the same until you are sure that you have the power to do so, and that you take pleasure in it. So, increase the time and the number of your breathing lessons very carefully and cautiously. For it is sure to injure you if you practise the lessons irregularly or increase their time and number hastily.

Of the above four processes in breathing, the first two are intended for the purification of the nerves, and are neither difficult nor dangerous. The more you practise them, the calmer you will be, and you can practise the first one even while you are sitting at your work. You will be all the better

for it. And one day, after you have practised the lessons for years, the *Kundalini* will be aroused. For those who will practise the lessons only once or twice a day, just a little calmness of the body and mind will come, and beautiful voice. And for those who will go on further with them, will the *Kundalini* be aroused, the whole aspect of nature will change, and the book of knowledge will be open. No more then, will they need to go to books for knowledge ; for their own minds will have become filled with infinite knowledge at the time.

Let us proceed now to sum up what we have already learnt from the foregoing lessons. We have seen how the *Idā* and the *Pingalā* currents are flowing through either side of the spinal column and also of the function of *Sushumnā*, the passage through the centre of the spinal cord. We have been told that the three are present in every animal that has a spinal column but that the *Sushumnā* is lying closed in all of them. The Yogis declare that in ordinary mankind also the *Sushumna* is closed and therefore its function does not become evident, while the functions of the other two, the *Idā* and the *Pingalā*, are evident in carrying power to different parts of their bodies. The Yogi alone

has the *Sushumnâ* open. With the opening of the *Sushumnâ* and the rising of the nerve currents through it, thought begins to rise higher ; and we get beyond the senses ; our minds then become supersensuous or superconscious and we get beyond intellect where reasoning cannot reach. The prime object of Raja Yoga therefore is to teach people how to open that *Sushumnâ*. Along this *Sushumnâ* are ranged the centres of distribution, or in the figurative language of the Yogi, the different lotuses. The lowest one of these is at the very end of the spinal cord, and is called the *Mulâdhâra* ; the next one higher up the spinal column is called *Svâdhîsthâna* ; the next, *Manipura* ; the next, *Ândhata* ; the next, *Visuddha* ; and the last one, which is in the brain, is called the *Sahasrâra*, or "the thousand-petalled." Of these we shall have to take special recognition of two centres, the lowest, the *Mulâdhâra* and the highest, the *Sahasrâra*. In the lowest one all the residual energy of the nerve currents are stored up and that has to be taken up from there and brought to the last one, the *Sahasrâra*, in the brain. Again, the Yogis claim that of all the energies in the human body the highest is called the "*Ojas*." This

form of energy, the *Ojas*, is stored up in the brain, and the more the quantity of *Ojas* is in a man's brain, the more powerful, intellectual and spiritually-minded will that man be. That indeed, is the virtue of the *Ojas*. We see it every day that some people although speaking beautiful language and beautiful thoughts, cannot impress others, while some speaking in language which cannot be called beautiful, charm others. That is so, on account of the power of *Ojas* stored up in the brain of the latter persons.

In all persons there is more or less of this *Ojas* stored up. And all the forces that are in the body, when not dissipated, go finally to form the *Ojas*. We must remember the fact that they become so by the process of transformation as you find it everywhere in nature. The same energy which is working outside us as electricity or magnetism, becomes changed into our inner forces and the same forces that are being manifested as muscular energy in us change in the end into the *Ojas*. The Yogis say that that part of human energy which expresses itself in sexual thought, and in the act of procreation, when checked and controlled, easily becomes changed into *Ojas*. And as the lowest centre in

the spinal cord, the *Mulādhāra* is the one which guides all the sexual functions, therefore the Yogi pays particular attention to that centre. He tries to take up the whole of that sexual energy and convert it into *Ojas*. It is only the chaste man and woman who can thus transform their energies into the *Ojas* and make it rise and become stored up in the brain ; and that is why chastity has always been considered the highest virtue of all. It is because of losing that power, the *Ojas*, that an unchaste man feels that his spirituality is gone and withal, mental vigour, and strong moral stamina. That is why in all the religious orders in the world that have produced spiritual giants, you find the observance of intense chastity always insisted upon, and that is really why the order of monks came into existence, giving up marriage. Thus there must be perfect chastity, in thought, word and deed if one is to become a real Yogi. For, without it the practice of Raja Yoga is dangerous, and may lead to insanity. Therefore if people practise Raja Yoga and at the same time lead an impure life, they can never become Yogis.

CHAPTER VI.

Pratyahara And Dharana.

THE next step to be taken after *Pranayama* is called *Pratyāhāra*. What is this? You know the instruments of perception. First of all there are the external instruments, such as the eyes the ears and so forth, then the internal organs in the body, the brain centres—and lastly, there is the mind. When these come together, and attach themselves to an external thing, we perceive that thing. We know at the same time how very difficult it is to attach the mind to one organ only or to concentrate it in one object. The mind is like a slave in the hand of these instruments.

Men are taught to be good all over the world. There is hardly a child, born in any country in the world, who has never been told the words, do not steal and do not tell a lie, but nobody ever tells the child how he can help himself when tempted to do those things. Why should he not become a thief? We do not teach him how not to steal. We tell

him simply not to do so, whereas the only way to help him really will be to teach him to control his mind. Raja Yoga teaches one how to get that control by means of *Pratyāhāra*. For all our actions, internal and external, occur only when the mind joins itself to the centres in the brain, called the organs. The mind is drawn to join itself to these centres, sometimes willingly and at other times unwillingly, and that is why people do foolish deeds and feel misery. They would never do so if their minds had those brain centres under control. For what would be the result of such a control? The mind would then be able to disjoin itself from the brain centres at its will, and feeling and willing would be under its control consequently. It is clear so far. But is that possible practically? It is perfectly possible and you see it to be so in modern times in the acts of the faith-healers who teach people to deny misery and pain and evil. Their philosophy is rather roundabout, but it is a part of Yoga which they have somehow stumbled upon. In cases where they succeed in making persons throw off suffering by denying it, they have really taught them something of *Pratyāhāra*, in so far as they

have made the minds of those persons strong enough to refuse to take the records of their senses. The hypnotists similarly, by their suggestions excite in the patient a sort of morbid *Pratyāhāra* for the time being. For hypnotic suggestions can act only upon a diseased body and a clouded mind. And until the operator, by means of fixed gaze or otherwise, has succeeded in putting the mind of the subject in a sort of passive, morbid condition, his suggestions never work. Therefore the control of the brain centres of perception which comes to a hypnotic patient and to many a patient of the faith-healer is temporary and utterly reprehensible, because it leads them to ultimate ruin by making them weak. It is not really the controlling of the brain centres by the power of one's own will, but is, as it were, stunning the patient's mind for the time by sudden blows which another's will delivers to it. It is not like checking the mad career of a fiery team by means of reins and muscular strength but like the temporary check produced by asking another to deliver heavy blows on the heads of the horses, to stun them for the time to gentleness. At each sitting the man operated upon loses a part of the power of

his own will and, at last, his mind, instead of gaining perfect control of the brain centres and of itself becomes a shapeless, powerless mass. The only prospect of the patient then is the lunatic asylum. Every attempt at control, therefore, that is not voluntary or that does not come from the controller's own mind, is not only disastrous, but it defeats the end. For we must remember this always that the goal of each soul is freedom and perfect control—freedom from the slavery of matter and thought, and perfect control of external and internal nature. Instead of leading towards that goal, every will current from another, in whatever form it might come to one, either as direct control of one's organs, or as something that forces one to control them while under a morbid condition, rivets only one link more to the already existing heavy chain of bondage of past thoughts and past superstitions. Therefore, beware how you allow yourselves to be acted upon by others and beware how you unknowingly bring another to ruin. It might be true that some succeed in doing good to many for a time, by giving them in that way a new trend to their propensities, nevertheless it is true at the same time, that they bring ruin to many unconsciously by the

hypnotic suggestions that they throw around, rousing in men and women that sort of morbid, and passive condition which makes them almost soulless at last. Whosoever, therefore, asks any one to believe him blindly, or drags one behind him by controlling him by his superior will is an injurer to humanity, though he may not be conscious of the fact.

Therefore, use your own minds to control yourselves and remember this always, that until you are a diseased person, no extraneous will can work upon you. Avoid everyone, however great and good he may be, who asks you to believe blindly. There have been dancing and howling sects all over the world whose teachings, for their rapid spread at the time, have been classified at present under the head of infectious diseases. They exercised singular control for the time over sensitive persons, to degenerate whole races in the long run. Aye, it is healthier far for the individual and the race to remain wicked than to be made apparently good by such morbid extraneous control. Alas, the heart sinks to think of the amount of injury done to humanity by such irresponsible, yet well meaning, religious fanatics. They little knew the fact that the

minds which attained to sudden spiritual upheaval under their suggestions, with music and prayers, simply made themselves morbid and powerless, and opened themselves to any other suggestion, be it ever so evil. Little did those ignorant, deluded persons dream that, whilst they were congratulating themselves upon their miraculous power to transform human hearts, a power which they thought was poured upon them by some Being above the clouds, they were sowing the seeds, of future decay, of crime, of lunacy, and of death. Beware therefore, of everything that takes away your freedom. Know that to be dangerous, and avoid that by all means in your power. For, he alone, has succeeded in *Pratyāhāra* who can attach or detach his mind to or from the brain centres at will. *Pratyāhāra* means literally "gathering towards," and can be defined as checking the out-going powers of the mind, thus freeing it from the thralldom of the senses. And when we can do that we shall really possess a character and have made a long step towards freedom. We are mere machines, indeed, before that power has really been secured.

How hard it is to control the mind ! Well has it been compared to the maddened monkey.

There was a monkey, restless by its own nature as all monkeys are. Some one made it drink freely of wine, so that it became still more restless. Then a scorpion stung it. You know perhaps that when a man is stung by a scorpion he jumps about for a whole day, so the poor monkey's restlessness grew worse than ever. Then as if to complete its misery a demon entered into it and made it restless more than it ever was ! What language can describe now the uncontrollable restlessness of that monkey ! The human mind is exactly like that monkey. Incessantly active by its own nature, it becomes drunk with the wine of desire, and that increases its turbulence. After desire has possessed it once, comes the sting of the scorpion of jealousy and it becomes restless at the sight of those whose desires meet with fulfilment. And last of all, the demon of pride takes possession of it, making it think of itself as of very great importance. How hard it is to control such a mind !

The first lesson, in *Pratyāhāra* is to sit for some time and let the mind run on. The mind is bubbling up all the time. It is like that monkey jumping about. Let the monkey jump as much as it can ;

you simply wait and watch. Knowledge is power, says the proverb, and that is true. Until you know what the mind is doing, you cannot control it. Give it the full length of the reins; many a hideous thought will come into it while you are thus watching and you will be astonished to find that it is possible for you to think such thoughts. But you will find at the same time that each day the mind's vagaries are becoming less and less violent, and that each day it is becoming calmer. In the first few months, you will find that the mind will have a thousand thoughts, later, you will find that it has toned down to perhaps seven hundred, and after a few more months, that it has still fewer thoughts, and so on, until at last it comes under perfect control; but we must practise patiently every day to find such results. As long as the steam is turned on, the engine must run, and as long as things are before us, we must perceive. And a man, to prove that he is not a machine like the engine, must demonstrate the fact that he is under the control of nothing. That control of the mind which is manifested in not allowing it to join itself to the centres, is *Pratyāhāra*. How is this practised? It is a long work, not to be

done in a day. Only after a patient, continuous struggle for years can we succeed in doing so.

The next step in Raja Yoga depends on the previous one. After you have practised *Pratyāhāra* for a time, take the next step, *Dhāraṇā*, or holding the mind to certain points. Now what is meant by holding the mind to certain points? It is to force the mind to feel certain parts of the body to the exclusion of others—as for instance, trying to feel only the hand, to the exclusion of other parts of the body. So when the activity of the mind is confined and limited to a certain place only, that is called *Dhāraṇā*. This *Dhāraṇā* is of various sorts, and along with it, it is better to have a little play of the imagination. As for instance, the mind should be made to think of one point in the heart. That is very difficult indeed ; and an easier way to it is to imagine a lotus there and to think that that lotus is full of light—effulgent light—and confine the mind there. Or think of the lotus in the brain as full of light, or of the different centres in the *Sushumnā* mentioned before.

The Yogi must always practise. He should try to live alone ; for the companionship of different sorts of people distracts the mind. He should not

speak much, because too much speaking distracts the mind. He should not work much, because too much work distracts the mind ; and you will find at the same time that the mind cannot be controlled after a whole day's hard work. One possessed with a firm determination to abstain from what has been spoken above becomes a Yogi. And such is the power of good that even the least done in that direction will bring a great amount of benefit. The practice of Yoga will hurt none, and will benefit everyone. It will tone down nervous excitement, and will enable us to see things more clearly by bringing calmness to the mind. Our temperament will be better, and so our health will be better with the help of it. Sound health will come as one of the first signs, and along with it, beautiful voice. Defects in the voice will be changed also. And those will be among the first of the many effects that will come. Those who practise hard will get many other signs. As for instance, there will be sounds, sometimes, as a peal of bells heard at a distance, commingling, and falling on the ear as one continuous sound. Sometimes such things will be seen as little sparks of light floating and becoming bigger and bigger.

And when these things come, know that you are progressing very fast. Those who want to be Yogis and to practise very hard, must take a little care of their diet at first. Those who want to make very rapid progress, if they can live on milk alone for some months and cereals, will find it an advantage. But those who want to practise a little only in their everyday business life, let them not eat too much, otherwise they may eat whatever they please.

A strict diet is absolutely necessary for those who want to make faster progress and to practise hard. For as the organism becomes finer and finer with the help of it, you will find that the least thing throws you out of balance at first. One morsel of food more or less will disturb the whole system. But when you will be able to get perfect control of yourself, you will then be able to eat whatever you like. You will find that when you are beginning to concentrate, the sound of the dropping of a pin will seem like the peal of a thunderbolt going through your brain. For as the organs get finer, the perceptions become finer. Such are the stages through which we shall have to pass, and all those who persevere will succeed.

Give up argumentation and such other distractions. Can there be anything in dry intellectual jargon? It only throws the mind off its balance and disturbs it. The things which Yoga teaches will have to be realised and no amount of talking will do that. So give up all vain talk. Read only those books which have been written by persons who have had realisation. Be like the pearl oyster. There is a pretty Indian fable to the effect that if it rains when the star *Svāti* is in the ascendant, and a drop of that rain falls into an oyster, that drop becomes a pearl in time. The oysters know this, so they come to the surface when that star shines, and wait to catch the precious rain-drop. And when a drop of rain falls into its shell on such an occasion, quickly the oyster closes its shell and dives down to the bottom of the sea, there to wait patiently until the drop is developed into a pearl. We should be like that. First hear, then understand, and then, leaving all distractions, shut your minds to all outside influences, and devote yourselves to develop the truth that is within you. There is the danger of frittering away our energies by talking on an idea for some time for its novelty, and then giving it up for

another that is newer. Take one thing up and do it, and see the end of it, and before you have seen the end, do not give it up. He alone who can become mad upon an idea, will see the light. But those who always go after new ideas and never care to carry them out in their lives will never attain anything. They may titillate their nerves for a moment, but there it will end. They will be slaves in the hands of nature, and will never get beyond the sphere of the senses. Ay, those who really want to be Yogis must give up, once for all, this sort of doing things by halves. Take up one idea. Make that one idea your life; dream of it, think of it, and live on that alone. Let the brain, the muscles, the nerves and indeed every part of your body be full of that idea, to the exclusion of every other idea. That indeed is the way to success, and that is how the great spiritual giants are produced. If we really want to be blessed, and make others blessed, we must leave all superficial talking and go deeper into the subject. And the first thing necessary for it is never to allow the mind to get disturbed and never to associate with persons whose ideas are disturbing. All of you know from experience that certain persons, certain places, certain foods,

repel you ; avoid them. And those who want to attain the highest end of Yoga, must avoid all company whatever, good or bad. Practise hard ; plunge in and work, without thinking of anything else. And if you are sincere and persevering enough, in six months you will be a perfect Yogi. But those who will take up a little of Yoga with a little of everything else, they will get no higher. It is of no use, indeed, simply to take a course of lessons. Those who are full of *Tamas*—ignorant and dull, those whose minds never get fixed on any idea, who only crave for something to entertain them—religion and philosophy are but matters of entertainment to them. They come to religion as to an entertainment, and get what little they desire out of it. They are the unpersevering. They hear a talk, think it very nice, and then go home and forget all about it. Such people will never become Yogis. To succeed in Yoga, you must have tremendous perseverance and a tremendous will. "I will drink the ocean," says the persevering soul—"at my will mountains will crumble up." Have that sort of energy, that sort of will, and work hard, and you will surely reach the goal.

CHAPTER VII.

Dhyana and Samadhi.

WE have finished taking a cursory view of the different steps that are to be practised daily by the student of Raja Yoga, except the finer ones, which deal with perfect concentration, the ultimate end to which Raja Yoga leads us. We see that all knowledge of human beings which is called rational is referred to consciousness. As for instance, I am conscious of this table, I am conscious of your presence, and so forth. That alone makes me know that you are here, the table is here and that the things I see, feel, and hear, are here. There is however a considerable part of my existence of which I am not conscious—such as, the different centres and organs inside the spine and the brain, the different parts of the brain itself and so forth. Nobody is conscious of those things. When I eat food I do it consciously, but when I assimilate it I do it unconsciously. Again, when that food is manufactured into blood or when out

of the blood all the different parts of my body are made, it is done unconsciously. Yet it is I who am doing this and there cannot be twenty people in this one body. But how do I know that I do those things and nobody else? It may be urged that my business is only in eating the food, but the assimilation of the food and the manufacturing of the body out of it are done for me by somebody else. But that can never be, because it can be demonstrated that almost every action of which we are unconscious now, can be again brought up to the plane of consciousness. The heart is beating apparently without our control and none of us here can control it ; it goes on its own way. But there are men, who by practice have brought even the heart under control, so that it would beat at their will, slowly, or quickly, or almost stop. Nearly every part of the body can thus be brought under control. That shows that the things that are generally considered to be independent of us are also worked by us, only we are doing them unconsciously. We have, thus, two planes of existence in which the mind is working. First, the conscious plane ; that is to say, the plane in which every work is always accompanied by the feeling

of egoism in the mind. Next, the unconscious plane, namely, the plane in which every work is beneath our consciousness or is unaccompanied by the feeling of egoism. That part of our mind's work which is unaccompanied by the feeling of egoism is unconscious work, and that part which is accompanied by the feeling of egoism is conscious work. In the lower animals, there is the prevalence of unconscious work and is called instinct. In higher animals, and in the highest of all animals, man, the second sort of work or that which is accompanied by the feeling of egoism, prevails, and is called conscious work.

But the matter does not end here. There is a still higher plane in which the mind can work. It can go beyond consciousness. And just as unconscious work is beneath our consciousness, so there is another kind of work which is above it and which, also, is not accompanied by the feeling of egoism. The feeling of egoism exists only in the middle plane and when the mind is above or below that plane, there is no feeling of "I," and yet the mind works. And when the mind goes beyond the plane of self-consciousness, that stage of it is called *Samadhi* or super-consciousness.

For it has then really gone above consciousness. But how do we know that a man in *Samadhi* has not gone below his consciousness at the time, and has not degenerated instead of going higher, as in both the stages its works are unaccompanied by egoism. The answer is, by the effects or results we know the stage which is below, and that which is above. When a man goes into deep sleep he enters a plane beneath consciousness. He works the body even at that time—he breathes, he moves and so forth—but he does so without any accompanying feeling of ego ; in other words, he is unconscious. And when he returns from his sleep, he is the same man that went into it. The sum total of the knowledge which he had before he went into sleep remains the same ; it never increases in the least nor that any enlightenment comes to him during the time. But when a man goes into *Samadhi*, if he goes into it a fool, he comes out a sage. That shows the difference. From one state a man comes out the very same man that went in, and out of the other state the man comes enlightened, a sage, a prophet, a saint, his whole character and life changed and illumined. Such are the two effects. Now the effects being

different, the causes also must be different. And as this illumination with which a man comes back from *Samadhi* is much higher than what can be attained from going into unconsciousness, and higher even than what he can get by the help of reasoning while in the conscious state, it must therefore be superconsciousness, and therefore *Samadhi* has been called the superconscious state.

That, in short, is the idea of *Samadhi*. Let us now look to its application. The field of reason, or of the conscious workings of the mind, is narrow and limited. It is a definite little circle within which human reason has to move. It can never go beyond that. Yet it is beyond the circle of reason that lies all that humanity holds most dear. All such questions, as whether there is an immortal soul, whether there is a God, whether there is any supreme intelligence guiding this universe, are beyond the field of reason. Reason can never answer those questions. And what does reason say on them? It says, "I am agnostic; I do not know either yea or nay." Yet those are the questions that are so important and vital to us that without proper answers to them, our existence will become unbearable. All our ethical theories

and moral attitudes, all that is good and great in human nature, have been moulded upon answers that have come from beyond that circle. That is the reason why human life will be impossible without answers to such. For if life is only a little five minutes' thing, and the universe only a "fortuitous combination of atoms," then why should we be ethical and do good to another? And why should there be with us mercy, justice, and fellow-feeling? The best thing for us, then, in this world would be to make hay while the sun shines, each man for himself. For if there is no reality in the hope for a future existence, why should I love my brother, and not cut his throat? If there is nothing beyond, and no freedom from the thralldom of conditions brought about by rigorous dead laws, I should only try to make myself happy here. We find people saying, now-a-days, that they have found out the basis of morality on utilitarian grounds, and that procuring the greatest amount of happiness to the greatest number is that basis. But why should we do that even? Why should a man not produce the greatest unhappiness to the greatest number, if that serves his purpose? How will utilitarians answer that

question? Again how would you know what is right from what is wrong, if there be no future life for man? I am impelled by my desire for happiness and I fulfil that, and it is in my nature to do so. And if I know it for certain that there is nothing beyond, why should I not do so and why should you complain when I try to fulfil it? What necessity will be there, then, for preaching about morality, about the immortality of the soul, about God, about love and sympathy, about being good, and, above all, about that one idea upon which hang all ethical rules guiding human actions and conduct—unselfishness? Why should we be unselfish? Where indeed is the necessity of my being unselfish? Why should I be so? You call yourself a rational man, a utilitarian, but if you do not show me the reason for the same, I will call you to be most irrational. Show me the reason why I should be unselfish, and not like a brute, acting without reason? It may appear to be good as poetry, but poetry is no reason. Show me the reason why I shall be so. Because some people call it to be good to become so, does not weigh with me. I want to know the ultimate utility of my being unselfish.

And if utility consists in securing the greatest amount of happiness, I find it very useful to be selfish, inasmuch as I get the greatest amount of happiness by cheating and robbing others. What is the answer? The utilitarian can never give it. The answer is that our present existence in this world is like a drop in an infinite ocean, a link only in an infinite chain of existence. Whence then did those that preached unselfishness, and taught it to the human race, get that idea? We know it for certain that the idea is not instinctive; for, animals, which have instinct, do not have it. Neither does reason know anything directly about the idea. Whence did it come then?

We find in studying history, that there exists one fact that was held in common by all the great teachers of religion that the world ever had; namely, that they all claim to have got the truths that they preached from beyond, though many of them did not know whence they were getting them. As for instance, one said that an angel came down in the form of a human being with wings, and told him, "Hear, oh man, this is the message." Another said that a *Deva* or a bright being appeared to him and taught him the truths.

Another said that he dreamed that his ancestor came and told him all those things and that he did not know anything beyond that. But this thing is common among them that they all claim to have heard the voice of God, or seen some wonderful vision. All claim that their knowledge has come to them from beyond, and not through their reasoning faculty. And what does the science of Yoga teach? It teaches that they were right in claiming that all their knowledge came to them from beyond reason, nevertheless it came from within themselves.

The Yogi teaches that the mind has a higher state of existence, which is beyond reason, and above its ordinary conscious state, and when it gets to that, then knowledge beyond reasoning comes to it. The knowledge that comes to such a mind is real metaphysical knowledge and is beyond all physical knowledge. Metaphysical or transcendental knowledge thus comes to man and that state of going beyond reason, transcending ordinary human nature, may come sometimes by chance to one who does not understand its science; he, as it were, stumbles upon it. And when he thus stumbles upon that higher state he generally interprets his superconscious knowledge to have come

from outside. That explains the fact why an inspiration, or a piece of transcendental knowledge, although same in different countries, has been held in one country to have come through an angel, and in another through a *Deva*, and in still another, through God. And what does that mean? It means that the mind brought the knowledge out of its own inner self, but that the finding out of the knowledge was interpreted according to the beliefs and education of the persons through whom it came. And the real fact is that those people as it were stumbled upon the super-conscious state.

The Yogi says there is great danger in stumbling upon that state. In good many cases there is the danger of the brain being destroyed, and, as a rule, you will find that all men, however great they were, who thus stumbled upon the super-conscious state without understanding it, groped in the dark, and had along with their knowledge some quaint superstition generally. They opened themselves to hallucinations. Moham-med claimed that the Angel Gabriel came to him in a cave one day and took him on the heavenly horse, Harak, and he visited the heavens ! Withal

Mohammed spoke some wonderful truths and if you read the Quoran, you will find the most wonderful truths mixed up with such superstitions. How will you explain it ? The man was inspired, no doubt, but that he somehow stumbled upon that inspiration. He was not a trained Yogi, and therefore did not know the reason of what he was doing. Think of the good that Mohammed did to the world and also of the great evil that has been done through his fanaticism ! Think of the millions massacred through his teachings, mothers bereft of their children, children made orphans, whole countries destroyed and millions upon millions of people killed !

In studying the lives of many great teachers we find that there was this danger. Yet we find at the same time that they were all inspired. Somehow or other they got into the superconscious state ; but, whenever a prophet had reached it by the simple force of emotion, or just by heightening his emotional nature, he brought away from that state some truth, and along with it some fanaticism and superstition which injured the world as much as the greatness of the truth did good. Indeed to get any reason out of this mass of incongruity we

call human life, we shall have to transcend our reason, but we must do it scientifically, slowly, and by regular practice, and with all that we must cast off all superstition. We must take it up just as we do any other science. On reason we must have to lay our foundation, and follow it as far as it leads ; and when reason fails, reason itself will show us the way to the highest plane. So whenever you hear a man say, "I am inspired," and then talk the most irrational nonsense, avoid him by all means. Why ? Because instinct, reason and superconsciousness, or the unconscious, the conscious, and the superconscious states—belong to one and the same mind. There are not three minds in one, but that the same mind passes through the three stages in the process of its own development. Instinct develops into reason, and reason into transcendental consciousness ; therefore one never contradicts the other. So, whenever you meet with wild statements which contradict human reason and common sense, reject them without any fear, because real inspiration will never contradict but will always fulfil reason, just as you have found the great prophets saying, "I come not to destroy but to fulfil. Thus inspiration always

comes to fulfil reason, and is in direct harmony with it. Therefore, whenever it contradicts reason you must know that it is no real inspiration.

All the different steps in Yoga are intended to bring us scientifically to the superconscious state, or *Samadhi*. The most vital point to understand, therefore, is that inspiration is as much in every man's nature even at the present day as it was in the time of the ancient prophets. Those prophets were not unique men but were just the same sort of men as you or I, except that they were great Yogis and had gained superconsciousness, whereas you and I have not reached the same. They were not peculiar people. The very fact that one man ever reached that state, proves undoubtedly that it is possible for every man to do so. And not only is it possible to reach the state, but every man must, eventually, get to that state, and in that indeed is religion. Experience is the only teacher we have. We may talk and reason all our lives, without ever understanding a word of superconscious truth, until we experience it ourselves. You cannot hope to make a man a surgeon by simply giving him a few books ; he must have experience. You cannot satisfy my curiosity to see a country,

by showing me a map ; I must have actual experience. Maps can only create a little curiosity in me to get more perfect knowledge of the country. Beyond that, they have no value whatever. The Scriptures of the world serve in the same way, to rouse and stimulate the devotees to get direct experience of the supersconscious state. Therefore all unnatural clinging to books only degenerates the human mind. Was there ever a more horrible blasphemy than to say that all the knowledge of God is confined in this or that book ? How dare men call God infinite and yet try to compress Him into the covers of a little book ! Millions of people have been killed, because they did not believe what the books say ; because they would not see all the knowledge of God within the covers of a book. That age of killing and murdering has gone by at present, but the world is still tremendously bound up in its belief in books. But in order to reach the superconscious state in a scientific manner, we shall have to give up such clinging to books and practise and pass through the various steps that Raja Yoga teaches us.

After *Pratyahara* and *Dharana*, we come next to *Dhyana*, or meditation. When the mind has

been trained to remain fixed on a certain internal or external location, for a few minutes, there comes to it the power of flowing in an unbroken current towards that point. This state is called *Dhyana*. And when this power of *Dhyana* has been so much intensified as to be able to reject the external part of perception, and remain meditating only on the internal part, or the meaning of it, that state is called *Samadhi*. The three steps of *Dharana*, *Dhyana* and *Samadhi* taken together have been called in the Yoga books by the name of called *Samyama*. That is to say, that if a mind can first concentrate upon an object, and then is able to continue in that concentration for a length of time, and then, by continued concentration, is able moreover to dwell only on the internal part of the preception of which the object was the effect, everything comes under the control of such a mind.

This meditative state of the mind is the highest state of human existence. For, so long as there is desire in us, no real happiness can come. It is only the contemplative or witness-like study of objects that brings to us real enjoyment and happiness. The animal has its happiness in the senses, the man in his intellect, and the god-man in

spiritual contemplation. It is only to the soul that has attained to this contemplative state that the world has really become beautiful. To him who desires nothing, and does not mix himself up with them, the manifold changes of nature appear as one vast panorama of beauty and sublimity.

We proceed now to deal with the ideas that have to be understood clearly as regards *Dhyana*, or meditation. When we hear a sound, there is first the external vibration, secondly, nerve motion that carries it to the mind ; and thirdly, the reaction from the mind, along with which flashes the knowledge of the object, which was the external cause of those physical and mental changes from ethereal vibrations up to mental reaction. These three have been called in Yoga philosophy as *Sabda* or sound, *Artha* or meaning, and *Jnana* or knowledge. In the language of modern philosophy they are called the ethereal vibration, the motion in the nerve and brain, and the mental reaction. Now these, though three distinct processes, have become mixed up in such a fashion as to become quite indiscernible. In fact we cannot perceive now any one even of the above three causes ; we perceive only the effect of the three, and call that effect.

the external object. Every act of perception nevertheless includes the three elements and there is no reason why we should not be able to distinguish between them. Such being the case, when by previous preparations the mind has become strong and controlled, and the power of finer perception has been attained, then it should be employed in meditation. This meditation must begin with gross objects at first and then rise slowly to finer and finer objects, until it has become objectless. The mind should be employed first in perceiving the external causes of sensations, then to find out the internal motions, and then to perceive the reaction of the mind. When it has succeeded in perceiving the external causes of sensations by themselves, it will acquire the power of perceiving all fine material existences, all fine bodies and forms. When it has succeeded in perceiving the motions inside, by themselves, it will gain the control of all mental waves within itself or in others, even before they have translated themselves into physical forces. And when it will be able to perceive the mental reaction by itself, the 'Yogi will acquire the knowledge of everything, inasmuch as every sensible object,

and every thought is the result of that reaction. Then will he have seen, as it were, the very foundations of his mind, and it will be under his perfect control. Different powers will come to the Yogi, and if he yields to the temptation of using any one of these the road to his farther progress will be barred. Such is the evil of running after the enjoyment of these powers. But, if he is strong enough to reject even those miraculous powers, he will attain to the goal of Yoga, namely, the complete suppression of the waves in the ocean of the mind. Then alone will the glory of his soul, untrammelled by the distractions of the mind and the motions of the body, shine in its full effulgence. And the Yogi will find himself at the time, as he is and as he always was, namely, the essence of knowledge, immortal, and all-pervading.

Samadhi is the final natural inheritance of every human being--nay, of every animal even. From the lowest animal to the highest angelic being, each one will have to come to that state some time or other, and then, and then alone, will religion begin for him. And what have we been doing all the time but struggling towards that stage? There is no difference now between us and those

who have no religion, because we have had no experience of the superconscious state. And by concentration alone do we get to that experience. Each one of the steps to attain this state of *Samadhi* has thus been properly reasoned out and adjusted scientifically by the Yogis, and, when faithfully practised, they will surely lead us to the desired end. And when we have reached that end, then will all sorrows cease, all miseries vanish, the seeds of actions will be burned, and the soul will be free for ever.

CHAPTER VIII.

The Raja Yoga in brief.

THIS is a summary of Raja Yoga freely translated from the *Kurma Purāna*.

The fire of Yoga burns the cage of sin that is around a man. Knowledge becomes purified, and *Nirvana* is obtained directly. From Yoga comes superconscious knowledge and that knowledge helps the Yogi to attain liberation. He who has attained knowledge by Yoga, with him the Lord is pleased. Know them to be gods incarnate who practise *Mahāyoga*, either once a day, or twice a day, or thrice, or always. Yoga is divided into two parts. One is called the *Abhāva*, and the other, *Mahāyoga*. That in which one's Self is meditated upon as zero, or as bereft of every quality or limitation whatsoever, is called *Abhāva*. And that in which one sees the Self as full of bliss bereft of all impurities, and one with God, is called *Mahāyoga*. The Yogi realises his Self by each one of them. The other Yogas that we read and hear of do not deserve to be compared with the great

Brahmayoga, which the Yogi attains by means of them both and in which the Yogi finds himself and the whole universe as God himself. That indeed is the highest end of the two kinds of Yogas.

The steps that are to be taken in Yoga are—*Yama*, *Niyama*, *A'sana*, *Prānāyāma*, *Pratyahāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*. Non-injuring anybody, truthfulness, non-covetousness, chastity, and not receiving anything from another, are called *Yama*; it purifies the *chitta* or the mind. The non-producing of pain in every living being, by thought, word and deed is what is called *Ahimsā*, non-injuring. There is no virtue higher than non-injuring. There is no happiness higher than what a man obtains by his attitude of non-offensiveness to all creation. By truth we attain to meritorious work. Through truth everything is attained; for, in truth is established everything. Relating facts as they are—that is truth. Not taking others' goods by stealth or by force is what is called *Asteyam*, or non-covetousness. Chastity in thought, word, and deed, always and in all conditions, is what is called *Brahmacharya*. The non-receiving of any thing

whatever from anybody, even when one is suffering, is what is called *Aparigraha*. For the theory is that when a man receives something that is conducive to luxury from another man, his heart becomes impure, he loses his independence, and becomes bound and attached. The following are helps to success in Yoga—*Niyama*, regular habits and observances ; *Tapas*, austerity ; *Svāddhyāya*, study ; *Santosha*, contentment ; *Saucha*, purity ; *Isvara pranidhānu*, worshipping God. Fasting, or in other ways controlling the body, is called the physical *Tapas*. Repeating the *Vedas*, and other *Mantras*, by which the *Sattva* material in the body is purified, is called *Svāddhaya* or study. There are three sorts of repetitions of such *Mantras*. One is the verbal, another, semi-verbal, and the third, mental. The verbal or audible is the lowest, and the mental or inaudible is the highest of them. The repetition which is so loud that anybody can hear is the verbal ; the next one is where only the organs vibrate, but no distinct sound is heard by a man who is sitting near. That in which there is no sound whatever, but is only the mental repetition of the *mantra*, thinking of its meaning at the same time, is called the “mental muttering,”

that is the highest. The sages have said that there are two sorts of purification, external and internal. The external purification of the body is by water, earth, and so forth ; as for instance, by bathing. The internal purification or the purification of the mind is attained by the observance of truth in thought, word and deed, and all the other mental virtues. Both are necessary. It is not sufficient that a man should be internally pure and externally dirty. When both are not attainable the internal purity is the better, but no one will be a Yogi who does not observe both the kinds of purification. Worship is performed by praising, by remembrance and by devotion to God. We have spoken about *Yama* and *Niyama*. The next thing to consider is *Asana* or posture. The only thing to understand in it is to hold the body straight, leaving the spine free, with the chest, shoulders, and head straight. Where there is danger from fire or water, where the ground is strewn with dry leaves, where there are wild animals, where four streets meet, where there is too much noise, or too many ant-hills, and where there are many wicked persons, Yoga must not be practised in such places. This applies more particularly

to India. Do not practise Yoga when the body feels very lazy, or when the mind is very miserable and sorrowful, or when the body is ill. Go to a place which is well hidden, and where people do not come to disturb you. For as soon as you do not want people to know what you are doing, all the curiosity in the world will be awakened ; again, if you go into the street and want people to know what you are doing, they will not care. Do not choose dirty places, but choose a place with beautiful scenery around, for practising Yoga. And when you practise, begin by saluting all the ancient Yogis and your own *Guru* and God. Next comes *Pranayama*. *Prana* means the vital forces in one's own body, and *Yama* means the controlling of them. There are three sorts of *Pranayama*, the very simple, the middle, and the very high. *Pranayama* is divided into two parts ; one is called filling, and the other is called emptying. When you perform a *Pranayama* in twelve seconds, it is the lowest *Pranayama* ; when you do it in twenty-four seconds it is the middle *Pranayama* ; and when that *Pranayama* is performed in thirty-six seconds or more, it is called the high *Pranayama*. That *Pranayama* in which there is

first perspiration, then vibration of the body, and then the rising of the body of the performer from the seat, with great bliss in the man's soul, that is the highest *Pranayama*. There is a *Mantra* called the *Gāyatri*. It is considered to be very holy in the *Vedas*. It runs thus—"We meditate on the glory of that Being who has produced this universe; may He enlighten our mind!" Then *Om* is joined to it at the beginning and at the end. Repeat *Gāyatri* three times during a *Pranayama*. In all books they speak of *Pranayama* being divided into *Rechaka* or exhaling, *Puraka* or inhaling, and *Kumbhaka* or restraining, stationary. The *Indriyas*, or the organs of the senses are going outwards and coming in contact always with external objects; to bring them under the control of one's will is what is called *Pratyahara* which means literally, the gathering towards oneself.

Fixing the mind on the lotus of the heart, or on the centre of the head, is what is called *Dharana*. When the mind remains fixed in one place, and when its waves rise up, holding to one object only, or in other words, when all other waves of it have stopped—except one kind of wave only, that state of the mind is called *Dhyana*, or meditation. When

no such object is necessary for the mind to hold on and when the whole of it has become a single formed wave, that state of it is called *Samadhi*. Bereft of all help from places and centres, only the meaning of the thing remains present in the mind at the time. If the mind can be fixed on a centre for twelve seconds it will be a *Dharana*, twelve such *Dharanas* will be a *Dhyana*; twelve such *Dhyanas* will be a *Samadhi*.

Dhyana has already been spoken of. A few examples are given now about what to meditate upon. Sit straight, and look at the tip of your nose. You will find that that helps to concentrate the mind, and that by controlling the two optic nerves one advances a long way towards the control of the arc of reaction, and so on to the control of the will. These are a few specimens to meditate upon—

Imagine a lotus upon the top of the head, several inches up, with virtue as its centre, and knowledge as its stalk. Imagine the eight petals of the lotus to be the eight powers of the Yogi and the stamens and pistils inside, to be renunciation. Salvation comes to the Yogi who refuses the external powers, so the eight external petals of the lotus are

to be thought of as the eight powers, and the internal stamens and pistils as the renunciation of all those powers. Inside of that lotus think of the inexpressible One, surrounded with effulgent light, the One Who is almighty, intangible, and Whose name is *Om*. Meditate on that.

Another meditation is being given below : Think of a space in your heart, and in the midst of that space think that a flame is burning. Think of that flame as your own soul and inside that flame think of another effulgent space, and consider that as the Soul of your soul, God. Meditate upon that in the heart. Chastity, non-injuring, pardoning everyone—even the greatest enemy, truth, faith in the Lord, these are the qualities that in their perfection lead to Yoga. Be not afraid if you are not perfect in all of them, but work for getting perfection in one of them and the others will come. He who has given up all attachment, all fear, and all anger—he whose whole soul has gone unto the Lord—he who has taken refuge in the Lord and whose heart has become purified, with whatsoever desire he comes to the Lord, He will grant that to him. Therefore worship Him through knowledge, or love, or renunciation.

“He is My beloved worshipper who is not jealous of any being, who is the friend of all, who is merciful to all, who has nothing of his own, whose egotism is lost, who when injured always pardons, and never loses his balance in happiness or misery. Know him to be My beloved *bhakta* who is always satisfied, who works always in Yoga, whose self has become controlled, whose will is firm, and whose mind and intelligence are given up unto Me. Know him to be My beloved who never becomes the cause of disturbance to others, and never in his own turn gets disturbed by them, and who has given up excessive joy, grief, fear, and anxiety. Know him to be My beloved who does not depend on anything, who is pure and active, who does not care whether good comes or evil, and never becomes miserable, and who has given up all efforts for himself. Know him to be My beloved who is the same in praise or blame, with a silent, thoughtful mind, blessed with what little comes in his way, who has no home of his own and who is steady in his ideas. Such alone can become Yogis.”*

* Bhagavad-Gita, Ch. xii, verses 13-16 and 19.

There was a great god-sage called Narada. Just as there are sages or great Yogis among mankind ; so there are great Yogis among the gods. Narada was such a Yogi. He used to travel everywhere. One day when he was passing through a forest, he came across a man who had been meditating until the white ants had built a huge mound round his body, the man had been sitting in that position so long ! He said to Narada, "Where are you going ?" Narada replied, "I am going to heaven." "Then, ask God when He will be merciful to me—when I shall attain freedom." Narada said, he would do so and went on his way. But before he had gone very far he came across another man, who was jumping about, singing and dancing. He said, "O, Narada, where are you going ?" and his voice and gestures were wild ! Narada said, "I am going to heaven." "Then, ask God when I shall be free." Narada agreed and went on. In course of time he came again by the same road, and there was the man who had been meditating till the ant-hills had grown round him. He said "O, Narada, did you ask the Lord about me ?" "Oh, yes." "What did He say ?" "The Lord told me that you would attain freedom in four more

births." Then the man began to weep and wail ; and said, "Alas I have meditated until an ant-hill has been raised around me, and still I have four more births yet to go through !" Narada went to the other man. "Did you ask my question ?" "Oh, yes. Do you see this tamarind tree ? I have to tell you that as many leaves as there are on this tree, so many times you will be born before you attain freedom." The man on hearing this began to dance for joy, and said, "Indeed, I shall have freedom after such a short time !" And a voice came unto him that very moment, saying, "my child, you will have freedom this very minute." That indeed was the reward for his wonderful perseverance. For, he was ready to work through all those births and nothing discouraged him. But the first man felt otherwise and thought that even four more births would be too long. Only perseverance like that of the man who was willing to wait æons, will bring about the highest result.

PATANJALI'S
YOGA APHORISMS.

Introduction.

BEFORE going into the Yoga-Aphorisms we shall discuss one great question, namely, that upon which the whole theory of religion rests, according to the Yogis. It seems to be the consensus of opinion of all the great minds of the world, and it has almost been demonstrated by researches into physical nature, that we are but the outcome and manifestation of an absolute condition, which is at the back of our present relative condition, and that we are going forward, to return again to that. That being granted, the question arises at present ; which of the two conditions is better, the absolute or the relative. There are not wanting people who think that the manifested state is the highest state of man. Thinkers of great calibre are of opinion that we are but manifested specimens of an undifferentiated

being, and that the differentiated state is higher than that undifferentiated or absolute condition. Because they imagine that in the absolute there cannot be any quality whatsoever and therefore it must be insensate, dull, and lifeless. For that reason, they think that this life alone can be enjoyed and that therefore we must cling to it. Now, let us first inquire into the other solutions that have been found of human life. There was an old solution that man after death remained as he was and that all his good sides, minus his evil sides, remained for ever. Logically stated this means that man's goal is the world and that this world carried a stage higher, and with elimination of its evils, is the state they call heaven. This theory, on the face of it, is absurd and puerile, because it cannot be. There cannot be good without evil, or evil without good. To live in a world where it is all good and no evil, is what Sanskrit logicians call a "dream in the air." Another theory in modern times has been presented by several schools, namely, that man's destiny is to go on always improving, and struggling towards, but never reaching, the goal. This statement, though apparently very nice, is also absurd ; because there is

no such thing as motion in a straight line. Every motion is in a circle. If you take up a stone, and project it into space, and then wait long enough, that stone would come back exactly to the place from where it started, provided there are no forces to the contrary to prevent it from doing so. A straight line, infinitely projected, must end in a circle. Therefore, the idea that the destiny of man is infinite progression forward and forward without a halting, is absurd. Although extraneous to the subject, I may remark here that the idea of a force always completing a circle explains the ethical theory that you must not hate but love every one. Because, just as in the case of electricity, or any other force, the modern theory is that the power leaves the dynamo and completes the circle back to the dynamo, so with all forces in nature ; they must come back to the source. Therefore do not hate anybody, because that force of hatred which comes out from you, must, in the long run, come back to you. And if you love, that love also will come back to you, completing the circuit. It is as certain as it can be, that every impulse of love or hatred that goes out of the heart of man comes back to him in full force and nothing

can stop it. On other and practical grounds, however, we see that the theory of eternal progression is untenable ; for destruction is the goal of everything earthly. All our struggles and hopes and fears and joys, end but in death. Nothing is so certain as this. Where, then, is this infinite progression, this motion in a straight line ? Everywhere around, we see but the display of things going out to a distance, and again coming back to the centre from which they started. See how, from nebulae, the sun, the moon, and the stars, are produced ; then they dissolve and go back to nebulae. The same is being done everywhere. The plant takes material for its growth from the earth, and then in the end dissolves, and gives it back. Every form in this world is taken out of the surrounding atoms and then goes back to those atoms again. It cannot be that the same law acts differently in different places. For, law is uniform and nothing is more certain than that. And if what has been said above is the law of nature, so will it be with thought. That also will dissolve and come back to its origin. Therefore whether we will it or not, we shall have to return to the origin, which is called God or the Absolute. We have all come

from God, and we are all bound to go to God. Call that God by any name you like—call him God, or Absolute or Nature, or by any other name, the fact will always remain the same. And God will ever be what the scriptures have proclaimed—"from whom all this universe comes out, in whom all that is born lives, and to whom all that is living returns." This one fact is certain. Nature works on the same plan, and what is being worked out in one sphere, is being worked out in millions of other spheres. What you see with regard to the planets, the same will you find with this earth, with men and with the stars. The huge wave is a compound of millions of small waves ; so the life of the whole world is a compound of millions of little lives, and the death of the whole world is the compound likewise, of the deaths of millions of little beings.

Now the question arises, is going back to God the higher state, or is it not ? The philosophers of the Yoga-school emphatically declare that it is. They say that man's present state is a degeneration and there is not a single religion on the face of the earth which says that man is an improvement. The idea with them is that the beginning of man is perfect and pure, that he degenerates until

he cannot degenerate further, and that there comes a time when he shoots upward again to complete the circle ; the circle spoken of above, must be here also. Howsoever low he might go, he must ultimately take the upward bend again, and go back to the original source, which is God. Man comes from God in the beginning, in the middle he becomes man, and in the end he goes back to God. This is the method of putting it in the Dualistic form. In the Monistic form they say that man is God even now, and goes back to Him again. If the present state of man is the higher one, then why is there so much horror and misery in it and why is there an end to it ? Aye, if this is the higher state, why does it end ? That which corrupts and degenerates can never be the highest state. Why should it be then so diabolical, so unsatisfying ? It is only excusable, in as much as through it we are taking a higher groove ; we have to pass through it in order to become regenerate again. Put a seed into the ground and it disintegrates, and dissolves after a time, and out of that dissolution comes the splendid tree. So every soul has become degenerated, to come out as the stately tree. So it follows that the sooner we get out of

this state which we call "man," the better it is for us. Is it by committing suicide that we get out of this state? Not at all. That will be making it all the worse. Torturing ourselves, or condemning the world, is not the way to get out of it. We have to pass through the Slough of Despond and the sooner we are through, the better. At the same time it must always be remembered that this is not the highest state.

CHAPTER I.

The Yoga Aphorisms.

1. *Atha Yogānusasanam.*

1. Now concentration is explained.

2. *Yogaschittavrittinirodhah.*

2. Yoga is restraining the mind-stuff (*Chitta*) from taking various forms (*vrittis*).

A GOOD deal of explanation is necessary here. We have to understand what *Chitta* is, and what its *vrittis* are. I have eyes. But the eyes will not see by themselves, if we take away the brain centre which is in the head. The eyes will still be there, the retinae complete, and also the picture, and yet the eyes will not see. So the eyes are only secondary instruments and can never be called the organs of vision. The real organ of vision is in the nerve centre of the brain and with-

अथ योगानुशासनम् ॥ १ ॥

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

out that the two eyes alone will not be sufficient for vision. Again, a man is seen sometimes to sleep with his eyes open. The light-picture is there then and the brain-centre is there also, but the man does not see. For, a third thing is necessary, namely, that the mind must be joined to the organ. So for every act of vision we must have the eye or the external instrument, the brain centre and the agency of the mind. Carriages roll down the street and if you are deeply engaged in something you do not hear them. Why? Because your mind was not attached to the organ of hearing. So for every act of perception we need first the instrument, then the organ, and thirdly, the mind-attachment to these two. The mind takes the impression farther in and presents it to the determinative faculty—*Buddhi*—which reacts. And along with this reaction flashes the idea of egoism. Then that mixture of action and reaction is presented to the *Purusha*, or the Soul, who perceives every object in this sort of mixture. The organs or *Indriyas* together with the mind or *Manas*, the determinative faculty or *Buddhi*, and egoism or *Ahamkara*, form the group called the *Antahkarana* or the internal instrument. The *Manas*, the *Buddhi* and the

Ahamkara are but various processes in the mind-stuff, called *Chitta*. The waves of thought in the *Chitta* are called *vritti*, the literal rendering of which is the whirlpool. Now, what is thought? Thought is a force like gravitation or repulsion. It is absorbed by us from the infinite storehouse of force in nature; the instrument called *Chitta* takes hold of this kind of force, and when it passes out at the other end, it is called thought. This force is supplied to us through food. And as out of the food the body obtains the power of motion and so forth, so out of it is manufactured other finer forces, which we call thought. Naturally, we see then, that the mind is not intelligent; yet it appears to be so. Why? Because the intelligent soul is behind it. You are the only sentient being, and the mind is but the instrument through which you catch the external world. Take, for instance, this book; as a book it does not exist outside; what exists outside is unknown and unknowable. It is the suggestion that gives a blow to the mind and the mind gives out in response to that a reaction—just as when a stone is thrown into the water, the water is thrown against it in the form of waves. The real universe is thus the occasion of

the reaction of the mind. A book form or an elephant form, or a man form, is not outside ; all that we know of each one of them is but our mental reaction from the outer suggestion. Matter has thus been rightly defined as the "permanent possibility of sensation," by John Stuart Mill. It is only the suggestion that is existing outside. Take for example the event of pearl-making by an oyster. A grain of sand or something gets inside and begins to irritate the oyster and throws a sort of enamel-coating round the sand and this makes the pearl. The universe as we perceive it, is made likewise of our own enamel, so to say, while the real thing which causes us to perceive the universe is, like the grain of sand in the oyster, inside the enamel which we have thrown around it. The ordinary man will never understand it, because, when he tries to be able to do so he throws out and sees only his own enamel. We shall now understand what is meant by *vriddhis*. The real man is behind the mind ; the mind is but the instrument in his hands, and it is his own intelligence that is always percolating through it. It is only when the real man stands behind it that the mind becomes intelligent, and when he gives it up it falls to pieces,

and becomes nothing. So you understand what is meant by *Chitta*. It is the mind stuff, and the *vruttis* are the waves or ripples that rise in it when external causes impinge on it. These *vruttis*, therefore, form the whole of our universe.

The really difficult point to understand here is that the Absolute state, which has been declared by the Yogis to be the highest, is not, as some fear, the state of the zoophite, or of the stone. That would be a dangerous thing to think. According to such thinkers there are only two states of existence, the one like that of the stone, and the other, of thought. But what right have they to limit existence to these two? Why can there not be a state infinitely superior to thought? The vibrations of light, when they are very low, we do not see; when they become a little more intense they become light to us; when they become still more intense we do not see them; it is as darkness to us. But is that darkness which we see in the end, the same in character as what we saw in the beginning? Certainly not; there is the difference of the two poles between them. Similarly, is the thoughtlessness of the stone the same as the thoughtlessness of God? Certainly not. God does

not think ; He does not reason ; why should He ? Is anything unknown to Him, that He should reason ? The stone *cannot* reason : God *does not*. Such is the difference. These philosophers think it to be awful to go beyond thought ; for they find nothing beyond thought. But the fact is that there are higher states of existence beyond reasoning. It is really beyond the intellect that the first state of religious life is to be found. And when you step beyond thought, intellect and reasoning, then alone you have made the first step towards God. That indeed is the beginning of real life, whereas this that is commonly called life, is but an embryo state.

The next point to consider is, what proof is there that the state beyond thought and reasoning is the highest state ? In the first place, all the great men of the world, men who really moved the world and never thought of any selfish ends whatsoever, have declared that the present life is but a little stage on the way, and that our real life is beyond in the Infinite. In the second place, they have not only said so, but laid the attainment of that type open to everyone, they have left the methods by which they attained it, so that all can

follow in their steps. In the third place, there is no other way left and there is no other explanation to this our present limited existence. Taking for granted that there is no higher state, why then are we going through this circle all the time; what reason can be there to explain the existence of this world? The sensible will then be the limit to our knowledge, if we cannot go any farther and if we must not ask for anything more. That indeed is what is called agnosticism. But what reason is there to believe in the testimony of the senses? I would call that man a true agnostic who would stand still and die never believing in the deluding testimony of his senses. Ay, if reason is all in all it leaves us no place to stand on this side of nihilism. And if a man is agnostic of everything else but money, fame and name, he is only a fraud. For, Kant has proved beyond all doubt that we can never penetrate beyond the tremendous dead wall called reason. And that is the very first idea upon which all Indian thought took its stand, dared to seek, and succeeded in finding, something higher than reason, where alone the explanation of the present state is to be found. This indeed is the value of the study of Yoga, that it will take us

beyond the world of senses. The prayer in the Vedas, "Thou art our father, and wilt take us to the other shore of this ocean of ignorance," has indeed been fulfilled and Yoga is that science of religion which takes us beyond the realms of reason. Yea, nothing else can do so.

The bottom of a lake we cannot see, if its surface is covered with ripples. But when the ripples have subsided, and the water is calm, then it is possible for us to catch a glimpse of the bottom. Again, if the water of it is muddy, and agitated all the time, the bottom will not be seen. But when the water is clear, and there are no waves, we shall see the bottom. Now the bottom of the lake may represent our own true Self, the lake, the *Chitta*, and the waves, the *vrittis* in it. Again, the mind exists in three different states ; one is called *Tamas*, or dark, just as in brutes and idiots, where it acts only to injure others and no other idea comes to it. Then there is the active state of mind, called *Rajas*, when its chief motives for action are power and enjoyment and when it says unto itself, "I will be powerful and rule others." Then, at last, when the waves cease, and the water of the lake becomes clear, there

comes to it the *Sattva* or serene and calm state. This state is not inactive, but rather intensely active. For it is the greatest manifestation of mental power to remain calm always. It is easy to be active. It is easy to let the reins go, and let the horses drag you. Any one can do that. But he who can stop the plunging horses is the strong man. For, which requires the greater strength, letting go, or restraining? The calm man is not the man who is dull. You must not mistake *Sattva* for dulness, or laziness. The calm man is one who can restrain the mental waves at will. Activity, therefore, is the manifestation of a lower kind of strength, and calmness, of a superior kind.

The *Chitta* is always trying to get back to its natural pure state, but the organs draw it out. To restrain it and check its outgoing tendency, and to start it on the return journey to the essence of intelligence is what Yoga teaches, only in this way can the *Chitta* get into its proper course.

Although the *Chitta* is present in every animal from the lowest to the highest, it is only in man that we find it possessed of intellect, and until the mind-stuff has become intelligent it is not possible

for it to return inside its own self through all the various steps taught in Yoga, and liberate the soul. Immediate salvation is impossible for the cow or the dog, although they have a mind each, because the *Chitta* in them has not as yet taken the form that we call intellect.

The *Chitta* manifests itself in the following different forms—scattering, darkening, wakening, and concentrating.* These are the four states in which the mind-stuff manifests itself. The scattered form is one of activity; when it has the constant tendency to go after the acquirement of power, pleasure and so forth, which bring pain in the end. Then, the darkened form is one of dulness, the only tendency of which is to injure others. The commentator says the first form is natural to the *Devas* and the angels; and the second form, to that of demoniacal natures. The wakening or the *Vikshipta* form is when the *Chitta*

*The commentators speak here of another form of *chitta* called the *Niruddha* or the perfectly concentrated. But as the *Ekāgra* and the *Niruddha* have only a quantitative difference between them and as both of them lead one to Samadhi, the Swami has overlooked the division. For, in fact the *Ekāgra* leads one to the *Niruddha* state.

struggles to centre itself. The *Ekāgra*, or the concentrated form of the *Chitta* is what brings us to *Samadhi*.

3. *Tadā drashṭuh svarūpēvasthānam.*

3. At that time (the time of concentration) the seer (*Purusha*) rests in his own (unmodified) state.

As soon as the waves have stopped, and the lake has become quiet, we see the ground below the lake. So with the mind ; when it is calm, we see what our own nature is : we then do not identify ourselves with the waves but remain our own selves.

4. *Vrittisāriṇīyamitaratra.*

4. At other times (other than that of concentration) the seer is identified with the modifications (of the *Chitta*).

For instance, I am in a state of sorrow, for some one blames me. This is a modification or *vritti*, and I identify myself with it, and the result is misery.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

5. *Vṛttayah panchatayyah klišṭā aklīṣṭāḥ.*

5. There are five classes of modifications, (some) painful and (others) not painful.

6. *Pramāṇa-viparyyaya-vikalpa-nidrā-*

smṛitayah.

6. (These are) right knowledge, indiscrimination, verbal delusion, sleep and memory.

7. *Pratyakṣānumānāgamāḥ pramāṇāni.*

7. Direct perception, inference, and competent evidence are proofs or right knowledge.

When two of our perceptions do not contradict each other we call it proof or right knowledge. As for instance, I hear something ; if it contradicts something that I have already perceived, I begin to doubt it and do not believe it. There are three kinds of proof. Direct perception or *Pratyakṣam*, that is to say, whatever we see and feel is proof, if there has been nothing to delude the

वृत्तयः पञ्चतयः क्लिष्टा अक्लिष्टाः ॥ ५ ॥

प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ॥ ६ ॥

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

senses. I see the world ; that is sufficient proof that it exists. Secondly, *Anumāna*, or inference, that is to say, when you see a sign, and from that come to the thing signified. Thirdly, *A'ptavākyaṃ* or the direct perception of the Yogi, or of those who have seen the truth. We are all struggling to gather knowledge, but whereas you and I have to struggle hard, and come to knowledge through the long and tedious process of reasoning, the Yogi who has become perfectly pure, has not to go through that process. For the past, the present, and the future are spread before his mind like a book to read ; he therefore does not require to go through the tedious process of reasoning, and his words become proofs, because he sees all knowledge in himself ; thus in one sense, he can be called omniscient. The authors of the sacred scriptures were such persons ; therefore the scriptures are regarded as proof. And if any such persons are living at present, their words also will be regarded as proof. Other philosophers have gone into long discussions about *A'ptas* or persons who have thus found all knowledge within themselves. They have raised the question, where is the proof that that is so ? The answer is that

the words of such people are proof because they see what they say. For is it not a fact that whatever I and you see are regarded as proofs if these do not contradict any past knowledge? There is knowledge beyond the senses, and whenever it does not contradict reason and past human experiences, that knowledge is to be regarded as proof. Else any madman may come into this room and say he sees angels around him ; that of course would not be proof. Therefore to become regarded as proof the knowledge in the first place must be true knowledge, secondly, it must not contradict knowledge of the past, and thirdly, it must depend upon the character of the man who pronounces it. It has been said sometimes that the character of the man is not of so much importance as what he may say and that we must first hear what he says. This may be true as regards other things ; a man may be wicked, and yet make an astronomical discovery ; but in religion it is different, because no impure man will ever have the power to reach the truths of religion. Therefore, we have first of all to see that the man who declares himself to be an *A'pta* is a perfectly unselfish and holy person ; secondly, that he has reached beyond

the senses ; thirdly, that what he says does not contradict the past knowledge of humanity. For any new discovery of truth does not contradict the past truths, but fits into them. And fourthly, that truth must have a possibility of verification. If a man says, "I have seen a vision," and tells me that I have no right to see it, I will never believe him. Every one must have the power to see the vision for himself. Again, no one who sells his knowledge is an *A'pta*. All these conditions must be fulfilled ; you must first see that the man is pure, and that he has no selfish motive or that he has no thirst for gain or fame. Secondly, he must show that he has reached the superconscious state. Thirdly, he must give us something that we cannot get from our senses, and which is for the benefit of the world ; we must see also that it does not contradict other truths, for if it contradicts other scientific truths we must reject it at once. Fourthly, the man should never be singular in his experience ; he should represent only what all men can attain. The three sorts of proof, then, are, direct sense preception, inference, and the words of an *A'pta*. I cannot translate this word into English. It cannot be rendered by the word

'inspired,' because inspiration comes from outside, while this sort of knowing state comes from within one's own self. The literal meaning of the word is "attained."

8. *Viparyyayo mithyájnánamatadriṣam
pratishṭhitam.*

8. Indiscrimination is false knowledge not established in the real nature (of things).

The next class of *vrittis* that arise is mistaking one thing for another, as a piece of mother-of-pearl is taken for a piece of silver.

9. *Sabdajñánanupati vastusunyo vikalpah.*

9. Verbal delusion follows from words having no (*corresponding*) reality.

There is another class of *vrittis* called *Vikalpa*. A word is uttered, and we do not wait to consider its meaning, but jump to a conclusion immediately. It is a sign of weakness of the *Chitta*. You can understand now the theory of restraint. The weaker the man is, the less he has of restraint. Measure yourselves always with the standard of restraint. When you are going to be angry or

विपर्ययो मिथ्याज्ञानमतद्रूपं प्रतिष्ठितम् ॥ ८ ॥

शब्दज्ञानानुपाती वस्तुसून्यो विकल्पः ॥ ९ ॥

miserable on hearing some news, reason it out and see how it has thrown your mind into such *vrittis*.

10. *Abhāva-pratyayālambanā vruttirnidrā.*

10. Sleep is a *vritti* which embraces the feeling of voidness.

The next class of *vrittis* is called sleep and dream. When we awake to know that we have been sleeping, we can then have a memory only of that perception. For that which we do not perceive we can never have any memory of, and every reaction is a wave in the lake. Now, if during sleep the mind had no waves, it would have no perceptions of the state, positive or negative, and therefore we would not remember them. The very reason of our remembering the state of sleep, therefore, is that during sleep there must have been a certain class of waves in the mind. Memory is another class of *vrittis*, which is called *Smriti*.

11. *Anubhūtavishayāsampramoshah smritih.*

11. Memory is when the (*vrittis* of) perceived objects do not slip away (and through impressions come back to consciousness).

अभाव-प्रत्ययावलम्बना वृत्तिर्निद्रा ॥ १० ॥

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥

Memory can be caused by the previous three classes of *vrittis*. For instance, you hear a word. That word is like a stone thrown into the lake of *Chitta* ; it causes a ripple ; that ripple, again, rouses a series of ripples in it ; this process is called memory. So during sleep a peculiar kind of ripple is raised in the *Chitta* and when that throws it into a ripple of memory it is called a dream. Dream is another form of the ripple which in the waking state is called imagination.

12. *Abhyāsavairúgyábhýúm tannirodhah.*

12. Their control is by practice and non-attachment.

The mind, to have this sort of non-attachment, must be clear, good and rational. Why should we practise ? Because each action is like a pulsation quivering over the surface of the lake. The vibration dies out, and what is left of it is the *Samskára*, or impression. When a large number of one kind of impressions is left on the mind they coalesce and become a habit. It is said that "habit is second nature"; not only so but it forms

also the first and the whole nature of man ; for, everything that we are is the result of habit. That fact ought to give us consolation, because, if one's mental constitution is made up only of habit, one can make and unmake it at any time. Thus *Samskâras* are left by all the vibrations that are passing through our mind, each one of them leaving its result. Our character is the sum total of these impressions or marks, and according as a particular kind of wave prevails in the mind it takes its peculiar tone. If good waves prevail it becomes good, if bad ones prevail it becomes wicked, if joyful ones do so it becomes jovial, and so forth. The only remedy therefore for bad habits is to form counter habits ; the impressions that have been left by bad waves of thought and which are commonly called bad habits are to be controlled by good habits. Go on doing good and thinking holy thoughts continuously ; that is the only way to suppress base impressions. Never say, "that man is hopeless," because he represents only a bundle of habits, that can be checked by new and better ones. For our character is nothing but repeated habits, and repeated habits alone can reform it.

13. *Tatra sthitau yatnóbbhyásah.*

13. Continuous struggle to keep them (the *vrittis*) perfectly restrained is practice.

What is practice? It is the attempt to restrain the mind, or in other words, it is to prevent the *Chitta* from going out into waves.

14. *Sa tu dīrghakāla-nairantaryya-satkárá
sevito dridhabhīmih.*

14. Practice becomes firmly grounded when observed for a long time with constant and intense zeal (to attain the end).

Restraint does not come in one day, but by long continued practice.

15. *Drishtānusravika-vishaya-vitrishṇasya
vasikāra-samjñá vairágyam.*

15. That state of the mind which comes as the effect of giving up thirst of enjoying objects of the senses, either seen or heard, and in which one becomes conscious of one's

तच्च स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

स तु दीर्घकालेनैरन्तर्यसत्कारा सेवितो दृढभूमिः ॥ १४ ॥

दृष्टानुश्रविक विषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

power of control of those objects, is non-attachment.

The two motive powers of our actions are (1) what we see ourselves ; (2) the experience of others. These two forces are throwing the lake of the mind into various waves. Renunciation is the power of battling against them and holding the mind in check. Therefore, renunciation of the motive powers of our actions is what we want. As for instance, you are passing through a street and a man comes and takes your watch. That throws your *Chitta* immediately into the form of a wave, called anger. Allow not that to come. If you can prevent the rising of that wave, you have renunciation or *Vairágyam*. Similarly, the worldly-minded teach us that the attainment of sense enjoyments is the highest ideal in life and in course of time that appears to us as a tremendous temptation. To deny one's self of such enjoyments and not allow the mind to come to wave forms with regard to them, is renunciation. Therefore, to control the twofold motive power arising from my own experience and from the experience of others and prevent the *Chitta* from being governed

by them, is *Vairāgyam*. Such waves of the mind should be controlled by me, and not I by them—this sort of mental strength is what is called renunciation or *Vairāgyam* and that is the only way to freedom.

16. *Tatparam purusha-khyātirgūṇa-vaitrishṇyam.*

16. That extreme non-attachment which gives up even the qualities, shows (the real nature of) the Purusha.

It is the highest manifestation of the power of non-attachment when it takes away even our attraction towards the qualities of nature. We have first to understand what the *Purusha* or the Self is, and what the qualities are. According to Yoga philosophy the whole of nature consists of three qualities; one is called *Tamas*, another *Rajas*, and the third *Sattva*. These three qualities manifest themselves in the physical world as

तत्परंपुरुषख्यातिर्गुणवैतृषण्यम् ॥ १६ ॥

* The commentators have explained the aphorisms as follows—That non-attachment becomes extreme and takes away even the attraction of the mind towards the qualities of nature after one has seen the Purusha. But as that is, as it were, putting the cart before the horse, the Swami has rejected it and explained the Sutra differently.

attraction, repulsion, and control. All things in nature, all manifestations of it, are but combinations and recombinations of those three forces. Nature has been divided into various categories by the *Sankhyas* ; the Self of man which is beyond all of them is effulgent by Its very nature. It is pure and perfect. And whatever of intelligence we see in nature is from the reflection of Self upon nature. For, nature itself is insentient and we must remember that nature includes mind also. The mind is in nature and thought too is in nature. From thought down to the grossest form of matter, everything is in nature, or in other words, is a manifestation of nature. This nature has covered the Self of man, and when it takes away the covering, the Self becomes unveiled, and appears in Its own glory. Non-attachment, as it has been described in Aphorism 15 as being the control of the objects in nature, is the greatest help towards manifesting the Self. The next Aphorism defines *Samadhi*, or perfect concentration, which is the goal of the Yogi.

17. *Vitarka-vichâranandâsmitânugamât
samyajânatah.*

वितर्कविचारानन्दास्मितानुगमात् सम्यज्ज्ञातः ॥ १७ ॥

17. The concentration called perfect knowing is that which is related to reasoning, discrimination, bliss and unqualified egoism.

Samadhi is divided into two varieties. One is called the *Samprajnāta*, or that which brings perfect knowledge of the object of meditation—and the other, the *Asamprajnāta* or that in which nothing is known, but in which the Self only remains in its full glory. The *Samprajnāta* is of four varieties. In this kind of *Samadhi* come all the powers of controlling nature. The first variety is called the *Savitarka*, when the mind meditates upon an object again and again, by isolating it from other objects. There are two sorts of objects for meditation, the categories of nature, and the *Purusha*. Again, the categories are of two varieties; the twenty-four categories are insentient, and the one sentient, is the *Purusha*. When the mind thinks of the elements of nature by thinking of their beginning and their end, this is one sort of *Savitarka*. The words require explanation. This part of Yoga is based entirely on the *Sankhya* Philosophy, according to which egoism, will

and mind have a common basis, called the *Chitta*. The *Chitta* is the stuff out of which they are all manufactured. This mind-stuff takes in the forces of nature and projects them as thought. There must be something, again, where both force and matter are one. This is called the *Avyaktam*, or the unmanifested state of nature, as it existed before creation and to which, after the end of a cycle, the whole of manifested nature returns, to come out again after another period. Beyond that is the *Purusha*, the essence of intelligence, by knowing whom one becomes free. There is no liberation in getting powers. They lead us only after the enjoyments of this life. But all search for enjoyment in the world is vain and this is the old, old lesson which man finds so hard to learn. When he does learn it, he gets out of the universe and becomes free. The possession of what are called occult powers only intensify the world in our minds and in the end intensify suffering. As a scientist, Patanjali is bound to point out the possibilities of this science, though he never misses an opportunity to warn us against going after powers. Knowledge alone is power and as soon as we begin to know a thing we get power over it.

So, when the mind begins to meditate on the different elements it gains power over them. That sort of meditation where the external gross elements are the objects, is called *Savitarka*. *Tarka* literally means question and *Savitarka*, with question. Therefore the meaning of the word is—questioning the gross elements, as it were, that they may give up their truths and their powers to the man who meditates upon them. Again, in the very same meditation, when one struggles to take the elements out of time and space, and think of them as they are, by themselves, it is called *Nirvitarka*, or without questioning. When meditation goes a step higher, and takes the *Tanmātras* or fine elements as its object, and thinks of them as in time and space, it is called *Savichāra*, or with discrimination, and when the same meditation gets beyond time and space, and thinks of the fine elements as they are, it is called *Nirvichāra* or without discrimination. The next step is when both the gross and the fine elements are given up, and the object of meditation is the interior or the thinking organ, and when the thinking organ is thought of as bereft of the qualities of activity, and dulness, it is then called *Sánandam*, or the

blissful *Samadhi*. In the *Samadhi* in which we think of the mind as the object of meditation, and in which, after meditation becoming deep, only the *Sattva* state of the Ego, as differentiated from all other objects, remains, that is called the *Asmitā Samadhi*; and the man who has attained to this kind of *Samadhi* has attained to the state called *Videha* or "bereft of body." For, he can think of himself now as without his gross body; although, he will have to think of himself as with a fine body. Those that in this state get merged in nature without attaining the goal are called *Prakritilayas*; but those who do not stop even at that kind of fine enjoyment, reach the goal, which is freedom.

18. *Virāma-pratyābhyaśapiiroah samskāra-seshōnyah.*

18. There is another *Samadhi* which is attained by the constant practice of cessation of all mental activity, the *Chitta* (then) retaining only the unmanifested impressions.

This is the perfect superconscious *Asamprajnāta Samadhi*, the state which gives us freedom. The

first state does not give us freedom or liberation of the soul. A man may attain to all sorts of powers, and yet fall again. There is no safeguard against his falling until the soul goes beyond nature, and beyond conscious concentration. It is very difficult to attain, although its method seems very easy. Its method is to hold the mind as the object of meditation allowing no thought to come into it, thus making it an entire vacuum. When we can really do this, in that moment we shall attain liberation. When persons without training and preparation try to make their minds vacant, they are likely to succeed only in covering themselves with *Tamas*, or materials which make the mind dull and stupid, and lead them to think that they are making a vacuum of it. To be able to really to render it into a vacuum is to manifest the greatest strength, and the highest control. For when this state of *Asamprajnāta* superconsciousness is reached, the *Samadhi* becomes seedless. What is meant by that? In that sort of concentration where there is consciousness and where the mind has succeeded only in quelling or holding down the waves of the *Chitta*, the waves are still there in the form of tendencies, and these tendencies

or seeds will become waves again when the time comes. But when you have succeeded in destroying those tendencies of the mind, then the *Samadhi* has become seedless ; for, then there are no more seeds in the mind out of which to manufacture again and again this plant of life, this ceaseless round of birth and death. You may ask, what state would that be in which we shall have no consciousness and no knowledge ? The answer is—What we call knowledge is a lower state than the one that is beyond knowledge. You must always bear in mind that the extremes look very much alike. The low vibrations of ether are called darkness, for we cannot see in them, and the very high vibrations of ether are also called darkness, for, we cannot see in them either ; but one is real darkness, and the other is really intense light ; yet they appear to us to be the same. So, although ignorance is the lowest state, knowledge, the middle, and existence beyond knowledge, the highest state, yet the state of ignorance and that beyond knowledge, appear alike to us. Knowledge or consciousness is a manufactured something or a combination, and therefore it is not the reality.

Now, what will be the result of the constant practice of this sort of highest concentration? All old tendencies of restlessness, and dulness will be destroyed, as well as all tendencies, good and bad. The case is similar to that as when chemicals are used to take the dirt and alloy off gold. As the ore is smelted down, the dross is burnt along with the chemicals. So the strong controlling power of that sort of concentration will stop the bad tendencies first, and eventually, the good ones also. And when all good and evil tendencies have thus been suppressed, there will remain the Soul, in all its glorious splendour, untrammelled by anything whatever and that Soul alone is omnipresent, omnipotent, and omniscient. So, by giving up all powers we become omnipotent, and by giving up this little life we go beyond mortality and become infinite life itself. Then alone the Soul will know that it had neither birth nor death, neither want of heaven nor of earth. Then alone, will it realise that it neither came nor went and that it was nature which was moving all the time, and that movement was reflected upon its own self. The form of light cast by the lens upon the wall moves, but the wall foolishly thinks it is

itself moving—so it is with all of us ; it is the *Chitta* that is constantly moving and manipulating itself into various forms, and we are thinking that we are those various forms. All such foolish delusions will vanish by the powers of the highest concentration. And when the free Soul will command—not pray or beg, but command—then whatever It desires will be immediately fulfilled ; whatever It wants It will be able to do. According to the *Sankhya* Philosophy there is no God. It says that there cannot be a God, a Creator of this universe, because if there were one, He must be a soul, and a soul must be either bound or free. But God can never be either of those two things. For, how can the soul that is bound by nature, control nature, and create ? It is itself a slave. On the other hand what business has the soul that is free, to create and manipulate all these things ? It has no desires, so cannot be under any necessity to create. The *Sankhya* philosophy says therefore, that the theory of God to explain creation is an unnecessary one ; and that the hypothesis of the existence of nature explains it all. But after admitting nature as the creative principle, Kapila teaches that there are many souls, who, though

they have nearly attained perfection, fall short of it, because they have not been able to renounce perfectly all powers. Their minds for a time merge in nature, to re-emerge as its masters. Kapila admits that there are such gods. All of us can become such gods, and according to the *Sankhyas* the God spoken of in the Vedas is really one of these free souls. Beyond such gods, Kapila says, there is not an eternally free and blessed creator of the universe. On the other hand the Yogi says, "Not so, there is a God ; there is one Soul separate from all other souls, and He is the eternal Master of all creation, the ever free, the Teacher of all teachers." The Yogis admit that such free souls as the *Sankhyas* call 'merged in nature' also exist. They are Yogis who have fallen short of perfection, and though they may remain for a time as rulers of parts of the universe after being thus debarred from attaining the goal, they will eventually realise perfection.

19. *Bhavapratyayo videhaprakriti-layānām.*

19. (This *Samadhi* when not followed by extreme non-attachment) becomes the

cause of the remanifestation of the gods and of those that become merged in nature.

The gods in the Indian systems represent certain high offices which are being filled successively by various souls. But none of them is perfect.

20. *Sraddhā-vīrya-smṛiti-samādhi-
prajñā-pūrvaka itareshām.*

20. To others (this *Samadhī*) comes through faith, energy, memory, concentration, and discrimination of the real.

These are they who do not want the position of gods or even that of rulers of cycles. They attain to liberation.

21. *Tīvra-samvegānāmāsannah.*

21. Success is speedy for those who have a strong desire (for attaining *Samadhī*).

22. *Mṛidu-madhyādhimātratvāttatōpi viśeshah.*

22. The strong in desire again differ according as the effort that is produced by that desire is mild, medium or supreme.

अज्ञावीर्यस्य तिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

तीव्रसंवेगानामासन्नः ॥ २१ ॥

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥

23. *Īsvara-prañidhānūdvā.*

23. (Success is speedy) also by devotion to *Īsvara*.

24. *Klesa-karmavipākāsayaairaparāmrishṭah
purushaviśeṣah Īsvaraḥ.*

24. *Īsvara* (the Supreme Ruler) is a special *Purusha*, untouched by misery, the results of actions, and desires.

We have seen already that the Yoga Philosophy of Patanjali is based upon the *Sankhya*, Philosophy, only that in the latter there is no place for God, while with the Yogis, God has a place. The Yogis, however, avoid the idea about God as the Creator of the Universe, although, *Īsvara* according to the Vedas is the Creator of the universe. They admit however that it must be the manifestation of one will, seeing that the universe is harmonious. Thus the Yogis want to establish a God, but avoid carefully the question of creation ; in fact, they do not raise it at all. Yet they arrive at God in a peculiar fashion of their own, as you will find in the next aphorism.

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

25. *Tattra niratisayam sarvajnatvavijam.*

25. In Him becomes infinite that all-knowingness which in others is (only) a germ.

The mind must always travel between two extremes. As for instance, the very idea of limited space gives you the idea of unlimited space also. If you close your eyes and think of space as having a limit, you will find that at the same time that you perceive the little circle of space, your mind has drawn a circle round it of unlimited dimensions. It is the same with time. For, if you try to think of limited time, say, a second, you will find that with the same act of perception, you are thinking of time as unlimited also. So with knowledge, the manifestation of which is as a germ in man. And to think of that finite knowledge you will have to think of infinite knowledge around it. Therefore the very nature of our mental constitution shows us that there is unlimited knowledge, and the Yogis call that unlimited knowledge God.

26. *Sa pūrvashāmapī gururū*

kūlenānavachchhedāt.

26. He is the Teacher of even the ancient teachers being not limited by time.

It is true that all knowledge is within ourselves, but this has to be called forth by another act of knowledge. Although the capacity to know is inside us, it must be called out, and the Yogi maintains that that calling out of knowledge can only come through another knowledge. Dead, insentient matter can never call out knowledge, it is the action of knowledge that is required to bring it out. Therefore, knowing beings must help us to call forth what is in us. The help of teachers being thus always necessary, the Yogi says, the world is never without them, and no knowledge can come without their help. God is the Teacher of all teachers, because those teachers, however great they may be,—gods or angels—were all limited and bound at one time, but God was never so. Therefore these are the two peculiar deductions of the Yogis. First, that in thinking of the limited, the mind must think of the unlimited, and that if

one part of that perception is true, the other must be so, for the reason that their value as perceptions of the mind is equal. The very fact that man has a little knowledge, shows that God has unlimited knowledge. And if I am to admit one, why shall I not the other? Reason forces me to take or reject both. If I believe that there is man with a little knowledge, I must admit also that there is some one behind him with unlimited knowledge. The second deduction is that no knowledge can come without a teacher. They admit with the modern philosophers that there is something in man which evolves and that although all knowledge is in man, yet certain environments are necessary to call it out. Now, we do not find any knowledge coming to any man without the help of teachers, and so the existence of men-teachers, god-teachers, angel-teachers, and so forth, are admitted by the Yogis. But as they are all limited; so the question rises, who was the teacher before them? Thus we are forced to admit, as the last conclusion, the existence of a teacher who is not limited by time, and that One Teacher with infinite knowledge without beginning or end, is called God.

27. *Tasya vāchakah prṇavah.*

27. His manifesting word is Om.

Every idea that you have in the mind has a counterpart in a word and that word and the thought are inseparable. The external part of an idea or that by which it expresses itself to us is what we call word, and the internal part of it is what we call thought. Therefore, no man can, by analysis, separate thought from word and the idea that language was created by men or that certain men came together and decided upon certain words to express certain thoughts, has been proved to be wrong. So long as things have existed there have been words and language. What then is the connection between an idea and a sound-symbol? For, although we see that there must always be a word to represent a thought, it is not necessary that the same thought requires the same sound-symbol. The thought may be the same in twenty different countries, yet we find, the sound-symbol to represent it is different in them. To this we say that although we must have words to express thoughts, yet

these words need not necessarily have the same sound and that sound-symbols will vary with different nations. Thus our commentator says, "Although the relation between thought and word is perfectly natural, yet it does not mean a rigid connection between one sound and one idea." The sound-symbols vary, yet the relation between them and the thoughts is a natural one. And the relation between thoughts and sounds becomes natural only when there is a real connection between the thing signified and the symbol. Until that is so, the symbol will never come into general use. Symbol, thus, is the manifestor of the thing signified, and if the thing signified has been in existence, and if, by experience, we know that the symbol has already expressed that thing many a time, then we are sure that there is a real relation between the two. Then, even if the things signified be not present, there will be thousands who will know them by the symbols. So there must be a natural connection between the symbol and the thing signified, before it can recall the thing signified when pronounced. Now the author says that the manifesting word of God is *Om*. Why does he emphasise this when there are hun-

dreds of words for God and when that thought is connected with a thousand words? For do we not find the idea of God, connected with hundreds of words, each one standing as a symbol for Him? True, but there must be generalisation among all those words, a substratum or a common ground for all those symbols, and that alone will really be the best symbol of them all to express the idea conveyed by the word God. Let us try to find that out. In producing sounds we use the larynx, and the palate as a sounding board. Now, can there be a materialised sound of which all other sounds will and must be but manifestations? Or in other words, can there be a sound-symbol that would represent naturally all the various sound-symbols that exist in the world? We shall see that the word *Om* (*Aum*) is that sound-symbol and that it can very well be regarded as the basis of all sounds. The word *Om* is composed of three letters A, U and M. The first letter *A*, is the root sound, the key-note, and it is pronounced without touching any part of the tongue or palate; *M* represents the last sound in the series, being produced by closing the lips, and in pronouncing the letter *U* the sound rolls from the very root to

the end of the sounding board of the mouth. Thus, *OM* represents the whole phenomena of sound production. That being so, it must be the natural symbol, the matrix of all the various sounds. It denotes the whole range and possibility of all the words that can be made. Apart from these speculations, however, we see that around this word *OM* have centred all the different religious ideas in India, or that all the various religious ideas of the Vedas have gathered themselves round the word *OM*. But the question might be asked what has that to do with America or England, or any other country? Simply this that as the word *OM* has been retained at every stage of religious growth in India and as it has been manipulated to mean all the various ideas about God by monists, dualists, mono-dualists and separatists, and has been taken even by atheists, to express their highest ideal, it has virtually become the one symbol now, to represent the religious aspiration of the vast majority of human beings and that therefore, it ought to be recognised and accepted as such by all the nations of the earth. Take, for instance, the English word God. It covers only a limited function of the Lord, and if you want

to express any virtues of Godhood that is beyond it, you will find it insufficient. As for instance, you shall have to add adjectives to it to make it signify the Personal, the Impersonal, and the Absolute aspects of God. Similar is the case with the words for God in every other language; their signification is very small. This word *OM*, however, has around it all the various significances. Therefore, why should it not be accepted by everyone?

28. *Tajjapastadarthabhūvanam.*

28. The repetition of this (Om) and meditating on its meaning (is an easy way to attain *Samadhi*.)

Why should there be repetition of *OM*? In noticing the theory of *Samskāras*, we have seen that the sum total of impressions always lives in the mind. Impressions, though they become latent for a time, remain in the mind all the same and as soon as they get the right kind of stimulus, manifest themselves. Take for instance the case of atomic vibration; it will never cease even when this universe is destroyed. The manifes-

tation of massive external vibrations will disappear then, as the sun, the moon, the stars, and the earth melt down, but the vibrations in the atoms remain all the same. Each atom will perform then, the same function as the big worlds are doing at present. Similarly, the vibrations of the *Chitta* subside externally, after each direct perception, but continue to go on in it like atomic vibrations, and when they get the right kind of impulse, come out again. We shall be able to understand now what is meant by repetition. It is the greatest kind of stimulus that can be given to the spiritual *Samskāras*. "One moment of company with the holy serves like a ship to cross this ocean of life."—Such is the power of association. So the repetition of *OM*, and thinking of its meaning, serves in keeping that kind of good company in your mind. Study, and meditate on it after you have studied it. Thus light will come to you, and the Self will become manifest.

But one must think of this *OM*, and of its meaning too. Avoid evil company, because the bad impressions of old are still in you, and evil company is what is necessary to call them out again. In the same way good company will call

out the good impressions that are in us, but which have at present become latent. Thus there is nothing holier in this world than to keep good company, because, then good impressions will have the tendency to come to the surface.

29. *Tatah pratyak chetanádhigamôpyantarâyá-bhūvascha.*

29. From that is gained (through introspection, the knowledge of the living Self, Who is within every intellect and the destruction of obstacles also (to realise Him).

The first manifestation of the repetition and thinking of *OM* will be that the introspective power will be manifested more and more, and all the mental and physical obstacles to the realisation of the Self will begin to vanish. What are the obstacles to the Yogi ?

30. *Vyádhi-styána-samsaya-pramádálasyá-virati-bhrantidarsanálabdhabhūmikatvánavasthita-tváni chitta-vikshepásténtarâyáh.*

ततः प्रत्यक् चेतनाधिगमोऽप्यन्तरायाभावाच्च ॥ २९ ॥

व्याधिस्यानसंशयप्रमादाख्यविरतिभ्रान्तिदर्शनाख्यभूमिकत्वानवस्थित-
त्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

30. Disease, mental inactivity, doubt, indifference, laziness, the tendency to go after sense-enjoyments, stupor, false perception, non-attaining concentration, and falling away from that state when attained on account of restlessness, are the obstructing distractions.

The body is the boat which will carry us to the other shore of the ocean of life. So it must be taken care of and kept free from diseases. Unhealthy persons can never become Yogis. Mental inactivity or dulness makes us lose all lively interest in a subject. One must avoid it by all means, otherwise, one will not get the necessary energy to practise. Doubts will arise in the mind about the truth of the science of Yoga, however strong one's intellectual conviction may be, until certain peculiar psychic experiences come, as hearing and seeing at a distance and so forth. Those glimpses of the innate power of the mind strengthen the student and make him persevere. The state of falling away when attained, is like the following :—Some days or weeks when you are practising, the mind will be calm and easily con-

centrated, and you will find yourself progressing fast. Then all of a sudden that progress will stop one day, and you will find yourself, as it were, stranded. Do not leave practising then, but persevere. For, all progress proceeds by such rises and falls.

31. *Duhkha-daurmanasyāṅgamejayatva-svāsaprasvāsā vīkṣhepasahabhuvah.*

31. Grief, mental distress, tremor of the body and irregular breathing accompany non-retention of concentration.

Concentration will bring perfect repose to mind and body every time it is practised. When the practice has been misdirected, or not enough controlled, the disturbances mentioned above will come. Repetition of *OM* and self-surrender to the Lord will strengthen the mind, and bring fresh energy at such times. The nervous shakings will come to almost everyone. Do not mind them at all, but keep on practising. Practice will cure them, and make the seat firm.

32. *Tatpratishedhārthamekatattvābhyāsah.*

32. To remedy this, the practice of concentration on one subject (should be made).

Making the mind take the form of one object for some time will destroy the aforesaid obstacles. This is the general advice. In the following aphorisms it will be expanded and particularised. And as one kind of practice might not suit everyone, various methods will be advanced, and everyone will have to find out by actual experience which helps him most.

33. *Maitrī-karunā-muditopekṣaṇam sukhadukṣha-puṇyāpuṇya-vishayāṇām bhāvanātaschitta-prasādanam.*

33. Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the *Chitta*.

We must have the following four sorts of ideas. We must have friendship for all ; we must be merci-

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

मैत्रीकरुणामुदितोपेक्षां सुखदुःखपुण्यापुण्यविषयाणां भावनात-
सितप्रसादनम् ॥ ३३ ॥

ful towards those that are in misery ; when people are happy we ought to be happy, and to the wicked we must be indifferent. So with all objects that come before us. If the object is a good one, we shall feel friendly towards it ; if the object is one that is miserable we must be merciful towards it. If it is good we must be glad, if it is evil we must be indifferent. These attitudes of the mind towards the different kinds of objects that come before it will make the mind peaceful. Most of the difficulties in our daily lives come from being unable to hold our minds in this way. For instance, if a man does evil to us, instantly we want to react evil, and every reaction of evil shows that we are not able to hold the *Chitta* down ; it comes out in waves towards the object, and we lose our power. Every reaction in the form of hatred or evil is so much loss to the mind, and every evil thought or deed of hatred, if it is controlled, will be laid in our favour. It is not that we lose by thus restraining ourselves, but we gain infinitely more than we suspect. Each time we suppress hatred, or feelings of anger, it is so much good energy stored up in our favour, and that energy will be converted into higher powers.

34. *Prachchhardana-vidhāranābhyām vā prāṇasya.*

34. Throwing out and restraining the Breath.

The word used in the aphorism is *Prāna*, and *Prāna* is not exactly breath. It is the name for the sum total of the energy that is displayed in the universe. Whatever you see in the universe, whatever moves or works, or has life, is a manifestation of *Prāna*. The *Prāna*, before the beginning of a cycle, remains in an almost motionless state, and when the cycle has begun it begins to manifest itself. It is the *Prāna* that is manifesting itself as the nervous motion in animals, as well as thought in human beings. The macrocosm, as well as the microcosm, is therefore a combination of *Prāna* or energy and *Akāśa* or matter. Out of *Akāśa* are manufactured the different materials that you feel and see, and out of *Prāna*, all the various forms of energy. Now the restraining of *Prāna* is what is called *Pranayama* and among other ways, it is done also by controlling the breath. Patanjali, the father of the Yoga

Philosophy, does not give very many particular directions about *Pranayama*; but later on other Yogis found out various things about it, and made out of it a great science. With Patanjali it is one of the many ways, but he does not lay much stress on it. He means here that you simply throw out the air, then draw it in, and then, hold it for some time, that is all; and by that process the mind will become calmer. But, later on, you will find that out of this has been evolved a particular science called *Pranayama*. The most important thing to remember, however, regarding *Pranayama*, is that *Prāna* is not the breath. But that which causes the motion of the breath, or that which is the vitality of the breath itself is *Prāna*. The word *Prāna*, again, is used of all the senses and in places in the scriptures they have been called *Prānas*; similarly, the mind also has been called *Prāna*; so it is evident that *Prāna* is the name of all kinds of forces. And yet we cannot call it a force, because all the forces are but manifestations of it. It is that which manifests itself as motion and every other force that can be produced out of motion. The *Chitta*, or the mind-stuff, is the engine which draws in the *Prāna* from its own

surroundings and manufactures out of that *Prāna* the various vital forces of which the first are the forces that keep the body in preservation, and the last, thought, will, and all other mental powers. By controlling the process of breathing we can control all the various motions in the body, and the various nerve currents that are running through the body. First, we begin to recognise them, and then, slowly, we get control over them. The later Yogis maintain that there are three main currents of *Prāna* in the human body. One they call *Idā*, another *Pīṅgalā*, and the third *Suṣumnā*. The *Pīṅgalā*, according to them, flows through the right side of the spinal column, the *Idā*, through the left and the *Suṣumnā* through the vacant channel that is at the middle of it. The *Idā* and the *Pīṅgalā*, according to them, are the currents that are active in every man, and by their working we are performing all the functions of life. The activity of *Suṣumnā* although present in all as a possibility, is an accomplished fact with the Yogi only. You must remember that that changes the body of the Yogi, and as you go on practising Yoga your body too will change and will not be the same body that you had before the practice.

That is quite rational, and can be explained. Because, every new thought that comes to us must make, as it were, a new channel through the brain. That explains indeed the tremendous conservatism of human nature. For our mind likes to run through the ruts that are already in the brain, because it is easy to do so. If we consider, for example, the mind to be like a needle, and the brain substance, a soft lump before it, then each thought that we have, makes a way of its own, as it were, in the brain. This way would close up, had it not been for the grey matter that comes and makes a lining to keep it separate from other ways made similarly by other thoughts. If there were no grey matter there would be no memory, because memory means going over those old thought-ways and retracing a thought as it were. Now you will understand how, when I talk on subjects in which I take ideas that are familiar to everyone and combine, and recombine them, it is easy for the audience to follow ; because those thought-channels are present in everyone's brain, and it is only necessary for them to recur to those. But when I speak of a new subject altogether, then new thought-channels have to be made by them in the

brain, and so it is not understood so readily. For, it is the brain (and not the people themselves) that refuses unconsciously then to be acted upon by that new idea and resists. The *Prāna* in the mind is trying to make new channels, at such times, and the brain will not allow it. This is really the secret of conservatism. The fewer channels there are in the brain, and the less the needle of *Prāna* has made such passages, the more conservative will be the brain, and the more will it struggle against new thoughts. The more thoughtful the man, the more complicated will be the thought-channels in his brain, and the more easily will he take to new ideas and understand them. So with every fresh idea we make a new impression in the brain and cut new channels through the brain-stuff. That is why we find that in the practice of Yoga there is so much physical resistance at first—that being the attempt to introduce an entirely new set of thoughts and motives. That is why we find also, that that part of religion which deals with the world-side of the Infinite is widely accepted, while the other part, the Philosophy or the Psychology, which deals with the inner nature of man, is frequently

neglected by people. The definition of the world according to Vedanta is, Infinite Existence projected into the plane of consciousness. A part only of Infinite Existence has been projected into consciousness, and that we call our world. So there is Infinite beyond the world also, and religion has to deal not only with that part of that Infinite which we call the world, but also with the Infinite that is beyond. Any religion which deals with either one of these alone, will be defective. It must deal with both of them. Now, that part of religion which deals with the part of the Infinite which has come into the plane of consciousness, and which has become limited, as it were, by the cage of time, space, and causation, is quite familiar to us; because we are in that already and ideas about this world have been with us almost from time immemorial. But that part of religion which deals with the Infinite that is beyond, appears to be entirely new to us, and that attempts to form ideas about it produces new channels in the brain, disturbing the whole system, and that is why you find in the practice of Yoga, ordinary people are at first turned out of their grooves. In order to lessen those disturbances as much as possible, all

these methods are devised by Patanjali, that we may practise any one of them best suited to us.

35. *Vishayavati vā pravrittirutpannā manasah sthitinibandhinī.*

35. The practice of those forms of concentration that bring extraordinary sense perceptions and cause thereby perseverance of the mind—is another way (to Yoga).

Such practices fall naturally in the province of *Dhāraṇā*, or concentration. The Yogis say, that if the mind becomes concentrated on the tip of the nose one begins to smell, after a few days, wonderful perfumes, if at the root of the tongue, one begins to hear sounds, if on the tip of the tongue, one begins to taste wonderful flavours, if on the middle of the tongue, one feels as if he were coming in contact with something, and if on the palate, one begins to see peculiar things. Now, if a man whose mind is disturbed and who doubts the truth of Yoga, take up some of these practices, he will have his doubts set at rest when after a little practice such perceptions would come to him, and the result will be that he will persevere.

36. *Visoká vá jyotishmatî.*

36. Or (by the meditation on) the Effulgent One who is beyond all sorrow.

This is another sort of concentration. Think of the lotus of the heart, with petals downwards, and running through it the *Sushumnâ* ; take in the breath, and while throwing the breath out imagine that the lotus is turned with the petals upwards and inside that lotus is an effulgent light. Meditate on that.

37. *Vîtarûga-vishayam vá chittam.*

37. Or (by meditation on) the heart that has given up all attachment to sense-objects.

Take some holy person, some great person whom you revere, some saint whom you know to be perfectly non-attached, and think of his heart. That heart has become non-attached, so to meditate on that heart will calm the mind. If you cannot do that, there is the next way.

विशोका वा ज्योतिष्मती ॥ ३६ ॥

वीतराग-विषयं वा चित्तम् ॥ ३७ ॥

38. *Svapna-nidrā-jñānāmbanam vā.*

38. Or (by meditation on) the knowledge that comes in sleep.

Sometimes a man dreams of angels coming and talking to him and that he is in an ecstatic condition, that he is hearing music floating through the air. He is in a blissful condition in that dream, so when he wakes, it makes a deep impression on him. Let him think of that dream as real, and meditate upon it. To meditate on any holy thing that you have seen in dreams, helps concentration.

39. *Yathābhīmata-dhyānādau.*

39. Or (by the meditation on) anything that appeals to one as good.

This does not mean any wicked subject, but anything good that you like. As, for instance, meditation on any place, or scenery, or idea that you like best ; in short, on anything whatsoever that naturally concentrates the mind.

स्वप्न-निद्राज्ञानाख्यानं वा ॥ ३८ ॥

यथाभिमतध्यानादा ३९ ॥ ॥

40. *Paramāṇu-parama-mahattvāntōsya vashī-
kūrah.*

40. Thus meditating, unobstructed, things atomic as well as infinite, the Yogi's mind attains the stage called 'perfectly controlled.'

The mind, by practice, easily contemplates the most minute as well as the biggest thing. Thus the mind waves become controlled.

41. *Kshīṇavritterabhijūtasyeva maṇergrahītri-
grahāṇa-grāhyeshu tatstha-tadanjanatū-samūpattih.*

41. The Yogi whose *vrittis* have thus become prowerless (controlled) by meditating on the receiver, the receiving (process) or the received (the self, the mind, or the external objects), obtains concentratedness and sameness, like the crystal (before different coloured objects).

Now, what is the result of that sort of constant meditation ? We must remember here how in a

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४० ॥

क्षीयवृत्तेरभिजातस्त्विह मन्येवंहीदृश्यग्रहाणेषु तत्स्थितदृक्मनता-
समापत्तिः ॥ ४१ ॥

previous aphorism Patanjali, dealing with the various states of meditation, said that the objects for meditation at first will be the gross ones, then the fine ones, and then still finer ones, and how, from all these meditations, which are not of a very high degree he said, we get as a result that we can meditate as easily on the fine as on the grosser objects. In this aphorism he says that the Yogi sees the three things, the receiver, the received, and the receiving instrument, corresponding to the soul, the object, and the mind. Thus three objects of meditation are given us. First, the gross things, as bodies or material objects, secondly, fine things, as the mind, or the *Chitta*, and thirdly, the qualified *Purusha* itself or the egoism, and not the *Purusha* as it is by its own nature. By practice, the Yogi gets established in all these meditations. And whenever he meditates on any one of those objects he is able to keep out all other thoughts and he becomes identified with that on which he meditates; or, in other words, when he meditates his mind becomes like a piece of crystal before which flowers or coloured things being placed, it becomes almost identified with them. As for

instance, when red flowers are placed before, the crystal looks red, or if the flowers are blue, the crystal looks blue, and so forth.

42. *Tatra sabdārtha-jñānavikalpaiḥ saṅkīrṇā savitarkā samāpattih.*

42. That in which sound, meaning, and resulting knowledge are mixed up, is (called *Samadhi*) with reasoning.

Sound, here, means vibration : meaning, the nerve currents which conduct it ; and knowledge, reaction. The various meditations that we have considered so far, have been called by Patanjali *Savitarka* or meditations with reasoning. Later on he will give us higher grades of *Dhyanas* or meditations to practise. In those meditations however that are called "with reasoning," we keep the duality of subject and object, which results from the mixture of word, meaning, and knowledge. There is first the external vibration, the word ; this carried inward by the nerve currents is the meaning. After that there comes a reactionary wave in the *Chitta*, which is knowledge. The mixture of those three makes up what we

call perception of an object. And when the mind is concentrated in one such perception only, it is said to be in *Samadhi* with reasoning. The next *Samadhi* is higher.

43. *Smṛiti-parisuddhau svarūpa-sunyevārthamūltranirbhāsā nirvitarkā.*

43. The *Samadhi* called 'without reasoning' (comes) when memory becomes purified or devoid of all impressons, and the mind remaining unified with the object or the knowledge portion of a perception, expresses that only.

It is by the practice of meditation on the sound, the meaning and the knowledge portions of a perception that we come to the state where the three do not mix and where we can get rid of them. We will first try to understand what those three are. You remember the simile of the lake regarding the *Chitta* or the mind-stuff, and the vibrations in it produced by word or sound, like pulsations coming over it. You have that calm lake in you. Now let me pronounce the word, "cow." As soon as it enters through your ears, a wave is produced in

your *Chitta*. That wave representing the idea of the cow, is the form or the meaning as the Yogi calls it. The idea of the cow that you perceive now is really that wave in the mind-stuff, and that comes as a reaction to the external and internal vibrations produced by the sound, and with that the sound wave dies away ; for, no wave can exist without a word. You may ask how it is when we only think of the cow, and do not hear a sound. The answer is, that you make that sound yourself. You then say "cow" faintly in your mind, and with that rises the wave. There cannot be any wave without an impulse of sound, and when it does not come from outside, it comes from inside, and when the sound dies, the wave dies. What remains after that is the result of the reaction, and that is knowledge. The sound, the meaning and the knowledge portions of a perception, however, are so closely combined in our mind that we cannot separate them. As soon as the sound comes, the nerves vibrate, and the wave rises in reaction ; they follow so closely upon one another that there is no discerning the one from the other ; but when meditation has been practised for a long time, memory, the receptacle of all impressions,

becomes purified, and we are able clearly to distinguish them from one another. This is called "*Nirvitarka*" *Samadhi* or concentration 'without reasoning.'

44. *Etayaiva savichára nirvichárá cha sūkshma-vishayá vyákhyátá.*

44. By this process (the concentrations) with discrimination and without discrimination, whose objects are finer, are (also) explained.

A process similar to the preceding is applied again ; only, the objects to be taken up in the former meditations are gross, and in the latter they are fine.

45. *Sūkshma-vishayatvanchálinga-paryavasánam.*

45. The finer objects end with the *Pradhána*.

The gross objects are the elements, and everything is manufactured out of them. The fine objects begin with the *Tanmátras* or fine particles. The organs, the *antahkarana* or the internal organ—

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥

सूक्ष्मविषयत्वच्छास्त्रिक-पर्यवसानम् ॥ ४५ ॥

divided according to its functions into *manas*, *buddhi*, egoism, and *Chitta* or the mind-stuff—which causes all manifestations, the equilibrium state of *Sattva*, *Rajas* and *Tamas* materials called *Pra-dhāna* (lit. chief), *Prakṛiti* (nature), and *Avyakta* (unmanifest), are all included within the category of fine objects. The *Purusha* or the Soul alone is beyond them all.

46. *Tā eva savijah samīdhih.*

46. These concentrations are with seed.

These do not destroy the seed of past actions, and therefore cannot give liberation ; what they bring to the Yogi is stated in the following aphorisms.

47. *Nirvichāra-vaiśāradyāhātma-prasādah.*

47. The concentration “without reasoning” being purified, the *Chitta* becomes firmly fixed.

48. *Tatra ritambharā prajā.*

48. The knowledge in that is called “filled with Truth.”

The next aphorism will explain this.

ता एव सवीजः समाधिः ॥ ४६ ॥

निर्विचार-वैशारदी-आत्म-प्रसादः ॥ ४७ ॥

तत्र चतुशरा प्रज्ञा ॥ ४८ ॥

49. *Srutānumāna-prajñābhyaṁanyavishayā
viśeṣatvāt.*

49. The knowledge that is gained from testimony and inference is about common objects. That from the *Samādhi* just mentioned, is of a much higher order, being able to penetrate where inference and testimony cannot go.

The idea is that we have to get our knowledge of ordinary objects by direct perception, by inference therefrom and from testimony of people who are competent. By "people who are competent," the Yogis always mean the *Rishis*, or the Seers of the thoughts recorded in the Scriptures, that is to say, the Vedas. According to them, the only proof of the Scriptures is that they are the testimony of competent persons. Yet, they say the Scriptures cannot take us to realisation. We can read all the Vedas, and yet will not realise anything ; by practice alone of their teachings can we attain to that state which realises what the Scriptures say, which penetrates where neither

reason, nor perception, nor inference can go and where the testimony of others also cannot avail. This is what is meant by this aphorism. The realisation of that state is real religion, and all the rest is only preparation for the same. Thus, hearing lectures, reading books, or reasoning, is merely preparing the ground for its coming ; it is not religion. Intellectual assents and dissents are not religion. The central idea of the Yogi is that just as we come in direct contact with the objects of the senses, so religion also can be directly perceived in a far more intense sense. The truths of religion, such as God, the Soul, and so forth, cannot be perceived by the external senses. I cannot see God with my eyes, nor can I touch Him with my hands, and neither can I reason about things that are beyond the senses. Reason leaves us at a point quite indecisive, as regards those things. We may reason all our lives, as the world has been doing for æons, regarding them, with the result that we shall find in the end, that we are incompetent to prove or disprove the facts of religion. What we perceive directly we take as the basis, and upon that basis we reason. So it is obvious that reasoning will have to run always within

the bounds of perception. It can never go beyond ; the whole scope of spiritual realisation, therefore, is beyond sense perception. And the Yogis say that man can surely go beyond sense perception, and reason. He has in himself the faculty and the power of transcending his intellect. And this is true not only of him, but of every being in creation. By the practice of Yoga that power is aroused, and man then transcends the ordinary limits of reason, and directly perceives things which are beyond reason.

50. *Tajjah samskárônya-samskárâpratibandhî.*

50. The resulting impression from this *Samadhi* obstructs all other impressions.

We have seen in the foregoing aphorisms that the only way of attaining super-consciousness is by concentration, and we have also seen that what hinder the mind from concentration are the past *Samskâras* or impressions. All of you have observed that when you are trying to concentrate your mind, your thoughts wander. When you are trying to think of God, that is the very time when the

Samskāras appear. At other times they are not so active, but when you want them not to be, they are sure to be there, trying their best to crowd inside your mind. Why should that be so? Why should they be much more potent at the time of concentration? It is because you are repressing them at the time and therefore they react then with all their force. At other times they do not react. Numberless are these past impressions lodged in the *Chitta*, waiting like tigers to jump up. These have to be suppressed during meditation so that the one idea which we are aiming at may arise to the exclusion of the others, even though they all struggle to come up at the time, and the powers of the *Samskāras* in hindering concentration of the mind be tremendous. The kind of *Samadhi* which has just been described is the best to be practised, on account of its power of suppressing the *Samskāras*. The *Samskāra* which will be raised by this sort of concentration will be so powerful that it will hinder the action of the other *Samskāras* and hold them in check.

51. *Tasyāpi nirodhe sarva-nirodhānnivṛtjah samādhiḥ.*

51, By the restraint of even this (impression, which obstructs all other impressions,) all being restrained, comes the "seedless" *Samadhi*.

You must remember that our goal is to perceive the Soul Itself. We cannot perceive It because It has got mingled up with the productions of nature, the mind, and the body. The most ignorant man thinks his body to be the Soul. The more learned man thinks his mind to be the Soul, but both these are mistaken. What makes the Soul get mingled up with the mind and the body, is the fact that the different waves in the *Chitta*, as soon they rise, cover the Soul, so that we can see only a little reflection of It through them. So, if the wave is one of anger, we see the Soul as angry and say, we are angry. If the wave is a wave of love, we see ourselves reflected in that wave, and say we are loving. If that wave is one of weakness and the Soul is reflected in it, we think we are weak. Such ideas come from those impressions, because the *Samskāras* cover the Soul. The real nature of the Soul can never be perceived as long as there is one single wave in the lake of the *Chitta*

or until all the waves in it have subsided ; so Patanjali teaches us first the meaning of these waves ; secondly, the best way to repress them ; and thirdly, how to make one wave so strong as to suppress all other waves, fire eating fire as it were. And when only one such wave remains, it is easy to suppress that. When that is gone, the *Samadhi* or concentration is called seedless ; then nothing is left of the former state of the mind and the Soul is manifested just as It is, in Its own glory. Then alone do we know that the Soul is not a compound, but that It is the only eternal simple in the universe, and as such It can never be born or die, and that It is the immortal, the indestructible, the everliving essence of Intelligence.

CHAPTER II.

द्वितीय अध्याय ।—साधनपाद ।

CONCENTRATION : ITS PRACTICE.

1. *Tapah-svādhyāyesvarapravīdhānāni*
kriyāyogah.

1. Mortification, study, and surrendering the fruits of work to God are called *kriyā-yoga*.

The different kinds of *Samādhi* with which we ended our last chapter are very difficult to attain ; so we must take them up slowly. The first or the preliminary step to attain them is called *kriyāyoga*. *Kriyā* literally means, work ; therefore, the word means, working towards Yoga. "The organs are the horses, the mind is the rein, the intellect is the charioteer, the soul is the rider, and the body is the chariot."* The master of the household, and the Lord of them all, that is to say, the Self of man, is sitting in that chariot. If the horses are very strong and do not obey the rein, if the

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

* Katha Upanishad—I—iii—verses 3-5.

charioteer, or the intellect, does not know how to control the horses, then the chariot will come to grief. But if the organs or the horses are well controlled, and if the rein or the mind is well held in the hands of the charioteer, the chariot will reach the goal. What is meant, therefore, by the word, mortification, is to hold the rein firmly while guiding the body and the organs, or in other words, not letting them do anything they like, but keeping them under proper control. Now, what is meant by 'study' in the aphorism, is no study of novels or story books, but study of those works which teach the liberation of the soul. Again, the word study does not mean controversial studies. The Yogi is supposed to have finished the period of controversy. He has had enough of that, and has become satisfied. He studies only to intensify his convictions. *Vāda* and *Siddhānta* are the two sorts of studies mentioned in the Scriptures, of which *Vāda* is argumentative and *Siddhānta*, decisive. When a man is entirely ignorant, he takes up the first or the argumentative kind of study and goes on fighting, and reasoning *pro* and *con* ; and when he has finished that stage, he takes up the *Siddhānta* or the decisive kind, or that which helps him to arrive

at a conclusion. Again, simply arriving at conclusions will not help him ; but his desire to realise them must be intensified. "Books are infinite in number, but time is short ; therefore the secret of knowledge is to take what is essential"—so says an old Indian adage. Take that as your guide and try to live up to it. There is an old Indian legend that if you place a cup of milk and water before a *rāja-hamsa* or swan, he will take all the milk and leave the water. The aforesaid adage directs us to conduct ourselves in that way in acquiring knowledge, taking what is of value and leaving out the dross.* Intellectual gymnastics are necessary at first. For we must not go blindly into anything. But the Yogi has already passed through that argumentative stage and has come to a conclusion which is like the rocks, immovable. The only thing he now seeks to do is to intensify the desire to realise that conclusion. Do not argue, he says, even if one forces arguments upon you, but be silent. Do not answer any argument, but go away

* अनन्तशास्त्रं बहु वेदितव्यं ।

स्वल्पं काली बह्वर्थं विद्मः ॥

यत् सारभूतं तदुपासितव्यं ।

हंसी यथा क्षीरमिवाक्षुमिश्रम् ॥

calmly, because arguments disturb the mind. The only thing necessary now is to train the intellect to attain *Samadhi*; therefore, what is the use of disturbing it for nothing? The intellect is but an instrument with limited power and can give us only knowledge circumscribed by the senses. The Yogi wants to go beyond the senses; therefore, intellect is of no use to him. He is certain of this and therefore remains silent and does not argue. Every argument throws his mind out of balance and creates a disturbance in the *Chitta*, and every such disturbance is a drawback. He knows it for certain that argumentations and searchings by means of reason are only to find out the way, that there are much higher things beyond them and that after all, the whole of life is not for school-boy fights and debating societies. By "surrendering the fruits of work to God" is meant to take to ourselves neither credit nor blame, but to give up both to the Lord and be at peace.

2. *Sa samādhi-bhāvanārthah klesa-tanū-karaṇārthascha.*

2. That brings forth *Samadhi* and minimises the pain-bearing obstructions.

Most of us make our minds like spoilt children, allowing them to do whatever they want. Therefore it is necessary that *kriyā-yoga* should be constantly practised, in order to gain control of the mind, and bring it into subjection. The obstructions to Yoga arise from lack of control, and cause us pain. They can only be removed by denying the mind, and holding it in check, through the means of *kriyā-yoga*.

3. *Avidyāsmītā-rūga-dveshābhiniवेशāh klesāh.*

3. The pain-bearing obstructions are —ignorance, egoism, attachment, aversion and clinging to life.

These are the five kinds of pains, the fivefold tie that binds us down, of which ignorance is the cause and the other four, its effects. It is the only cause of all our misery. What else can make us miserable when the nature of the soul is eternal bliss? What can make the soul sorrowful except hallucination or delusion produced by ignorance? Indeed all pain of the soul is simply delusion.

4. *Avidyā kshetramuttareshām
prasupta-tanu-vichchinnodārūṇām.*

4. Ignorance is the productive field of all those that follow, whether they exist in dormant, attenuated, overpowered, or expanded state.

Ignorance is the cause of egoism, attachment, aversion and clinging to life. These obstructions to Yoga, again, exist in different states. They are sometimes dormant. You often hear the expression "innocent as a baby," yet in the baby lies dormant the state of a demon or a god, which will come out by and by. In the Yogi, the impressions or the *Samskāras* of the foresaid obstructions, left by past actions, are attenuated ; that is to say, they exist in a very fine state, and he can control them or not allow them to become manifest. The word overpowered means that sometimes one set of impressions is held down for a while by those that are stronger, but they come out when that repressing cause is removed. The last state is the expanded, when the *Samskāras*, having helpful surroundings, attain to great power and activity for producing good or evil.

5. *Anityāsuchi-duḥkhānātmāsu nityāsuchi-sukhātmakhyātiravidyā.*

5. Ignorance is taking the non-eternal, the impure, the painful, and the non-Self, as the eternal, the pure, the happy, and the Atman or Self.

All the different sorts of impressions have one source, ignorance. So we have first to learn what ignorance is. All of us think that we are but bodies and not the Self that is pure, effulgent, and ever blissful, and that is ignorance. We think of man, and look upon him as body only. This is the great delusion.

6. *Drigdarshana-saktyorekātmataivāsmitū.*

6. Egoism is identification of the seer with the instrument of seeing.

The seer, really, is the Self, who is pure, ever holy, infinite, and immortal. And what are the instruments? The *Chitta* or mind-stuff, the *Buddhi* or determinative faculty, the *Manas* or mind, and the *Indriyāni* or sense organs. These

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

दृग्दर्शनशक्त्यीरेकात्मतैवास्मिता ॥ ६ ॥

are the instruments for the Self to see the external world, and the identification of Self with the instruments is what is called ignorance and that produces egoism. We say 'I am the mind,' 'I am thought,' 'I am angry,' or 'I am happy.' But how can that be when we are the Self? We should identify ourselves with the Self that can never change. And if the Self is unchangeable, how can It be one moment happy and the next, unhappy? It is formless, infinite, omnipresent. What then can change It? It is beyond all law. What then can affect It? Aye, nothing in the universe can affect It, and yet through ignorance, we are always identifying ourselves with the mind-stuff, and thinking that we are feeling pleasure and pain.

7. *Sukhānusayī rūṣah.*

7. Attachment is that which dwells on pleasure.

We find pleasure in certain things, and the mind like a current flows towards them ; and this following after the pleasure-centres as it were, is what is called attachment. We never feel attached where we do not find pleasure. We find pleasure in

very queer things sometimes, but the principle remains that wherever we find pleasure, there we get attached.

Duhkhānusayī dveshah.

8. Aversion is that which dwells on pain.

That which gives us pain we immediately seek to get away from.

Svarasavāhī vidushōpi tathāruḍhōbhinivesah.

9. Flowing naturally from former experiences of death is the clinging to life that is established even in the learned.

This clinging to life you see manifested in every animal. Attempts have been made also to build the theory of the existence of a future life upon it, and the fact that men are so fond of life has been taken as pointing to the possibility of a future existence, where their desire to live will meet with fulfilment. Of course it goes without saying that this argument is without much value ; but the most curious part of it is, that in Western countries,

दुःखानुशयी द्वेषः ॥ ८ ॥

स्वरसवाहो विदुषोऽपि तथारुढोऽभिनिवेशः ॥ ९ ॥

the idea is applied to men alone and not to other animals. In India this clinging to life has been one of the arguments to prove past experience and existence. As for instance, the old philosophers in India have advanced that if it be true that all our knowledge has come from experience, then it surely follows that what we have never experienced, we can never imagine or understand. It has been seen that as soon as chickens are hatched they begin to pick up food. Again, it has been observed many times where ducks have been hatched by hens, that as soon as they came out of the eggs they flew to water, and the mother thought they would be drowned. If experience be the only source of knowledge, then, where did these chickens learn to pick up food, or the ducklings, that the water was their natural element? If you say it is instinct, it means nothing; it is simply giving a word, but is no explanation. Now what is this instinct? We find that we have many such instincts in ourselves. As for instance, a pianist will remember the fact that when he first learned to play the piano, how carefully he had to put his fingers on the black and the white keys, one after the other; but after long years of practice, he can now talk with his friends, while

his fingers play mechanically. It has become at present an instinct with him. So with every work that we do ; by practice it becomes an instinct, or in other words, it becomes automatic ; but so far as we know, all the cases which we now regard as automatic, are degenerated reason. In the language of the Yogi instinct is involved reason. Discrimination becomes involved, before we get to automatic *Samskṛas*. Therefore it is perfectly logical to think that what we call instinct in this world is simply involved reason. And as reason cannot come without experience, all instinct is, therefore, the result of past experience. The chicken's fear for the hawk, and the duckling's love for water are thus results of past experiences. The question that rises now is whether that experience belongs to a particular soul, or to the body simply, or in other words, whether the experience which comes to the duck as soon as it is born is the duck's forefathers' experience, or the duck's own experience. Modern scientific men hold that it belongs to the body, but the Yogis hold that it is the experience of the mind transmitted through the body. This is called the theory of reincarnation. We have seen now that all our knowledge, whether we call it reason

or instinct, must come through that one channel called experience, that all that we call instinct at present, is the result of past experience degenerated into that form, and that that instinct can be transformed into reason again. This is true of every knowledge in the universe, and upon this has been built one of the chief arguments for reincarnation in India. The recurring experiences of pain and death in the past produce in course of time this clinging to life. That is why the child is instinctively afraid ; because the past experience of pain is there in its mind. Even in the most learned men, who know that this body will go, and who say, "Never mind, we have had hundreds of bodies, and the soul cannot die"—in spite of all their intellectual convictions, we find this clinging on to life. Now whence is this clinging to life ? We have seen it to have become instinctive or in the psychological language of the Yogis it has become a *Samskṛa*. And the *Samskṛas* are the fine impressions lying dormant below the surface of the *Chitta*. All the past experiences of death that have become instinct at present, are nothing but cases of experience that has become subconscious. They live in the *Chitta*,

and are not inactive, but working underneath. The *Chitta-vrittis* or the mind-waves, which are gross, we can perceive and feel ; so, they can be easily controlled ; but what about the finer instincts ? How can they be controlled ? As for instance, when I am angry and my whole mind becomes like a huge wave of anger, I see and feel it, and therefore can easily fight and control it ; but I shall not succeed in rooting it out of my mind until I can get down below to its causes. Let me explain the matter clearly. A man begins to say something harsh to me, and I begin to feel that I am getting heated ; he goes on till I am perfectly angry, and then forgetting myself entirely I identify myself with anger. Now, when he first began to abuse me, I thought, "I am going to be angry." Then anger was one thing and I was another ; but when I became angry, I became anger myself. The Yogi says that such feelings will have to be controlled in the germ or the root, that is to say, in their fine forms, and before we have become conscious that they are acting on us. With the vast majority of mankind the fine state of such passions is not even known—the state in which they emerge from subconsciousness. When a

bubble is rising from the bottom of the lake we do not see it, nor do we see it even when it has come nearly to the surface ; it is only when it bursts and makes a ripple that we know that it is there. The Yogi says that we shall only be successful in grappling with the waves when we can get hold of them in the bubble form and subdue them before they have become gross, otherwise, there is no hope of conquering any passion perfectly. To control our passions we have to control them at their very roots ; then alone shall we be able to burn out their very seeds. And as fried seeds thrown into the ground will never come up, so these passions will never arise after that.

10. *Te pratiprasavaheyūh sūkshmāh.*

10. They (the pain-bearing obstructions), when fine are to be rejected (destroyed) by raising opposite modifications.

How are these fine *Samskāras* to be controlled ? We have to begin with the big waves, and then come down to finer ones. For instance, when a big wave of anger has come into the mind, how are we to control that ? Just by raising a big

opposing wave of love. Sometimes a mother is very angry with her husband, and while in that state the baby comes in, and she kisses the baby ; the old wave now dies out, and a new wave, namely, the love for the child, arises. That suppresses the other one ; for, love is opposite to anger. So we find that by raising an opposite kind of waves we can conquer those which we want to reject. Then, if we can raise in our mind opposing waves, which are subtle, they will check the fine workings of anger beneath the conscious surface. We have seen before that instinctive actions first began as gross conscious actions, and then became fine and subconscious. So, if good waves in the conscious *Chitta* be constantly raised, they will gradually become subtle, and oppose the *Samskāra* forms of evil thoughts.†

II. *Dhyānaheyūstadvrittayah.*

† The commentators explain this aphorism thus—

They are to be destroyed by reducing the *Chitta* to its cause in the involving process (which leads to *Samādhi*). But the reader will easily find that the kind of *Samādhi* in which the *Chitta* itself is absorbed in its cause, is the culminating point of meditation and meditation is the process of raising an opposite kind of modification in one's mind.

11. The gross modifications of them are to be rejected (destroyed) by meditation.

Meditation is one of the great means of controlling the rising of mind-waves. By meditation you can make the mind subdue these waves, and if you go on practising meditation for years until it has become a habit, and until it comes to you in spite of yourself, anger, hatred and so forth, which are but gross manifestations of the pain-bearing obstructions of ignorance, egoism etc., will be controlled and checked.

12. *Klesamūlah karmāsaya drishtiḍrishtajanma vedanīyah.*

12. The receptacle of works has its root in the pain-bearing obstructions, and it makes one experience the fruits of works in this visible (present) life, or in the unseen (future) life.

By the expression 'receptacle of works' is meant the sum total of *Samskāras*. The mind is thrown into a wave by whatever work we do,

क्लेशमूलः कर्माशयो दृष्टादृष्टजनवेदनीयः ॥ १२ ॥

and after the work is finished, we think the wave is gone. But it is not so. The wave then becomes fine, but it still exists there. For when we try to remember the work, it comes up again in the form of a faint wave. So it was there ; and if it were not there, there would be no memory. Thus every action and every thought, good or bad, settle down and become fine, and are stored up in the *Chitta*. Both happy and unhappy thoughts are included within the pain-bearing obstructions, because according to the Yogis, the happy thoughts also, in the long run, bring pain. All happiness or enjoyment which comes from the senses will eventually bring pain. For, it will make us thirst for more, and that brings pain as its result. There is no limit to man's desires ; he goes on desiring, and when he comes to a point where desire cannot be fulfilled, the result is pain. Therefore the Yogis regard the sum total of the impressions, good or evil, as pain-bearing obstructions ; for they obstruct the way to freedom of the Soul.

It is the same with the *Samskâras* or the fine roots of all our works ; they are the causes which will bring forth effects, either in this life, or in the lives to come. In exceptional cases, when these

Samskâras are very strong, they bear fruit quickly ; exceptional acts of wickedness, or of goodness, bring their fruits even in this life. The Yogis hold that men who are able to acquire a tremendous amount of good *Samskâras* have not to die, but, even in this life, can change their bodies into god-bodies. There are several such cases mentioned by the Yogis in their books. Such men change the very material of their bodies and arrange the molecules in such fashion that they have no more sickness, and therefore, what we call death does not come to them. And why should it not be so ? The physiological meaning of food is assimilation of energy from the sun. That energy reaches us through plants and animals that we eat. Therefore, science says that we take so much energy from the sun, and make it a part of ourselves. That being the case, why should there be only one way of assimilating energy ? The plant's way is not the same as ours ; the earth's process of assimilating energy differs from our own. But all assimilate energy in some form or other. The Yogis say that people with a tremendous amount of good *Samskâras* are able to assimilate energy by the power of the mind alone, and that they can draw in as

much of it as they desire without recourse to the ordinary methods. As a spider makes its web out of its own substance, and becomes bound in it, and cannot go anywhere except along the lines of that web, so we have projected out of our own substance this net-work called the nerves, and we cannot work except through those nerve-channels. But the Yogi says we need not be bound by that.

The case may be regarded as similar to that of sending electrical currents. We can send electricity to any part of the world, but we have to send it by means of wires. But Nature can send a vast mass of electricity without the help of any wires at all. Why cannot we do the same ? * Now, it is a fact that the nerve currents are very much like electrical currents and we can send them all over the body by the help of our mind and will. Nay what we call mind is very much the same as electricity. It has been proved also that the nerve fluid within our body shows polarity in answer to electrical directions. At present we can send our mental electricity only through the help of the nerves. But why can we not send that electricity without

* The reader must remember that the Swami wrote this before the discovery of wireless telegraphy.

such aid ? The Yogis say it is perfectly possible and practicable, and that when you can do that you will work all over the universe. You will be able to work with any body anywhere, without the help of the nervous system. When the mind is acting through the nerve-channels we say the man is living and when these cease to work the man is said to be dead. But when a man is able to act either with or without these channels, birth and death will have no meaning for him. All the bodies in the universe are made up of *Tanmātras* or fine material particles and their difference lies in the arrangement of them. And if you are the arranger you can arrange them in your body in one way or another. Now, who makes up this body but yourself ? Who eats the food ? If another ate the food for you, you would not live long. Who makes the blood out of food ? You, certainly. Who purifies the blood, and sends it through the veins ? You. We are the masters of the body, and we live in it. Only we have lost the knowledge of how to rejuvenate it. We have become automatic or degenerated. We have forgotten the process of arranging the molecules of the body. So, what we do automatically has to be done know-

ingly. We are the masters and therefore, we shall have to regulate that arrangement, and as soon as we can do that we shall be able to rejuvenate it just as we like, and then we shall have neither birth nor disease nor death.

13. *Sati mūle tadvipāko jātyāyurbhogūh.*

13. The root being there, the fruition comes (in the form of) species, life, and experience of pleasure and pain.

The roots, or the causes, that is to say, the *Samskāras* being there, they produce the effects of works. The cause dying down becomes the effects; again, the effect getting subtler becomes the cause of the next effect. A tree bears a seed, which becomes the cause of another tree, and so on. All our works now are the effects of past *Samskāras*, again, the works that we are doing at present, becoming *Samskāras* will be the causes of future actions, and thus we go on. So this aphorism says that the cause being there, the fruit must come, in the form of birth in a species of beings; one will be a man, another an angel, another an animal, another a demon and so forth.

Then again, the effects of different *karma* will produce unequal length of life. As for instance, one man lives fifty years, another a hundred, another dies in two years and never attains maturity ; all these differences in life are regulated by past *karma*. Then again, one man is born, as it were, for pleasure, and even if he buries himself in a forest, pleasure will follow him there. Another man, wheresoever he goes, is followed by pain : everything brings pain to him. That also is the result of their past *karma*. According to the philosophy of the Yogis all virtuous actions bring pleasure, and all vicious actions, pain. Any man who does wicked deeds is sure to reap their fruit in the form of pain.

Te hlāda-paritāpaphalāḥ puṇyāpuṇyaheturvāt.

14. They bear fruit as pleasure or pain, caused by virtue or vice.

15. *Pariṇāmatāpa-samskāra-dukkhairguṇa-vritti-virodhāchcha sarvameva dukkham vivekinah.*

15. To the discriminating, all is painful

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

परिणामताप-संस्कारदुःखैर्गुणवृत्तिविरोधाच्च सर्वमेव दुःखं विवे-
किनः ॥ १५ ॥

on account of everything bringing pain, either as consequence or as anticipation of loss of happiness or as fresh craving arising from impressions of happiness, and also on account of the counter-action of qualities.

The Yogis say that the man who has discriminating powers or good sense, sees through all that are called pleasure and pain, and knows that they come to all, and that one follows and melts into the other; he sees that men follow an *ignis fatuus* all their lives, and never succeed in fulfilling their desires. The great king Yudhishthira once said that the most wonderful thing in life is that every moment we see people dying around us, and yet we think we shall never die. Surrounded by fools on every side, we think we are the only exceptions, the only learned men. Surrounded by all sorts of experiences of fickleness, we think our love is the only lasting love. How can that be? Even love is selfish, and the Yogis say that, in the end, we shall find that even the love of husbands and wives, and children and friends, slowly decays. Decadence seizes everything in this life. It is only when everything, even love, fails that with a flash,

man finds out how vain, how dream-like is this world. Then he catches a glimpse of *Vairāgyam* or renunciation, and through that a glimpse of the beyond. It is only by giving up this world that the other comes, and never through holding on to this one. Never yet was there a great soul who had not to reject sense pleasures and enjoyments to acquire his greatness. The cause of misery is the clash between the different forces of nature, one dragging man one way, and another dragging him another way, rendering permanent happiness impossible.

16. *Heyam duḥkhamanūgatam.*

16. The misery which is not yet come is to be avoided.

Some *karma* we have worked out already, some we are working out now in the present, and some are waiting to bear fruit for us in the future. The first kind is past and gone. The second we will have to work out. So it is only that which is waiting to bear fruit in the future that we can conquer and control, and towards that end all our forces should be directed. This is what Patanjali

means when he says, that *Samskūras* are to be controlled by counteracting waves (II. 10).

17. *Drashtri-drīsyayoh samyogo heyahetuh.*

17. The cause of that which is to be avoided is the junction of the seer and the seen.

Who is the seer? The Self of Man or the *Purusha*. What is the seen? The whole of nature beginning with mind, down to gross matter. All pleasure and pain arise from the junction between the *Purusha* and the mind. The *Purusha*, you must remember, according to this philosophy, is pure; only when joined to nature, It appears to feel pleasure or pain by reflection.

18. *Prakāsa-kriyā-sthitisīlam bhūtēndriyātma-kam bhogāpavargārtham drīsyam.*

18. The experienced or the seen that is composed of elements and organs (both internal and external), is of the nature of illumination, action, and inertia, and is for

द्रष्टृदृश्ययोः संयोगो ह्येव हेतुः ॥ १६ ॥

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगावर्गार्थं दृश्यम् ॥ १८ ॥

the purpose of experience (of the world) and release (of the experiencer).

The experienced, that is to say, nature, is composed of elements and organs—the elements, gross and fine, which compose the whole of nature, and the organs of the senses, mind, etc.—and is of the nature of illumination or *Sattva*, action or *Rajas*, and inertia or *Tamas*. Now what is the purpose of the whole of nature? It is that the *Purusha* may gain experience. The *Purusha* has, as it were, forgotten Its mighty, godly nature. There is a story that Vishnu, the protector of the gods, once became a pig, wallowing in mire; he had a she-pig, and a lot of baby pigs, and was very happy. Then some gods saw his plight, and came to him, and told him, “You are the king of the gods, you have all the gods under your command. Why are you here?” But Vishnu said, “Never mind; I am all right here; I do not care for heaven while I have this sow and these little pigs.” The poor gods were at their wit’s end. After a time they decided to slay all the pigs one after another. And when all were dead, Vishnu began to weep and mourn.

Then the gods ripped his pig body open and he came out of it and began to laugh. For, then he realised what a hideous dream he had, to imagine that he, the king of the gods, had become a pig and that pig-life was the only life so as to want the whole universe to come into that life ! The *Purusha*, when It identifies itself with nature, forgets that It is pure and infinite. The *Purusha* does not love, but It is love itself. It does not exist, It is existence itself. The Soul does not know, it is knowledge Itself. Therefore, it is a mistake to say the Soul loves, exists or knows. Love, existence and knowledge are not the qualities of the *Purusha*, but Its very essence. When these get reflected upon something, we call them the qualities of that something. But it is not so with regard to the *Purusha*. For those are not the qualities but the essence of the *Purusha*, or the *Atman*, the great Infinite Being, without birth or death, and established in Its own glory. It appears to have become so degenerate that if you approach to tell It, "You are not a pig," It begins to squeal and bite.

Thus is it with us all in this dream-world of *Maya*, where it is all misery, weeping and crying,

where a few golden balls are rolled, and the world scrambles after them. You were never bound by laws, for Nature never had a bond for you—that is what the Yogi tells us. The Yogi shows how, by junction with nature, and identifying Itself with the mind and the world, the *Purusha* thinks Itself miserable. Then the Yogi goes on to show us that the way out is through experience. We shall have to get all this experience, but let us finish it quickly. We have placed ourselves in this net, and will have to get out. We have got ourselves caught in the trap, and we will have to work out our freedom. So let us get this experience of becoming husbands, wives and friends, and make little loves ; we will get through them safely if we never forget what we really are. Let us never forget that this is only a transitory state that we have to pass through. Experience is the one great teacher—the experience of pleasure and pain— but let us know that it is only an experience on our way to the goal and that it will lead us step by step to that state where all things will become small, and where the *Purusha* will appear so great that the whole universe will seem like a drop in the ocean, and will fall off by its own nothingness.

We shall have to go through various experiences, but let us never forget the ideal.

19. *Viśeṣhāvīśeṣha-lingamūtrālingāni*

guṇaparvāṇi.

19. The states of the qualities are the defined, the less-defined, the indicated only (but not defined), and the non-indicated or signless.

The system of Yoga is built entirely on the philosophy of the *Sankhyas*, so let us remember here the cosmology of the *Sankhya* philosophy. According to the *Sankhyas*, 'Prakriti' or Nature is both the material and the efficient cause of the universe. In Nature there are three sorts of materials, the *Sattva*, the *Rajas*, and the *Tamas*. The *Tamas* kind of materials are dark by nature and produce ignorance and heaviness. The *Rajas* produces activity and the *Satva*, calmness and light. Nature, before creation, is called by them *Avyak-tam*, undefined or indiscrete, that is to say, a state in which there is no distinction of form or name, and in which these three materials are held in

perfect balance. Then the balance is disturbed, the three materials begin to mingle in various fashions, and the result is the universe. In man, also as in everything else, there exist these three kinds of materials. When the *Sattva* material prevails, knowledge comes to him ; when *Rajas* prevails, comes activity ; and when *Tamas*, darkness, lassitude, idleness, and ignorance. According to the *Sankhya* theory, the highest manifestation of Nature, consisting of those three materials, is what they call *Mahat* or intelligence, that is to say, universal intelligence, of which each human intellect is a part. In the *Sankhya* Psychology there is a sharp distinction between *Manas* or the mind function of the internal organ and the function of it called the *Buddhi* or intellect. The mind function is simply to collect and carry impressions and present them to the *Buddhi* or the individual *Mahat*, which determines upon it. Out of *Mahat* comes egoism,* and out of egoism, the fine materials. The fine materials combine and become

* The reader will note the difference on this point, between the *Sankhya* and the *Yoga* philosophies. The latter holds that out of *Mahat* is being produced both egoism and the fine materials.

the gross materials that are outside in the external universe. The claim of the *Sankhya* philosophy is that beginning with the intellect down to a block of stone, everything is the product of one substance, their difference consisting only in the finer or grosser states of manifestation of that substance. The finer is the cause, and the grosser is the effect. According to the *Sankhya* philosophy, beyond the whole of nature is the *Purusha*, which is not material at all. *Purusha*, therefore, is not at all similar to any of the products of Nature, such as, *Buddhi*, mind, the *Tanmātras*, or the gross materials. It is not akin to any one of these, and is entirely separate from them ; for, it is entirely different in its nature. From this the *Sankhyas* argue that the *Purusha* must be immortal, because It is not the result of any combination and that which is not the result of combination can never die. The *Purushas* or Souls are infinite in number.

Now we shall understand the Aphorism which says that the states of the qualities are defined, undefined, indicated only, and signless. By the defined is meant the gross elements which we can sense. By the undefined is meant the very fine materials, such as the *Tanmātras*, which cannot

be sensed by ordinary men. If you practise Yoga, however, says Patanjali, then after a while your perceptions will become so fine that you will actually be able to perceive the *Tanmātras*. For instance, you have heard how every man has a certain kind of light about him; he says that that can be seen by the Yogi. We do not see it, but we all throw out these *Tanmātras*, just as a flower continuously sends out fine particles, which enable us to smell it. Every day of our lives we thus throw out of our own selves a mass of good or evil, and wheresoever we go the atmosphere is full of such fine material particles. That is how there came to the human mind, unconsciously, the idea of building temples and churches. Why should man build churches in which to go to worship? Why not worship Him anywhere? For, even if he did not know the reason, man found out the fact that that place where people worshipped God became full of good *Tanmātras*. And as people go there every day and think godly thoughts, the place gets more and more full of good *Tanmātras* and becomes more and more holy. Now, if any man who has not much *Sattva* in him goes there the place will influence him, and arouse his *Sattva* quality.

Here, therefore, is the significance of temples and holy places, but you must remember that their holiness depends on holy people congregating there. The difficulty with man is that he forgets the original meaning, and puts the cart before the horse. It was men who made these places holy, and then the effect became the cause and made men holy. If the wicked only were to go there it would become as bad as any other place. It is not the building, but the people, that make a church, and that is what we always forget. That is why sages and holy persons, who have much of this *Sattva* quality in them, can send it out and exert a tremendous influence day and night on their surroundings. Thus a man may become so pure that his purity will become tangible and whosoever comes in contact with him then, will become pure.

Next "the indicated only" means the *Buddhi*, or the intellect. "The indicated only" is the first manifestation of nature; from it all other manifestations proceed. And the last is "the signless" or the undifferentiated *Prakriti* herself. There seems to be a great difference between modern science and religion at this point. Every religion has the idea that the universe has come out of

intelligence. The theory of God, taking it in its psychological significance, apart from all ideas of personality is, that intelligence is the first in the order of creation, and that out of that intelligence has come what we call gross matter. But the modern philosophers say that intelligence is the last to come. They say that unintelligent things slowly evolve into animals, and from animals into men. They claim that instead of everything coming out of intelligence, intelligence itself is the last product to come. But though the religious and the scientific statement seem directly opposed to each other, yet both of them are true. For if we take an infinite series, such as, A—B—A—B—A—B, &c., the question might well arise as to which is first, A or B. If you take the series as A—B, you will say that A is the first, but if you take it as B—A, you will say that B is the first. So it depends upon the way we look at it. Intelligence undergoes modification and becomes the gross matter, this again merges in intelligence, and thus the process goes on. The *Sankhyas*, and other religionists, put intelligence first, and the series becomes intelligence first, and then matter. The scientific man on the other hand puts his

finger on matter, and says, matter first, and then intelligence. Yet they both indicate the same chain. Indian philosophy, however, goes beyond both intelligence and matter, and finds a *Purusha*, or Self, which is beyond intelligence, or of which intelligence is but the borrowed light.

Drashtā drishimātrah suddhōpi pratyayānupasyah.

20. The seer is intelligence only and though pure, sees through the colouring of the intellect.

This is again *Sankhya* philosophy. We have seen from that philosophy that from the lowest form up to intelligence all is Nature, and beyond Nature are *Purushas* or souls, which have no qualities. Then how does the soul appear to be happy or unhappy? The answer is—by reflection. If a red flower is put near a piece of pure crystal, it appears to be red, similarly the appearances of happiness or unhappiness of the soul are but reflections, and the soul itself has no colouring. For the soul is eternally separate from nature ; nature is one

thing, and soul another. The *Sankhyas* say that intelligence is a compound, for the reason that it grows and wanes, or that it changes, just as the body changes, and that its nature is nearly the same as that of the body. As a finger-nail is to the body, so is body to intelligence. The nail is part of the body, but it can be pared off hundreds of times, and the body will still last. Similarly, intelligence lasts for æons, while the body is "pared off" or thrown off numbers of times. Yet intelligence cannot be immortal, because it changes, that is to say, grows and wanes, and anything that changes can never be immortal. Therefore intelligence is manufactured, and that very fact shows us that there must be something beyond that. It can never be free, for, everything connected with matter is in nature, and therefore bound for ever. The free must certainly be beyond cause and effect. The *Purusha* or the soul of man is such and therefore free. And if you say that the idea of freedom is a delusion, I shall say that the idea of bondage also is a delusion. For two facts come into our consciousness, and stand or fall with each other. These are our notions of bondage and freedom. And if we want to go through the wall

of reason, our head bumps against it and we see that we are limited by that wall. At the same time we think we can go beyond it at our will. We do the same with regard to everything that is beyond reason. At every step such contradictory ideas come to us. We have to believe that we are free, yet at every moment we find we are not so. And yet if one idea is a delusion, the other is also a delusion, and if one is true, the other also is true, because both stand upon the same basis, namely, consciousness. The Yogi says, both are true, that we are bound so far as intelligence goes, and that we are free as far as the soul is concerned. The real man is the Soul or the *Purusha*, which is beyond all law of causation. Its freedom is percolating through layers of matter in various forms, intelligence, mind, &c. It is Its light which is shining through all and intelligence has no light of its own. Again, each organ has a particular centre in the brain and it is not that all the organs have one centre in the brain. Thus each organ is separate. And yet why do all our perceptions harmonise? Where do they get their unity? If it were for the brain, it would be necessary for all the organs of the eyes, the nose, the ears and so forth, to have

one centre only, while we know it for certain that there are different centres for each, and the fact stands that a man can see and hear at the same time. So a unity must be there at the back of intelligence. Intelligence is connected with the brain, but behind intelligence even, stands the *Purusha* or the unit, where all different sensations and perceptions join and become one. The Soul itself is the centre where all the different perceptions converge and become unified. That Soul is free, and it is Its freedom that tells you every moment that you are free. But you mistake, and mingle that freedom every moment with intelligence and mind. You try to attribute that freedom to the intelligence, to find soon afterwards that intelligence is not free. You attribute that freedom to the body, and immediately nature tells you that you are again mistaken. That is why there is this mingled sense of freedom and bondage in us at the same time. The Yogi analyses both what is free and what is bound, and his ignorance vanishes. He finds that the *Purusha* alone is free, and is the essence of that knowledge which, coming through the *Buddhi*, becomes limited intelligence.

21. *Tadārtha eva drisyasyātmā.*

21. The evolutionary nature of the experienced is for him (*Purusha*.)

Nature or *Prakriti* has no light of its own. As long as the *Purusha* or the soul is present in it, it appears as illuminated, but that light is borrowed; just as the moon's light is from reflection. According to the Yogis, all the manifestations of nature are caused by nature itself, but nature has no purpose in view, except to free the *Purusha*.

22. *Kritārtham prati nashtamapyanashtam tadanyāsādhāraṇatvāt.*

22. Though destroyed to him who has attained the goal, yet it (the experienced) is not destroyed, being common to others.

The whole activity of nature is to make the Soul know that it is entirely separate from nature. When the Soul knows this, nature has no more attractions for It. Thus, although the whole of

तदर्थ एव दृश्यसात्मा ॥ २१ ॥

ज्ञातार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

nature vanishes for one who has become free, there will always remain an infinite number of others, for whom nature will go on working.

23. *Svasvāmi-saktyoh svarūpopalabdhihetuh samyogah.*

23. Junction is the cause of the realisation of the nature of the powers, of the experienced and its Lord (the experiencer).

According to this aphorism, both the powers of Soul and nature become manifest when they are in conjunction. Then alone, all manifestations are thrown out. Ignorance is the cause of this conjunction. We see every day that the cause of our pain and pleasure is always our joining our selves with the body. If I were perfectly certain that I am not the body, I should take no notice of heat and cold or anything pertaining to the body. The body is nothing but a combination of material particles and it is a fiction only to say that I have one body, you another, and the sun another. For the whole universe is one ocean of matter, and your body, my body and the sun's

body are as little whirlpools in it. We know again that matter is continuously changing ; so what is forming the sun one day, may form next day the matter of our bodies.

24. *Tasya heturavidyá.*

24. Ignorance is the cause of that (junction).

Through ignorance we have joined ourselves with a particular body, and thus opened ourselves to misery. But this idea of having a body is simply superstition and it is superstition that makes us happy or unhappy. It is superstition caused by ignorance that makes us feel heat and cold, pain and pleasure and so forth. It is our business, therefore, to rise above that superstition, and the Yogi shows how we can do this. It has been demonstrated that, under certain mental conditions, a man may be burned, yet he will feel no pain. But the difficulty is that such a sudden upheaval of the mind comes like a whirlwind one minute, and goes away the next. If, however, we gain it through Yoga, we shall permanently attain to the separation of the Self from the body.

25. *Tadabhávát samyogábhávó hánam taddri-
seh kaivalyam.*

25. There being absence of that (igno-
rance), there is absence of junction ; that en-
tire absence (of junction) is (called) single-
ness or freedom (of the seer).

According to Yoga philosophy, it is through ignorance that the Soul has been joined with nature. And the aim is to get rid of nature's control over It. That indeed is the goal of all religions. Each Soul is potentially divine, and the goal is to manifest the divinity that is within, by controlling nature, external and internal. We shall have to do this either by work, or worship, or philosophy—by one or more of all these—and be free. This is the whole of religion. Doctrines, dogmas, rituals, books, temples and forms are but secondary details. The Yogi tries to reach that goal through psychic control. Until we can free ourselves from nature, we are her slaves and must get on as she dictates. The Yogi claims that he who controls mind, controls matter also. For the internal nature is much

तदभावात् संयोगाभावी ज्ञानं तद्वशः कैवल्यम् ॥ २५ ॥

higher than the external, and much more difficult to grapple with and control ; therefore he who has conquered the internal nature, controls the whole universe ; it becomes his servant. Raja Yoga propounds the methods of gaining that control. There are forces in our internal nature, higher than we know of, and those will have to be subdued. This body is just the external crust of the mind. They are not two different things ; they are to each other as the oyster to its shell ; that is to say, they are but two aspects of one thing. The internal substance of the oyster takes up matter from outside, and manufactures the shell ; in the same way the internal fine forces which are called mind, take up gross matters from outside, and manufacture from that this external shell, the body. If, then, we have control of the internal, it will be easy to have control of the external. Then again, these forces are not different. It is not that some forces are physical and some mental. The physical forces are but the gross manifestations of the fine forces, just as the physical world is but the gross manifestation of the fine or causal world.

26. *Vivekakhyaতিরবিপ্লবাহানীপায়াহ.*

26. The means of destruction of ignorance is the power of unbroken discrimination.

This real goal of Yoga is to have the power of discriminating between the real and the unreal, knowing that the *Purusha* is not nature, that is to say, neither matter nor mind, and that because it is not nature, it cannot possibly change. It is only nature which changes, combining, dissolving and recombining, continually. When through constant practice we begin to discriminate that fact, ignorance will vanish, and the *Purusha* will begin to shine in its real nature as omniscient, omnipotent and omnipresent.

27. *Tasya saptadhā prānta-bhūmih.*

27. (Possessing unbroken discrimination) His (the Yogi's) knowledge attains the sevenfold highest ground.

This kind of knowledge comes to the Yogi, in seven grades, one after the other, and when one

বিবেকখ্যাতিরবিপ্লবাহানীপায়াঃ ॥ ২৬ ॥

তস্য সপ্তধা প্রান্ত-ভূমিঃ ॥ ২৭ ॥

of these begins, we know that we are getting to that high place of knowledge. The first to appear will be the conviction that we have known what is to be known and our mind will cease to be dissatisfied any longer. For, as long as we are thirsting after knowledge, we go on seeking for it wherever we think we can get it, and failing to find it in one place, we become dissatisfied and begin to seek for it in a fresh direction. But all search after knowing absolute truth is vain, until we begin to perceive that the knowledge of it is within ourselves, that no one can help us to it and that we must help ourselves to attain it. Now, by the practice of the power of discrimination, the first sign that we are getting near that truth, will come in the form of the aforesaid conviction, and from that the dissatisfied state of the mind will vanish. We shall feel quite sure then that we have found the truth, and that it cannot be anything else but the truth, and that will help us to persevere until the goal is reached. The Yogi's mind now rises to the second grade of knowledge and the sign of it appears in the conviction that comes to him about the absence of all pains. It will be impossible now, for anything in the universe, external or inter-

nal, to give him pain. In the third grade the conviction comes that by attaining this knowledge he has attained the highest thing that could come to man. In the fourth grade of knowledge comes the conviction that he has fulfilled all his duties now, and has come to the end of all work whatsoever, through discrimination. Next will come to him what is called the freedom of the *Chitta* in the following forms of knowledge. (1) He will realise that all difficulties and struggles, and all vacillations of the mind have fallen down, just as a stone rolls from the mountain top into the valley, never to come up again. (2) He will realise that his *Chitta* melts away into its cause, whenever he so desires, on account of the purity and perfection of his determinative faculty. (3) He will find that he is always established in Self, that he had always been alone throughout the universe and that neither body nor mind was ever related, much less joined to him. The Yogi says we have been alone, omnipotent, omnipresent, ever blessed, and our own Self was so pure and perfect that we required none else. Yea, we required none else to make us happy, for we were and are still happiness itself. We shall find that this knowledge of our own

perfection does not depend on anything else; and that throughout the universe there can be nothing that is not made effulgent by us. This will be the last state, and we will become peaceful and calm, never to feel any more pain, never to be again deluded, and never to be again touched by misery. We will know from now always, that we are perfect and almighty.

28. *Yogāṅganuṣṭhāṇḍavisuddhikshaye jñāna-
dīptirāvivekakhyateh.*

28. By the practice of the different parts of Yoga the impurities being destroyed knowledge becomes effulgent up to discrimination.

Now comes the practical directions. What we have been speaking about till now is much higher. It is way above our heads, but it is the ideal. And to realise that, it is first necessary to obtain physical and mental control. Then alone will the realisation of that ideal become steady. The ideal being known, what remains now, is to practise the method of reaching it.

29. *Yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayōshtāvangāni.*

29. *Yama, Niyama, Asana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna, and Samādhi*, are the eight limbs of (parts) Yoga.

30. *Ahimsā-stayāsteya-brahmacharyyūparigrahāyamāh.*

30. Non-killing, (and non-offering pain to any one), truthfulness, non-stealing, continence, and non-receiving (of things conducive to luxury) are called *Yama*.

A man who wants to be a perfect Yogi must give up the sex idea. The Soul has no sex ; why should we degrade ourselves with sex ideas ? Later on we shall understand better why those ideas must be given up. The mind of the man who receives gifts of things conducive to luxury, is acted on by the mind of the giver, so the receiver is likely to become degenerated. Receiving such gifts is prone to destroy the independence of the

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २९ ॥

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

mind, and make us slavish. Therefore, receive no such gifts.

31. *Ete jāti-desha-kāla-samayānavachchhinnh sārvaḥṣmā mahāvratam.*

31. These, unbroken by time, place, purpose, and caste-rules or custom are (universal) great vows.

Non-killing, truthfulness, non-stealing, chastity, and non-receiving are to be practised by every man, woman and child, that is to say, by every soul, irrespective of nation, country or position.

32. *Saucha-santosha-tapah-svadhyāyesvara-praṇidhanani niyamāh.*

32. Internal and external purification, contentment, mortification, study, and worship of God, are *Niyamas*.

External purification is keeping the body pure ; a dirty man will never be a Yogi. There must be internal purification also. That is obtained by the virtues named in I. 33. Of course, internal purity

एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतं ॥ ३१ ॥

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

is of greater value than external, but both are necessary, and external purity, without internal, is of not much value.

33. *Vitarkabúdhane pratipaksha-bhúvanam.*

33. To obstruct thoughts which are inimical to Yoga, contrary thoughts should be brought.

That is the way to practise the virtues that have been stated. As for instance, when the idea of stealing comes, non-stealing should be thought of ; or when the idea of receiving gifts comes, place it by a contrary thought.

34. *Vitarhá himsádayah krita-kúritánumoditá lobha-krodha-moha-pūrvaká mridu-madhyádhimátrá dukkhájnánánantaphalá iti pratipakshabhúvanam.*

34. The obstructions to Yoga, such as, killing, falsehood, and so forth, whether committed, caused, or approved, through

वितर्कबाधने प्रतिपक्ष-भावनम् ॥ ३३ ॥

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदु-
मध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥

thirst, anger or forgetfulness, of slight, middling, or great intensity, result in infinite ignorance and misery—such is (the method of) thinking contrary thoughts.

If I tell a lie, or cause another to tell one, or approve of another doing so, it is equally sinful. If it is a very mild lie, still it is a lie. Every vicious thought will rebound on the thinker, and every thought of hatred which you may have thought, in a cave even, is stored up, and will one day come back to you with tremendous power in the form of some misery here. If you project hatred and jealousy, they will rebound on you with compound interest. No power can avert them ; when once you have put them in motion you will have to bear the fruits of them. If you remember this, it will prevent you from doing wicked things.

35. *Ahimsa-pratishthāyām tatsannidhau
vaira-tyāgah.*

35. Non-killing being established, in his presence all enmities cease (in others).

If a man realises the ideal of non-injuring others, then, even the animals which are by their nature ferocious will become peaceful before him. The tiger and the lamb will play together before that Yogi. When you have come to that state, then alone you will understand that you have become firmly established in non-injuring.

36. *Satya-pratishtháyám kriyáphalásrayatvam.*

36. By the establishment of truthfulness the Yogi gets the power of attaining for himself and others the fruits of work without doing those works.

When this power of truth will be established within you, then even in dream you will never tell an untruth. You will be true in thought, word and deed. Then, whatever you say will be truth. As for instance, if you say to a man, "Be blessed," that man will be blessed ; or if a man is diseased, and you say to him, "Be thou cured," he will be cured immediately.

37. *Asteya-pratishtháyám sarva-ratnopasthánam.*

सत्य-प्रतिष्ठायां क्रियाफलाश्रयत्वं ॥ ३६ ॥

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानं ॥ ३७ ॥

37. By the establishment of non-stealing all wealth comes to the Yogi.

The more you fly from nature or *Prakriti* and the things of her creation, such as, riches etc., the more do they follow you, and if you do not care for them at all they become your slaves.

38. *Brahmacharyya-pryatishtáyám vīryalābhah.*

38. By the establishment of continence energy is gained.

The chaste brain has tremendous energy and gigantic will power. Without chastity there can be no spiritual strength. The spiritual giants have all been men with great continence, and indeed, that is what gave them the power to lead mankind. Therefore the Yogi must be continent.

39. *Aparigraha-sthairyye janma-kathantāsambodhah.*

39. When he is fixed in non-receiving he gets the memory of past life.

The Yogi who does not receive presents of things conducive to luxury, does not become

ब्रह्मचर्यप्रतिष्ठायां वीर्य-लाभः ॥ ३८ ॥

अपरिग्रहस्थैर्ये जन्मकथनासंबोधः ॥ ३९ ॥

beholden to others, but remains independent and free. And by giving up the ideas of luxury and enjoyment his mind becomes pure. Then again, with every such gift, he is likely to receive the evils of the giver. Therefore it is best if he does not receive any gift whatsoever. The highest point of non-receiving, however, is reached when the Yogi, looking upon his body as the instrument which brings the evils of luxury and enjoyment, gives up the idea of taking any more bodies in future and becomes perfectly indifferent to the existing one also. Then he gets the memory of his past lives and becomes perfectly fixed in his ideal. He sees then that he has been coming and going many times ; so he becomes determined that this time he will be free, and that he will no more come and go and be the slave of Nature.

40. *Sauchát svāṅga-jugupsa parairasamsargah.*

40. Purification being established, arises disgust for one's own body, and non-intercourse with others.

When there is real purification of the body and the mind, the idea of keeping the body

nice vanishes. A face which others call most beautiful will appear to the Yogi as merely animal, if there is not intelligence behind it. Again, what the world calls a very common face, he regards as heavenly, if the spirit shines behind it. The thirst after body is the great bane of human life. So, the sign of the establishment of external purification is that you do not care to think you are a body. It is only when that comes that we get rid of the body idea.

41. *Sattvasuddhi-saumanasyaikāgratāndriya-jayātma-darsana-yogyatvāni.*

41. From purification arises also purity of *sattva*, cheerfulness of mind, concentration, conquest of the organs, and fitness for the realisation of the Self.

By the practice of internal purification the *sattva* material prevails, and the mind becomes concentrated and cheerful. The first sign, therefore, of your becoming religious is that you are becoming cheerful. To become gloomy is no part of religion. To have pleasurable feelings is the nature of *sattva* and everything becomes

pleasurable to the *sāttvika* man. So when cheerfulness comes to you, know that you are progressing in Yoga. All pain is caused by *tamas*; so you must get rid of moroseness, knowing it to be the result of *tamas*. The strong, the well-knit, the young, the healthy and the daring alone are fit to be Yogis. To the Yogi everything is bliss, every human face that he sees brings cheerfulness to him. That is the sign of a virtuous man. Misery is caused by sin, and by no other cause. What business have you with clouded faces? If you have a clouded face do not go out that day but shut yourself up in your room. For what right have you to carry that disease out into the world? When your mind has become controlled you shall have control over the whole body. Instead of being a slave to this machine, the machine then will become your slave. Instead of this machine being able to drag the Soul down it will become Its greatest helpmate.

42. *Santoshādanuttamah sukhālabhah.*

42. From contentment comes superlative happiness.

43. *Kāyendriyasiddhīrasuddhi-kṣhayāt-tapasā.*

43. The result of mortification is to bring powers to the organs and the body, by destroying their impurity.

The results of mortification are seen in the heightened powers of vision, such as, hearing things at a distance, and so on.

44. *Svādhyāyādishta-devatā-samprayogah.*

44. By the repetition of the *mantra* comes the realisation of the intended deity.

The higher the beings that you want to get at, the harder is the practice.

45. *Samādhisiddhīśvara-prañidhānāt.*

45. By sacrificing all to *Iśvara* comes *Samadhi*.

By resignation to the Lord, *Samadhi* becomes perfect.

कायेन्द्रियसिद्धिरयद्विचयात्तपसः ॥ ४३ ॥

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ ४४ ॥

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

46. *Sthira-sukhamāsanam.*

46. Posture is that which is firm and pleasant.

Now comes *A'sana*, posture. Until you can get a firm seat you cannot practise the breathing and other exercises. Firmness of seat means to keep the body in such a position that you do not feel it at all. Ordinarily you will find that as soon as you sit for a few minutes all sorts of disturbances come into the body ; but when you have been able to secure firmness of seat you will get beyond the idea of the concrete body or in other words, lose all sense of it. You will then feel neither pleasure nor pain. And after getting up from that posture you will feel rested. It is the only perfect rest that you can give to the body. When you have succeeded in conquering the body and keeping it firm, your practice will remain firm, but while you are disturbed by the body your nerves will become disturbed, and you will not be able to concentrate the mind.

47. *Prayatna-saithilyānantya-samūpattibhyām.*

स्थिरसुखमासनम् ॥ ४६ ॥

प्रयत्नशैथिल्यानन्तरसमापत्तिभ्याम् ॥ ४७ ॥

47. By lessening the natural tendency (for restlessness) and meditating on the unlimited (posture becomes firm and pleasant).

We can make the seat firm by thinking of the infinite. We cannot think of the Absolute Infinite, but we can think of the infinite sky, ocean and so forth.

48. *Tato dvandvânabhighātaḥ.*

48. Seat being conquered, the dualities do not obstruct.

The dualities, such as, good and bad, heat and cold, that is to say, all the pairs of opposites, will not then disturb you.

49. *Tasmin sati svāsa-prasvāsayorgati-vichchhedah prāṇāyāmaḥ.*

49. The control of *Prana* by controlling the motion of the exhalation and the inhalation (can be practised easily) after (securing) that (firmness of seat).

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९ ॥

When posture has been conquered, then the motion of the *Prana* is to be broken and controlled. Thus we come to *Pranayama* or the controlling of the vital forces of the body. *Prana* is not breath, though it is usually so translated. It is the sum total of cosmic energy. It is the energy that is in each body, and its most apparent manifestation is the motion of the lungs. This motion is caused by *Prāṇā* drawing in the breath, and it is what we seek to control in *Pranayama*. We begin by controlling the breath, as the easiest way of getting control of the *Prana*.

50. *Bāhyābhyantara-stambha-vrittih desakūla-samhyābhih paridrishto dīrghah sūkshmah.*

50. *Pranayama* is (considered) lengthy* or fine according as (its three parts,) the external, the internal and the motionless or holding processes are modified by the regulations of space, time, and number.

The three sorts of motion in *Pranayama* are, first, that by which we draw the breath in, secondly,

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घः सूक्ष्मः ॥ ५० ॥

* The words 'Fine' and 'Lengthy' have been used in the sense of skilful and unskilful.

that by which we throw it out, and thirdly, that by which we hold the breath in the lungs, or stop it from entering the lungs. These vary by differences in space, time and number. By 'space' is meant that the *Prana* is held to some particular part of the body.* By time is meant how long the *Prána* should be confined to a certain place. And by number we are told to inhale, exhale and hold the breath for a certain number of seconds. The result of *Pranayama* is *Udghāta* or awakening of the *Kundalini*.

51. *Báhyábhyantara-vishayákshepī chaturthah.*

51. The fourth is restraining the *Prana* by directing it either to external or internal objects.

This is the fourth sort of *Pranayama*. *Prana* can be directed either inside or outside.

* The word 'space' has another meaning according to certain commentators. It means the actual space covered by each inhalation and exhalation. As for instance, during exhalation the distance to which breath is projected outside differs with different people. The case is the same during inhalation also.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ ५१ ॥

52. *Tatah kshīyate prakasāvaranam.*

52. From that, the covering to the light of the *Chitta* is attenuated.

The *Chitta* has, by its own nature, all knowledge in itself. It is made of *sattva* particles, but is covered by *rajas* and *tamas* particles, and by *Pranayama* that covering is removed.

53. *Dhāraṇāsu योग्यात् मनसाह.*

53. The mind becomes fit for *Dharana* (from that).

After this covering has been removed we are able to concentrate the mind.

54. *Svasva-vishaya-samprayogābhāve chitta-svarūpānukūla ivendriyāṇām pratyākūrah.*

54. The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff.

The organs are producing the different states of the mind-stuff. As for instance, I see a book ;

ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥

धारणासु योग्यता मनसः ॥ ५३ ॥

स्वस्वविषयसम्प्रयोगाभावे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५४ ॥

the form that I see and call the book, is in my mind and not in the thing that is outside, which calls that form up. So, with everything else ; their forms are in the *Chitta* or the mind. Thus the *Chitta* is identifying itself with, and taking the form of whatever the organs are bringing to it, at present. Now if you can restrain the mind-stuff from taking these forms by not allowing the organs to go outwards, or in other words, by drawing them inside yourself, then the mind will remain calm. This is called *Pratyahara*.

55. *Tatah parama-vasyatendriyāṇām.*

55. Thence arises supreme control of the organs.

When the Yogi has succeeded in preventing the organs from going outside to external objects, and in making them remain one with the mind-stuff, then comes perfect control of the organs. And when the organs are perfectly under control, every muscle and nerve will be under control, because the organs are the centres of all the sensations, and of all actions. These organs are divided into organs of work and organs of sensation. So when

the organs are controlled, the Yogi will be able to control all feeling and doing ; in fact the whole body will then come under his control. Then alone will one begin to feel joy in being born ; then alone can one truthfully say, "Blessed am I that I was born." And when that sort of control of the organs is obtained, we shall feel how wonderful this body really is.

CHAPTER III

तृतीय अध्याय ।—विभूति-पाद ।

POWERS.

We have now come to the chapter in which the Yoga powers are described.

1. *Desabandhaschittasya dhāraṇā.*

1. *Dharana* is holding the mind on or confining its activities within a limit, (such as, some particular object or part of the body).

Dharana or concentration, is to hold the mind on some object, either in the body, or outside the body, and keep it in that state for some time.

2. *Tatra pratyayaikatānatā dhyānam.*

2. An unbroken flow of perception or knowledge of that object is *Dhyana*.

While trying to hold itself to one particular place in the body, such as the top of the head, the

देवबन्धश्चित्तस्य धारणा ॥ १ ॥

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

heart, and so forth, if the mind succeeds in perceiving that only or in receiving sensations through that part of the body only, and through no other part, that would be *Dharana* ; and when the mind succeeds in keeping itself in that state for some time it is called *Dhyana* or meditation.

3. *Tadevārthamātra-nirbhūsam svarūpa-sunyamiva samúdhīh.*

3. When that perception, by giving up almost its own (usual) form (of the consciousness of the subject, the object and their relation), reflects only the meaning (of the object part of itself) then it is called *Samadhi*.

That comes, when in meditation the form or the external part of a perception is given up. Suppose for instance, I were meditating on a book, and that I have gradually succeeded in concentrating the mind on it, and perceiving the internal sensations or the meaning portion of it only, by detaching that from the form of the book, then that state of *Dhyana* is called *Samadhi*.

तदेवार्थमात्रनिर्भासं स्वरूप-शून्यमिव समाधिः ॥ ३ ॥

4. *Trayamekatra samyamah.*

4. (The aforesaid) three (when practised) in regard to one object is called *Samyama*.

When a man can direct his mind to any particular object and fix it there, and then keep it there for a long time, separating the object from the internal part, or the meaning portion of it, then, it is called *Samyama*; or in other words, when *Dharana*, *Dhyana* and *Samadhi* follow one another in such an unbroken succession on an object as to appear as one, then the mind is said to have attained the state called *Samyama*. The form of the object meditated upon has vanished then, and only its meaning remains in the mind.

5. *Tajjayát prajñálokaḥ.*

5. By the conquest of that state (or by making it natural to the mind with practice) comes the light of knowledge.

When a man has succeeded in making this state of *Samyama* appear naturally or without any efforts to him, then all powers will come under his

control. This is the great instrument of the Yogi. The objects of knowledge are infinite, and have many divisions and subdivisions in them, such as, the gross, grosser, grossest, and the fine, finer, finest and so on. And the direction with regard to the power of *Samyama* is that it should be first applied to gross things, and then after getting knowledge of them, it should be brought to finer things slowly and by stages.

6. *Tasya bhūmishu viniyogah.*

6. That (power of *Samyama*) should be applied to higher planes (gradually).

This is a note of warning not to attempt to go too fast.

7. *Trayamantarangam pūrvebhyah.*

7. These three are more internal (or direct means) than those that preceded, to attain the *Samprajnāta* class of *Samadhi*.

The steps of Yoga that we have considered before, namely, *Pranayama*, *Asana*, *Yama* and *Niyama*, are external or indirect means to concentration in comparison with the last three steps of

तस्य भूमिषु विनियोगः ॥ ६ ॥

तयमन्तरङ्गं पूर्वैर्भ्यः ॥ ७ ॥

Dharana, Dhyana, and Samadhi. When a man has attained to the latter, he may attain to omniscience and omnipotence, but that would not be salvation. For those three even, would not make the mind *Nirvikalpa* or changeless, but would leave in it seeds for getting bodies again. It is only when the seeds are, as the Yogi says, "fried," that they lose the possibility of producing further plants. The attainment of powers can never fry the seeds of *karma*.

8. *Tadapi bahirangam nirvñjasya.*

8. But even these (three steps) are external or indirect means to the attainment of the seedless (*Samadhi*).

Compared with that seedless *Samadhi*, therefore, even these steps are external. We have not yet reached then, the real or the highest *Samadhi*, when we have attained perfection in those three steps as well as the various powers that follow as the results of it. But by means of their help we have then come to realise only a lower stage of *Samadhi* in which this universe still exists as we see it, and in which are all these powers.

9. *Vyutthāna-nirodha-samskārayorabhibhava-prādurbhāvau nirodha-kṣaṇa-chittānvayoḥ nirodha-paripāmah.*

9. By (constant) suppression of the disturbed modifications of the mind, and the rise of modifications of control, the mind is said to be established in the controlling modifications ; in this state the mind gaining the power of perfect control remains in itself, or in its real or unmodified nature.

That is to say, in the first state of *Samadhi*, the modifications of the mind have been controlled, but not perfectly ; because, if they were so, there would be no modifications. If there is a modification which impels the mind to rush out through the senses, and the Yogi tries to control it, that very control itself will be a modification. In this state one kind of waves will be checked by another kind only. So it will not be the real state of *Samadhi*, in which all the waves subside ; or in other words, the control itself will then be the prevalent wave in

व्युत्थान-निरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयोः निरोध-
परिणामः ॥ ९ ॥

the mind. Yet this lower stage of *Samadhi* is very much nearer to the higher one than the state of the mind when it comes bubbling out.

10. *Tasya prasānta-vāhitā samskāráṭ.*

10. Its flow becomes steady by habit.

The flow of this continuous control of the mind becomes steady when practised day after day, and the mind obtains the faculty of constant concentration.

11. *Sarvārthataikāgratayoh kṣhayodayau chittasya samādhipariṇāmah.*

11. Taking in all sorts of objects, and concentrating upon one object—these two powers being destroyed and manifested respectively, the *Chitta* gets the modification called *Samadhi*.

The mind naturally takes up various objects and runs into all sorts of things. That is the lower state of it. There is then the higher state of the mind when it takes up one object, and excludes all others ; of that *Samadhi* is the result.

तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥

सर्वार्थतैकाग्रतयोः क्षयीदयो चित्तस्य समाधिपरिणामः ॥ ११ ॥

12. *Sántoditan tulyapratyaya chittasyaikā-gratā-pariṇāmah.*

12.' The one-pointedness of the *Chitta* is when the past and the present are made similar.

How are we to know that the mind has become concentrated ? By the fact that the idea of time will vanish. The more time passes unnoticed, the more concentrated we are. In common life we see that when we are interested in a book we do not note the time at all, and when we leave the book we are often surprised to find how many hours have passed. Thus time will have the tendency to stand in the present alone, during concentration. So the definition is given, when the past and the present come together and become one, the mind is said to be concentrated.

13. *Etēna bhūtendriyeshu dharmā-lakṣhaṇā-vasthū pariṇāmū vyākhyātāh.*

13. By that (namely, the aforesaid aphorism) has been explained the threefold

भ्रान्तीदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता-परिणामः ॥ १२ ॥

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्था परिणामा व्याख्याताः ॥ १३ ॥

transformation of form, time and state, in fine or gross matter, and in the organs.

By this the threefold changes in the mind-stuff as to form, time, and state, are explained. The mind-stuff is changing into *vrittis*, this is change as to form. To be able to hold the changes to the present time is change as to time. To be able to make the mind-stuff go to the past forms, giving up the present, is change as to state. The concentrations taught in the preceding aphorisms were to give the Yogi a voluntary control over the transformations of his mind-stuff, which alone will enable him to make the *Sāmyama* named in III. 4.

14. *Sāntoditavyapadesya-dharmānupātī dharmī.*

14. That which is acted upon by transformations, either past, present or yet to be manifested, is the qualified.

That is to say, the qualified is the substance which is being acted upon by time and by the *Samskaras*, and which gets changed and manifested always.

15. *Kramānyatvam pariṇāmānyatve hetuh.*

शान्तिदित्वाव्यपदेश्यधर्मानुपाती धर्मो ॥ १४ ॥

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ १५ ॥

15. The succession of changes is the cause of manifold evolution.

16. *Parināma-traya-samyamīdatītināgata-jñānam.*

16. By making *Samyama* on the three sorts of changes (namely, of form, time and state) comes the knowledge of past and future.

To understand this aphorism we shall have to remember first the definition of *Samyama*. When the mind has attained to the state in which it identifies itself with the internal impression of the object, leaving the external part of it, when, by long practice, that state is retained by it, and when it can get into that state in a moment, that state of it is called *Samyama*. If a man in that state wants to know the past and future he has to make a *Samyama* on the changes in the *Samskāras* (III. 13), of which some are working now at present, some have worked out, and some are waiting to work. Thus by making a *Samyama* on these he knows the past and future.

17. *Sabdārtha-pratyayánámitaretarádhyásút sankarastat-pravibhāga-samyamút sarvabhūta-rutajñānam.*

17. By making *Samyama* on word, meaning, and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds.

The word represents the external cause, the meaning represents the internal vibration that travels to the brain through the channels of the *Indriyas*, conveying the external impression to the mind, and knowledge represents the reaction of the mind with which comes perception. These three confused, make up each one of our sense objects. Suppose for instance, I hear a word ; there is first the external vibration, next the internal sensation carried to the mind by the organ of hearing, then the mind reacts, and I know the word. The word I know is a mixture of the three, vibration, sensation, and reaction. Ordinarily these are inseparable ; but by practice the *Yogi* can separate them. When a man has attained to this, if he

शब्दार्थप्रत्ययानामितरेतराध्यासात् सङ्करस्तत्प्रविभागसंयमात् सर्वभूत-
रुतज्ञानम् ॥ १७ ॥

makes a *Samyama* on any sound, he understands the meaning which that sound was intended to express, whether it was made by man or by any other animal.

18. *Samskára-sákshát-karaṇāt pūrvajāti-jñanam.*

18. By perceiving the impressions, (comes) the knowledge of past life.

Each experience that we have, comes in the form of a wave in the *Chitta* ; this subsides and becomes finer and finer, but is never lost. It remains there in minute form, and if we can bring this wave up again, it becomes memory. So, if the Yogi can make a *Samyama* on these past impressions in the mind, he will begin to remember all his past lives.

19. *Pratyayasya parachitta-jñanam.*

19. By making *Samyama* on the signs in another's body knowledge of his mind comes.

Each man has particular signs on his body, which differentiate him from others. So when the

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥ १८ ॥

प्रत्ययस्य परचित्त-ज्ञानम् ॥ १९ ॥

Yogi makes a *Samyama* on those signs he knows the nature of the mind of that person.

20. *Na cha tat sálambanam tasyávíshayábhúta-
tvát.*

20. But not its contents, that not being the object of the *Samyama*.*

The Yogi would not know the contents of the mind of the person by making a *Samyama* on his body. There would then be required a twofold *Samyama*, first on the signs in the body, and then on the mind itself of the person, before the Yogi could know everything that is in that man's mind.

21. *Káya-rúpa-samyámáttadgráhya-sakti-
stambhe chakshuh-prakasásamyogéntardhánam.*

21. By making *Samyama* on the form of the body, the power of that form to appear as object of perception becomes obstructed ; and thereby seperating itself from the power of manifestation in one's eye, the Yogi's body becomes unseen.

* The Swami has explained this aphorism and the preceding one a little differently from the commentators.

न च तत् साधनम् तस्याविषयीभूतत्वात् ॥ २०

कारुपसंयमात्तदग्रहणशक्ति-संक्षेप-चक्षुःप्रकाशसंयमीत्यन्तर्धानम् ॥ २१ ॥

A Yogi standing in the midst of this room can apparently vanish. He does not really vanish, but he will not be seen by any one. The form and the body in his case, will then be separated as it were. We must remember therefore, that this can only be done when one has attained to that kind of power by concentration in which the form and the thing formed can be separated. Then alone, by making a *Samyama* on that, the power to perceive forms in others' eyes will be obstructed, because that power can only display itself when there is a junction between the form and the thing formed.

22. *Ētena sabdādyaṅtardhūnamuktam.*

22. By this the power of making words and so forth disappear, are being explained also.

23. *Sopakramam nirupakraman cha karma tat-samyamūdaparānta-jñānamariṣṭebhyo vā.*

23. *Karma* is of two kinds, namely, those that are to be fructified soon and those that are to be fructified later. By making *Samyama*

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥ २२ ॥

सोपक्रमं निरुपक्रमञ्च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वां ॥ २३ ॥

on them, or by the signs called *Arishta* (portents), the Yogis know the exact time of separation from their bodies.

When a Yogi makes a *Samyama* on his own *karma*, that is to say, upon those impressions in his mind which are now working, and those which are waiting to work, he knows exactly, by those that are waiting, when his body will fall. The Yogi thus knows when he will die, at what hour and even at what minute. The Hindus think very much of that knowledge or consciousness of the nearness of death, because it is taught in the *Gita* that the thoughts at the moment of departure are great powers in determining the next life.

24. *Maittryādishu balāni.*

24. By making *Samyama* on friendship mercy and so forth (spoken of in I. 33.), the Yogi excels in those qualities respectively.

25. *Baleshu hastibalādinī.*

25. By making *Samyama* on the

मैत्र्यादिषु बलानि ॥ २४ ॥

बलेषु हस्तिबलादीनि ॥ २५ ॥

strength of the elephant, and others, their respective strength comes to the Yogi.

When a Yogi has attained to this power of *Samyama* and wants strength, he makes a *Samyama* on the strength of the elephant, and gets it. Infinite energy is at the disposal of every one, if he only knows how to get it. The Yogi has discovered the science of getting it.

26. *Pravṛityāloka-nyāśīt śūkṣhma-tyatvāhita-viprakṛiṣṭa-jñānam.*

26. By making *Samyama* on the effulgent light (spoken of in I. 36) comes the knowledge of the fine, the obstructed, and the remote.

When the Yogi makes *Samyama* on that effulgent light in the heart spoken of in I. 36, he sees things which are very remote, as for instance, things that are happening in a distant place, and which are obstructed by mountain barriers, and also things which are very fine.

27. *Bhuvana-jñānam sūrye samyamūt.*

प्रवृत्त्यालीकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥ २६ ॥

भुवन-ज्ञानं सूर्ये संयमात् ॥ २७ ॥

27. By making *Samyama* on the sun (comes) the knowledge of the world.

28. *Chandre tāravyūha-jñānam.*

28. On the moon, the knowledge of the cluster of stars (comes).

29. *Dhruve tadgati-jñānam.*

29. On the pole-star, the knowledge of the motions of the stars (comes).

30. *Nābhichakre kāya-vyūha-jñānam.*

30. On the navel circle, (comes) the knowledge of the constitution of the body.

31. *Kanthakūpe kshutpipāśhū-nivritti.*

31. On the hollow of the throat, (comes) cessation of hunger.

When a man is very hungry, if he can make *Samyama* on the hollow of the throat hunger ceases.

चन्द्रे ताराव्यूहज्ञानम् ॥ २८ ॥

ध्रुवे तद्गतिज्ञानम् ॥ २९ ॥

नाभिचक्रे कायव्यूहज्ञानम् ॥ ३० ॥

कण्ठकूपे क्षुत्पिपासातिवर्त्तिः ॥ ३१ ॥

32. *Kūrma-nūḍyām sthairyyam.*

32. On the nerve called *Kūrma*, (comes) fixity of the body.

That is to say, when he is practising Yoga, the body will not be disturbed.

33. *Mūrdhājyotiṣi siddha-darsanam.*

33. On the light emanating from the top of the head, (comes) the power of perceiving the *Siddhas*.

The *Siddhas* are beings who are a little above ghosts. When the Yogi concentrates his mind on the top of his head he will see these *Siddhas*. The word *Siddha* does not refer here to those men who have become free—a sense in which it is often used.

34. *Pratibhādvā sarvam.*

34. Or by the power of *Pratibhā*, all knowledge (comes to the Yogi).

All the powers mentioned above can come without any *Samyama* to the man who has the power

कूर्मनाड्यां स्थैर्यम् ॥ ३२ ॥

मूर्धन्यातिषि सिद्ध-दर्शनम् ॥ ३३ ॥

प्रातिभावा सर्वम् ॥ ३४ ॥

of *Pratibhá* or spontaneous enlightenment from purity. When a man has risen to a high state of *Pratibhá*, he has such great light in him that all things become apparent to him. All knowledge and power come to him naturally then, without making the effort of *Samyama*.

35. *Hridaye chitta-samvit.*

35. (By making *Samyama*) in the heart, (comes) the knowledge of minds.

36. *Sattva-purushayoratyanta-samkirṇayoh pratyayáviśeshádbhogah paráthatvúdanya-svártha-samyamat purusha-jñānam.*

36. Enjoyment comes by the non-discrimination of Soul and *sattva* which are different. The latter, whose activities are for another, is separate from the self-centred one, (who is the reflection of the *Purusha*). *Samyama* on the self-centred one gives knowledge of the *Purusha*.

All action of *sattva*, which is a modification of

हृदये चित्त-संविद् ॥ ३५ ॥

सत्त्वपुरुषयोरेक्यन्तसंकीर्णयोः प्रत्ययाविशेषाद्भोगः परार्थत्वादन्वसार्थ-
संयमात् पुरुषज्ञानम् ॥ ३६ ॥

Prakriti characterised by light and happiness, is for the Soul. When that *sattva* is free from egoism and illumined with the pure intelligence of *Purusha*, it is called the self-centered one, because in that state it becomes independent of all relations.

37. *Tatah prátibha-sravaṇa-vedanádarsá-svádavúrtá jáyante.*

37. From that arises the knowledge of hearing, touching, seeing, tasting, and smelling, belonging to *Pratibhá*.

38. *Tē samádhívopasargá vyutthāne siddhayaḥ.*

38. These are obstacles to *Samadhi*; but they are (regarded as) powers in the ordinary conscious state in which comes the perception of the world.

According to the *Yogi* the knowledge of the enjoyments of the world comes by the junction of the *Purusha* and the mind. So by making *Samyama* on the knowledge that they are two different things, namely, nature and soul, one gets knowledge of the *Purusha*. From that arises discrimination. And

ततः प्रातिभश्रवणवेदनादर्शास्वादवार्ता जायन्ते ॥ ३७ ॥

ते समाधायुपसर्गा व्युत्थाने सिद्ध्यः ॥ ३८ ॥

when one has got that discrimination he gets the *Pratibhá* or the light of supreme genius. These powers, however, are obstructions to the attainment of the highest goal, namely, the knowledge of the pure Self, and freedom. These are, as it were, to be met in the way, and, by rejecting them, one attains the highest. But if one is tempted to acquire these, his further progress is barred.

39. *Bandha-kāraṇa-saithilyāt prachāra-sam-vedanāchcha chittasya para-sarīrávesah.*

39. When the cause of bondage has become loosened, the Yogi, by his knowledge of manifestation through the organs, enters another's body.

The Yogi can enter a dead body, and make it get up and move, even while he himself is working in another body. Or he can enter a living body, and hold that man's mind and organs in check, and for the time being act through the body of that man. That is done by the Yogi's coming to the discrimination of *Purusha* and *Prakriti* or nature. If he wants to enter another's body he makes *Samyama* on that body and enters it,

because, not only is his Soul omnipresent, but his mind also. For, each individual mind is but a part of the universal mind, although from ignorance it thinks it is separate from that and can only work through the nerve currents in one body. Therefore, when the Yogi has loosened himself from the nerve currents in his own body, he can work through other bodies also.

40. *Udānājayájjala-pamka-kantakūdishva-sanga utkrántischa.*

40. By conquering the current called *Udāna* the Yogi does not sink in water, or in swamps, he can walk on thorns, and can die at will.

Udāna is the name of the nerve current that governs the lungs and all the upper parts of the body, and when he is master of it he becomes light in weight. He does not sink in water; he can walk on thorns and sword blades, stand in fire, and can depart from this life whenever he likes.

41. *Samāna-jayút prajvalanam.*

41. By the conquest of the current

उदानजयाज्जलपङ्ककशृङ्गादिष्वसङ्गं उत्क्रान्तिश्च ॥ ४० ॥

समानजयात् प्रज्वलनम् ॥ ४१ ॥

Samâna he is surrounded by a blaze of light.

Whenever he likes, light flashes out from his body.

42. *Srotrákásayoh sambandha-sanyamúdivyam srotram.*

42. By making *Samyama* on the relation between the ear and the *Akasa* comes divine hearing.

There is the *Akasa* or the ether, and the instrument, to receive vibrations of it, the ear. By making *Samyama* on them the Yogi gets supernormal hearing ; that is to say, he hears everything. Anything spoken or sounded miles away he can hear then.

43. *Káyúkásayoh sambandha-sanyamállaghu-tíla-samápatteschákása-gamanam.*

43. By making *Samyama* on the relation between the *Akasa* and the body, also, on the lightness of objects, such as cotton wool, the Yogi becomes able to go through the skies.

श्रीवाकाशयोः सन्ध्वसंयमाद्विष्य श्रीचम् ॥ ४२ ॥

कायाकाशयोः सन्ध्वसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥ ४३ ॥

The *Akasa* is the material of this body ; it is only *Akasa* in a certain form that has become the body. If the Yogi makes a *Samyama* on the *Akasa* material of his body, it acquires the lightness of *Akasa*, and can go anywhere through the air.

44. *Bahirakalpita vrittirmahā-videhā tatah prakāśavarāṇa-kṣayah.*

44. By making *Samyama* on the real modifications of the mind that are outside of the body, and which are called the great disembodiedness, comes disappearance of the covering to light.

The mind in its foolishness thinks that it is working in this body. Why should I be bound by one system of nerves, and put the Ego only in one body, if the mind is omnipresent? There is no reason why I should do so. The Yogi wants to feel the Ego wherever he likes. The mental waves which arise in the absence of egoism in the body are called 'real modifications' or 'great disembodiedness.' When he has succeeded in making *Samyama*

on these modifications, all covering to light goes away, and all darkness and ignorance vanish. Everything appears to him to be full of knowledge.

45. *Sthūla-svarūpa-sūkṣmānvayārthavattva-samyamādbhūta-jayah.*

45. By making *Samyama* on the elements, taking up successively their gross form, species, fine form, qualities and utility,* comes mastery of the elements.

The Yogi makes *Samyama* on the five common manifestations of the elements, namely on their gross form, species, fine form, qualities and utility, successively. This *Samyama* is taken up generally by a sect of the Buddhists. They take a lump of clay, and make *Samyama* on that, and gradually begin to see the fine materials of which it is com-

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥ ४५ ॥

* These are the five general manifestations of all the elements. The gross is their sensible form. The species refers to their solid, liquid and gaseous states, as well as to their volume and motion. The prevalence of *sattva*, *rajas* or *tamas* in them which brings forth illumination, restlessness or dullness in them, is what is referred to by the term 'qualities.' And the power of each of the elements to produce in us any kind of enjoyment, physical or mental, is what is meant by the word 'utility.'

posed ; and when they have known all the fine materials in it, they get power over that element. So with all the elements. The Yogi can conquer them all.

46. *Tatōnimūdi-prādurbhāvah kāya-sampat-taddharmānabhighātascha.*

46. From that come the (eight) powers, such as making the body small as an atom and so forth, also the qualities of the body known as the wealth or the glorification of the body, and the indestructibleness of the bodily qualities.

This means that by the conquest of the elements the Yogi attains the eight powers which can be briefly summed up as follows : He can make himself as minute as a particle, or as huge as a mountain ; as heavy as the earth, or as light as the air ; he can rule and conquer everything he wants. A lion will sit at his feet like a lamb, and all desires will be fulfilled at his will.

47. *Rūpa-lāvanya-bala-vajra-samhananatvāni kāyasampat.*

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्वर्मानभिघातश्च ॥ ४६ ॥

रूप-स्वावयव-बल-वज्रसंहननत्वानि कायसम्पत् ॥ ४७ ॥

47. The wealth or glorification of the body is beauty, complexion, strength (and) adamant hardness.

The body becomes indestructible. Nothing can injure it. Nothing can destroy it until the Yogi wishes so. "Breaking the rod of time he lives in this universe with his body." In the Vedas it is written that for that man there is no more disease, death or pain.

48. *Grahaṇa-svarūpāsmitānvayārthavattva-samyamādindriya-jayah.*

48. By making *Samyama* (on the five general manifestations or states of the organs, namely,) objectivity, the power of illuminating or making things perceived, the fact of being followed by egoism, qualities and utility, successively, comes the conquest of the organs.

In perception of external objects the organs leave their place in the mind and go towards the object; this is followed by knowledge and egoism. When the Yogi makes *Samyama* on these by gradation he conquers the organs. Take up anything

that you see or feel, a book for instance ; first concentrate the mind on it, then on the knowledge that is in the form of a book, and then on the Ego that sees the book and so forth. By that practice all the organs will be conquered.

49. *Tato manojavitvam vikarābhāvah pradhānajayascha.*

49. From that comes to the body the power of rapid movement like the mind, power of the organs independent of the body, and conquest of nature.

Just as by the conquest of the elements comes glorified body, so from the conquest of the organs will come the above-mentioned powers.

50. *Sattva-purushānyatā-khyūtimūtrasya sarva-bhāvādhisthūtritvam sarvajñātritvancha.*

50. By making *Samyama* on the discrimination between the *sattva* and the *Purusha* comes omnipresence and omniscience.

When nature has been conquered by knowing the difference between the *Purusha* and the *Prakriti* and the *Purusha* has been realised as indes-

ततो मनीजवित्वं विकरणभावः प्रधानजयश्च ॥ ४९ ॥

सत्त्वपुरुषान्यताख्यातिमावस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वञ्च ॥ ५० ॥

tractible, pure and perfect, then comes omnipotence and omniscience.

51. *Tadvairāgyādapi doshavījakshaye kaivalyam.*

51. By giving up even these aforesaid powers comes the destruction of the very seed of evil which leads to *Kaivalya* or aloneness.

He only can attain aloneness or absolute independence, and become free who gives up the aforesaid powers as trifling things compared with the realisation of the Self. When one gives up even the ideas of omnipotence and omniscience, there comes entire rejection of enjoyments that the world can give and also of the temptations which come from the celestial beings about going to other spheres and enjoying more intense pleasure there. Therefore, when the Yogi has seen all these wonderful powers, and rejected them, he reaches the goal. For what, indeed, are all these powers but manifestations of *Prakriti* or Nature, which are sure to end sometime? They are no better than dreams. Aye, even omniscience is a dream. For, it depends

on the mind and so long as there is a mind it can be there in one ; but the goal is beyond even the mind.

52. *Sthānyupanimantrane sangra-smayāṅkaraṇam punaranishṭa-prasaṅgāt.*

52. The Yogī should not feel allured or flattered by the overtures of celestial beings, for fear of evil again.

There are other dangers too ; gods and other beings come to tempt the Yogī. They do not want anyone to be perfectly free. They are jealous, just as we are, and worse than we sometimes. They are very much afraid of losing their places. The Yogis who do not reach perfection die and become gods ; leaving the direct road to liberation, they go into one of the side streets, and get these powers. Then they have to be born again. But the Yogī who is strong enough to withstand such temptations, goes straight to the goal and becomes free.

53. *Kṣhaṇa-tatkramayoh samyamādvivekajam jñānam.*

स्थानुपनिमन्त्रणे सङ्गसमाकरणं पुनरनिष्टप्रसङ्गात् ॥ ५२ ॥

अथतत्कमयीः संयमाद्विवेकज्ञानम् ॥ ५३ ॥

53. By making *Samyama* on a point or particle of time (that cannot be divided) and its precession and succession comes discrimination.

How are we to avoid these *Devas*, and heavens, and powers? By discrimination or by knowing the good from the evil, the real from the unreal. Therefore a *Samyama* is given by which the power of discrimination can be strengthened. This is by making a *Samyama* on a particle of time, and the time preceding and following it.

54. *Jāti-lakṣhaṇa-deshairanyatānavachchhedāt tulyayostatah pratipattiḥ.*

54. The things which cannot be differentiated by species, sign and place, and therefore, appear to be apparently similar, even those will be discriminated by the above *Samyama*.

The misery that we suffer comes from ignorance or from non-discrimination between the real and the unreal. We all take the bad for the good, the dream for the reality. The Soul is the only

reality, and we have forgotten It. Body is an unreal dream, and we think we are all bodies. This non-discrimination is the cause of our misery, and it is caused by ignorance. When discrimination comes it brings strength, and then alone can we avoid all these various ideas of body, heavens, and gods. Ignorance arises through differentiating things by species, sign and place. For instance, take a cow. The cow is differentiated from the dog by species. Then with regard to the class of animals we call cow, how do we make the distinction between one cow and another? By signs. Again, if two objects are exactly similar they can be distinguished if they are in different places. But when objects are so mixed up that even these differentia will not help us, the power of discrimination acquired by the above-mentioned practice will give us the ability to distinguish them. The highest philosophy of the Yogis is based upon this fact, that the *Purusha* is pure and perfect, and is the only 'simple' thing that exists in the universe. The body and mind are compounds, and yet we are ever identifying ourselves with them. This great mistake has come because the distinction between the *Purusha* and everything else has been lost. So

when this power of discrimination has been attained, man sees that everything in this world, mental and physical, is a compound, and, as such, cannot be the *Purusha*.

55. *Tárakam sarvavishayam sarvathādvishaya-makramancheti vivekajam jñānam.*

55. The saving knowledge is that knowledge of discrimination which simultaneously covers all objects, in all their variations.

The term 'saving' in the aphorism has been used to signify that, that knowledge takes the Yogi across the ocean of birth and death. The whole of *Prakriti* in all its states, subtle and gross, is within the grasp of that knowledge. There is no succession in perception of this knowledge : it takes in all things simultaneously, at a glance.

56. *Sattva-purushayoh suddhi-sāmye kaivalyamiti.*

56. By the similarity of purity between the *sattva* and the *Purusha* comes *Kaivalya*.

तारकं सर्वविषयं सर्वथाविषयमक्रमञ्चेति विवेकज्ञं ज्ञानम् ॥ ५५ ॥
सत्त्वपुरुषयोः शुद्धि-साम्ये कैवल्यमिति ॥ ५६ ॥

When the soul realises that it depends on nothing in the universe, from gods to the lowest atom, that is called *Kaivalya* (lit., isolation) or perfection. It is attained when this mixture of purity and impurity called *sattva* or intellect has been made as pure as the *Purusha* Itself ; then the *sattva* reflects only the unqualified essence of purity, which is the *Purusha*.

CHAPTER IV.

चतुर्थ अध्याय ।—कैवल्यपाद ।

INDEPENDENCE.

1. *Janmaushadhi-mantra-tapah-samadhiyāh
siddhayah.*

1. The *Siddhis* or powers are attained by birth, chemical means, power of words, mortification or concentration.

Sometimes a man is seen to be born with *Siddhis* or powers, because he had earned those in his previous incarnation, and is born, as it were, to enjoy the fruits of them at the time. It is said of Kapila, the great father of the *Sankhya* Philosophy, that he was a born *Siddha*, which means, literally, a man who has attained to success.

The Yogis claim that extraordinary bodily and mental powers can also be gained by chemical means. All of us know the fact that chemistry originally began as alchemy ; for, men went in

search of the philosopher's stone and elixirs of life, and so forth. In India there was a sect called the *Rāsāyanas*. Their idea was that ideality, knowledge, spirituality and religion were all very good for men to have, but the body surely was the only instrument by which to attain to them. So, if the body came to an end every now and again, it would take so much more time to attain to those ends. As for instance, a man wants to practise Yoga, or that he wants to become spiritual. But before he has advanced very far he dies. Then he takes up another body and begins again, and after making a little progress meets with death again; and so on he goes. But in this way much time is lost in dying and being born again. Therefore, if the body could be made strong and perfect, so that it would get rid of birth and death, we should have so much more time to get to spirituality. So the *Rāsāyanas* teach to make the body strong first. They claim further, that this body can be made immortal. Their idea is that if the mind manufactures the body, and if it be true that each mind is only an outlet to the infinite energy, there should be no limit to each such outlet in getting any amount of power from that store.

Then why should it be impossible to keep our bodies all the time? Again, we have ourselves manufactured all the bodies that we ever had and as soon as this body dies we shall have to manufacture another. And if we can do that after death why cannot we do it just here and now, without getting out of the present body? The theory is perfectly correct. For, if it be true that we live after death, and make other bodies, why is it impossible for us to have the power of making bodies here, without entirely dissolving the present body and by simply changing it continually? They thought also, that in mercury and in sulphur was hidden the most wonderful power, and that by certain preparations of these a man could keep the body as long as he liked. Others believed that certain drugs could bring powers, such as, flying through the air. Many of the most wonderful medicines of the present day we owe to the *Râsâdyanas*, notably the use of metals in medicine. Certain sects of Yogis claim moreover, that many of their principal teachers are still living in their old bodies. Patanjali, the great authority on Yoga, does not deny the possibility of such things being true.

. *Siddhis* can be had also by the power of words.

There are certain sacred words called *Mantras*, which, when repeated under proper conditions, have power to produce extraordinary powers. We are living in the midst of such a mass of miracles, day and night, that we do not think anything of them. But there is no limit really to man's power, the power of words and the power of mind.

Siddhis come also by practising mortification. You find that in every religion asceticism or mortification of the flesh had been practised, and that in every religious conception the Hindus always went to extremes. You will find even now, men with their hands up all their lives, until they have withered and died. Men keep standing, day and night, even at present, until their feet swell, and, if they live at all, by practising such austerity, their legs become so stiff in this position that they can no more bend them, but have to stand all their lives. I once saw a man who had kept his hands raised in this way, and I asked him how it felt when he did it first. He said that it was awful torture ; it was such torture that he had to go to a river and put himself in water, and that allayed the pain a little for some time ; but that, after a month he did not suffer so much. Through such practices

extraordinary powers or *Siddhis* can also be attained.

Lastly, *Siddhis* can be attained by concentration. Concentration is *Samadhi*, and that is Yoga proper; that is the principal theme of this science, and it is really the highest and the most natural means to develop our bodily and mental powers. The other means to attain such powers which we have considered so far, are only secondary, and we cannot attain to the highest manifestation of power, namely, the realisation of the Self or Soul through them. *Samadhi* is the means through which we can gain anything and everything, mental, moral and spiritual.

2. *Jātyantara-pariṇāmah prakṛityūpīrāt.*

2. The change into another species is by the filling in of nature.

Patanjali has advanced the proposition that extraordinary powers come sometimes by birth, by chemical means, or through mortification. He has admitted also that this body can be kept for any length of time. Now he goes on to state the cause of the change of the body into another

species. He says, that is done by the filling in of nature, and explains in the next aphorism how that is done.

3. *Nimittamaṣṭhāyāṁ prakṛitīnām varāṇa-
bhedaśtu tatah kṣhetrikavat.*

3. Good and bad deeds are not direct causes in the transformations of nature, but they serve as breakers of obstacles (in the path of her evolution), as the farmer, (who breaks the obstacles to the course of water thus letting it run down by its own nature).

The water for irrigation of fields is already in the canal, only shut in by gates. The farmer opens these gates, and the water flows in of itself, by the law of gravitation. So, all progress and power are already there in every man; perfection is man's nature, only it is barred in and prevented from taking its proper course. If anyone can take the bar off, then, in rushes nature and the man attains extraordinary powers. Those we call wicked become saints, as soon as the bar is broken and nature rushes in. It is nature that is driving us towards perfection, and eventually, she will bring everyone

of us to attain it. All these practices and struggles to become religious are only negative work. They are simply to take off the bars, and open the doors to that perfection which is our birthright by nature. This theory of evolution of the ancient Yogis will be better understood in the light of the modern research of the present times. And it will be found that the theory of the Yogis is a better explanation of evolution, after all. For, the two causes of evolution advanced by modern science, namely, sexual selection and survival of the fittest, are inadequate to explain the facts. Suppose, for instance, human knowledge to have advanced so much as to eliminate competition, from both the functions of acquiring physical sustenance and of acquiring a mate. Then, according to modern science, human progress will stop and the race will die. The result of this theory has been to furnish every oppressor with an argument to calm the qualms of his conscience. Men are not lacking who, posing as philosophers, and therefore, the only judges of competency, want to kill out all wicked and incompetent persons and thus preserve the human race! But the great ancient evolutionist, Patanjali, declares that the true secret of evolution

is the manifestation of the flow of perfection which is already in every being ; that this perfection has been barred, and that the infinite tide behind is struggling to express itself. These struggles and competitions are but the results of our ignorance, because we do not know the proper way to unlock the gate and let the water in. That infinite tide behind must express itself and that really is the cause of all manifestations. Competitions for life and sex gratification are only momentary. They are but unnecessary and extraneous effects, caused by ignorance. Even when all such competitions have ceased nature will make us go forward until every one of us has become perfect. Therefore there is no reason to believe that competition is necessary to human progress. In the animal the man was suppressed, but as soon as the door was opened, out rushed man. So, in man there is the potential god, kept in by the locks and bars of ignorance. And when knowledge breaks these bars, the god becomes manifest.

4. *Nirmāṇa-chittānyasmitā-mūtrāt.*

4. From egoism alone proceed the created minds.

The theory of *karma* is that we suffer for our good or bad deeds, and the whole scope of philosophy is to reach man to the glory of his own real nature. All the Scriptures sing the glory of the soul of man, and then, in the same breath preach the doctrine of *karma* or that good deeds bring such results, and bad deeds such others. But if the soul can be acted upon by good and bad deeds, then the soul does not amount to much. So the theory of the Yogis is that bad deeds put a bar to the manifestation of the nature of the *Purusha* and good deeds take the obstacles off, helping thus to manifest the glory of the *Purusha*. The *Purusha* itself is never changed according to the Yogis. Indeed whatever he may do will never destroy the glory of his own nature, because the soul can never be acted upon by anything, a veil only will be spread before it by them, hiding its perfection.

With a view to exhaust their *karma* quickly, the Yogis create *kāya-vyuha* or groups of bodies, in which to work it out, and for all those bodies they create minds from their own egoism. These

are called 'created minds,' in contradistinction to their original minds.

5. *Pravritti-bhede prayojakam chittamekamane-keshām.*

5. Though the activities of the different created minds are various, the one original mind is the controller of them all.

These different minds, which act in these different bodies, are called made-minds, and the bodies, made-bodies ; that is to say, manufactured bodies and minds. Matter and mind are like two inexhaustible storehouses and when you become a Yogi you learn the secret of their control. The control of them was yours all the time, but you had forgotten it and when you became a Yogi you recollected it only. After that you can do anything with them and manipulate them in every way you like. Thus the Yogi manufactures bodies and minds, and the material out of which a manufactured mind is created, is the very same material which is used by nature in the macrocosm for manufacturing minds. It is not that mind is one thing and matter another, they are only different

aspects of the same thing. *Asmitā* or egoism is the fine material out of which these made-minds and made-bodies of the Yogi are manufactured. Therefore, when the Yogi has found out the secret of the gross and the fine energies of nature, he can manufacture any number of bodies and minds out of the substance known as egoism.

6. *Tatra dhyānājamandāsayam.*

6. Among the various *Chittas* that which is attained by *Samadhi* is desireless.

Among all the various minds that we see in men, that mind only is the highest which has attained to *Samadhi* or perfect concentration. A man who has attained certain powers through medicines, or through words, or through mortifications, has in him living still the desires which bring misery and evil, but the man who has attained to *Samadhi* through concentration is free from all desires.

7. *Karmāsuklakrishṇam yogināstrividhamitareshām.*

7. Works are neither black nor white

तत्र ध्यानजमनाशयम् ॥ ६ ॥

कर्माशुक्लकृष्णं योगिनास्त्रिविधमितरेषाम् ॥ ७ ॥

for the Yogis ; for others they are threefold, black, white, and mixed.

When the Yogi has attained perfection, his actions, and the *karma* produced by those actions, do not bind him, because he did not desire to enjoy their results. He just works on ; he works to do good, and he does good, but does not care for the result, and therefore, bondage will not come to him from *karma*. But for ordinary men, who have not attained to that high state, works are of three kinds, black or evil actions, white or good actions, and mixed.

8. *Tatastadvipákūṅguṇānāmevābhivyaktirvāsanānām.*

8. From these threefold works are manifested in each state only those desires (which are) fitting to that state alone. (The others are held in abeyance for the time being.

Suppose for instance, that I have made three kinds of *karma*, good, bad and mixed, and suppose that I die and become a god in heaven. Now the

desires in a god body are not the same as the desires in a human body. For, the god body neither eats nor drinks. So in that god body I will never have the desire to eat and drink like men. But what becomes then of my past unworked *karmas*, which produce as their effect the desire to eat and drink? Where would those *karmas* go when I become a god? The answer is that desires can only manifest themselves in proper environments. Or in other words, only those desires will come out, during the time that I become a god, for which the environment is fitted; the rest will remain stored up. In this life we have many godly desires, many human desires, many animal desires. If I take a god body, only the good desires will come up, because for them the environments are suitable. And if I take an animal body, only the animal desires will come up and the good desires will wait. What does this show? That by means of environment we can check these desires and that only such *karma* will come out then as is suited to and fitted for that particular kind of environment. This shows that the power of environment is the great check to control even *karma* itself.

9. *Jāti-desa-kūla-vyāvahitónūmapyūnantaryyam smṛiti-samskṛāyorekarupatvāt.*

9. There is consecutiveness in desires (of one species), even though they are separated by (desires of other different) species, space and time, from there being identification of memory and impressions.

Experiences or sense-perceptions becoming fine are turned into impressions; and impressions revived become memory. The word memory here includes the unconscious co-ordination of past experiences which are already reduced to impressions, with the fresh impressions of conscious actions of the present. In each body, the group of impressions acquired in similar bodies alone, in the past, becomes the cause of action. And the experiences acquired in dissimilar bodies are held in abeyance. Thus each body acts as if it were a descendant of a series of bodies of that species only; and therefore, the consecutiveness of desires is never broken.

10. *Tāsūmanūditvanchāsisho nityatvāt.*

जाति-देश-काल-व्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ९ ॥
तासामनादित्वञ्चाशिषी नित्यत्वात् ॥ १० ॥

10. Thirst for happiness* being eternal (in every one), (the) desires (are) without beginning.

All experience is preceded by desire for happiness. There was no beginning of experience, as each fresh experience is built upon the tendency generated by past experiences ; therefore desires are without beginning.

11. *Hetu-phalāśrayālambanaih saṁgrihītatvād-eshūmabhāve tadabhāvah.*

11. Being held together by cause, effect, support, and objects, in the absence of these the absence of them (desires) follow.

Desires are held together by cause and effect, and once raised they never die without producing their effects. Then again, the mind-stuff is the great storehouse or support of all past desires, which have been reduced to the *Samskāra* form. Therefore, until the chain of cause and effect and the *chitta* have worked themselves out, the desires will never die. Moreover, so long as the senses

हेतुफलआश्रयलम्बनैः संगृहीतत्वाद्दशामभावे तदभावः ॥ ११ ॥

* Some commentators have made the word *āsis* of the text to mean, the desire to exist eternally.

receive the external objects, fresh desires are sure to arise. So, if it be possible to get rid of the cause, effect, support and objects of desires, then alone will they vanish.

12. *Atītānūgatam svarīpatōstyaddhvavedād-dharmūnām.*

12. The past and the future exist (then) in their own nature, for qualities change their ways (and manifest themselves) differently, (but not the things qualified).

13. *Te vyakta-sūkṣma-guṇātmanah.*

13. They are manifested or fine, being of the nature of the *Gunas*.

The *Gunas* are the three substances, *sattva*, *rajas*, and *tamas*, whose gross state is the sensible universe. Past and future arise from the different modes of manifestation of these *Gunas*.

14. *Parīṇāmaikatvūdvastu-tattvam.*

14. The unity in things is from the unity in changes. (Thus, though there are three

अतीतानागतं स्वरूपतीत्यद्विभेदाद्वर्त्तमानम् ॥ १२ ॥

ते व्यक्त-सूक्ष्म-गुणात्मानः ॥ १३ ॥

परिणामैकत्वाद्वस्तुतत्त्वम् ॥ १४ ॥

substances, their changes being co-ordinated all objects have their unity).

15. *Vastu-sámye chittabhedát tayorviviktah pantháh.*

15. The object being the same, perception and desire vary according to the various minds.

16. *Taduparágápekshatváchchittasya vastu jñátájnátam.**

16. The fact of things becoming known or unknown to the mind, is dependent on the colouring which they give to the mind.

वस्तुसाम्ये चित्तभेदात्तयोर्विविक्तः पन्थाः ॥ १५ ॥

तदुपरागापेक्षत्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ १६ ॥

* In certain editions of the book there is to be found another aphorism before the present one as follows—

Na chaikachittatantram vastu tadapramánakam tadá kim syát.

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥

The object does not appear the same in all states of the mind, and becomes evidenceless also ; so nothing of the object exists during the highest state of *Samadhi*.

Such editions count 34 aphorisms instead of 33 in this chapter of the book.

17. *Sadā jñātīschittavrittayastatprabhoḥ
puruṣasyāpariṇāmivāt.*

17. The states of the mind are always known because the lord of the mind, the *Puruṣa*, is unchangeable.

The whole gist of this theory is that the universe is both mental and material. Both these worlds are in a continuous state of flux. As for instance, what is this book? It is a combination of molecules in constant change. One lot is going out, and another coming in; it is a whirlpool, as it were. But what makes the unity? What makes it the same book? The changes in the molecules of the book are rhythmical, or are in harmonious order. They are sending impressions to my mind, and these pieced together make a continuous picture, although the parts are continuously changing. Again, the mind which perceives the book, is continuously changing. The mind and body are like two layers in the same substance moving at different rates of speed. But the one being slower and the other quicker relatively, we can distinguish between the two motions. Supposing, for instance,

a train is in motion, and a carriage also moving alongside it, it is possible to find the motion of both of them to a certain extent. But something else is still necessary to perceive their motions. For, motion can only be perceived when there is something else which is not moving. As for instance, when three things are relatively moving, we first perceive the motion of the faster one, and then that of the next slower one by comparing their motions with that of the slowest one. Then to perceive the motion of the slowest one, the perception of another thing is necessary which moves more slowly, or in other words, you must get to something else, again, in which the motion is still slower, to perceive the motion in that one, and so on. And as in this way there cannot be an end to the assumption of things with slower and still slower motions, logic tells you to stop somewhere, and complete the series by the assumption of the knowledge of something which never changes. Therefore, the Yogi is right when he says that behind this never ending chain of motion is the *Purusha*, the changeless, the colourless, the pure. And all these impressions are merely reflected upon it, as a magic lantern throws images upon a screen, without in any way tarnishing it.

18. *Na tat svabhāsam drīṣyatvāt.*

18. The mind is not self-luminous, being an object.

Tremendous power is manifested everywhere in nature, but it is neither self-luminous, nor intelligent. The *Purusha* alone is self-luminous, and gives Its light to everything. It is the power of the *Purusha* that is percolating through all matter and force.

19. *Ekasamaye chobhayānavadhāraṇam.*

19...From its being unable to cognise two things at the same time.

If the mind were self-luminous it would be able to cognise two things at the same time, which it cannot. If you pay deep attention to one thing you lose sight of another. If the mind were self-luminous there would be no limit to the impressions it could receive. The *Purusha* can cognise all in one moment ; therefore the *Purusha* is self-luminous, and the mind is not.

न तत् स्वभासं दृश्यत्वात् ॥ १८ ॥

एकसमये चीमयानवधारणम् ॥ १९ ॥

20. *Chittántaradrisye buddhi-buddheratiprasangah smritisangarascha.*

20. Another cognising mind being assumed there will be no end to such assumptions and confusion of memory will be the result.

Let us suppose that there is another mind which cognises the ordinary mind, then there will have to be still another mind to cognise that one, and so on, until there will be no end to such minds. The logical result of such an assumption will be to admit the confusion of memory, for then there will be not a single, but many storehouses of memory.

21. *Chiterapratissamkramáyústaddákárápattau svabuddhi-samvedanam.*

21. *Purusha*, the essence of knowledge, being unchangeable, when the mind takes Its form, it becomes conscious.

Patanjali says this to make it more clear that knowledge is not a quality of the *Purusha*. When the mind comes near the *Purusha*, It is reflected, as

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः अतिसङ्गरश्च ॥ २० ॥

चित्तेरप्रतिसंक्रान्तायास्तदाकारापत्तौ स्वबुद्धि-संवेदनम् ॥ २१ ॥

it were, upon the mind, and the mind, for the time being, becomes luminous and thinks as if it were itself the *Purusha*.

22. *Drashtri-drisyoparaktam chittam sarvúrtham.*

22. Coloured by the seer and the seen the mind is able to understand everything.

The external world, or the seen, is being reflected on, one side of the mind and the seer, on the other ; thus comes the power of all knowledge to the mind.

23. *Tadasamkhyeya-vúsanúbhischitramapi parúrtham samhatya káritvút.*

23. The mind through its innumerable desires acts for (the enjoyment of) another (the *Purusha*), because it acts in combination (with the objects).

The mind is a compound of various things, and therefore it cannot work for itself. Everything that is a combination in this world has an object for combining in that way ; that is to say, there is a third thing for which that combination goes on.

द्रष्टृदृश्योपरक्तं चित्तं सर्व्वार्थम् ॥ २२ ॥

तदसंख्येयवासनाभिधितमपि परार्थं संख्य क्कारित्वात् ॥ २३ ॥

Similarly the combination of the mind is for the *Purusha*.

24. *Viśeshadarsinah ātmabhāva-bhāvanā-viniṣṛittih.*

24. For the discriminating the perception of the mind as Atman, ceases.

Through discrimination the Yogi knows that the *Purusha* is not mind.

25. *Tadā vivekaninnam kaivalya-prāgbhāvam chittam.*

25. Then bent on discriminating (always, the subject from the object), the mind attains the previous state of *Kaivalya* or isolation.

Thus the practice of Yoga leads to the power of discrimination and thereby to clearness of vision. The veil drops from the eyes, and we see things as they are. We find then, that nature is a compound, and is showing the panorama of the world for the *Purusha*, Who is the witness. We find moreover, that nature is not the Lord and that

विशेषदर्शिनः आत्मभावभावनाविनिवृत्तिः ॥ २४ ॥

तदा विवेकनिम्नं कैवल्यप्राग्भावं चित्तम् ॥ २५ ॥

all the combinations of nature are simply for the sake of showing these phenomena to the *Purusha*, the enthroned king within. Thus when discrimination comes by long practice, fear ceases, and the mind attains isolation or perfection.

26. *Tachchhidreshu pratyayintarāṇi samskārebhyaḥ.*

26. The thoughts that arise as obstructions to that, are from (past) impressions.

All the various ideas that arise making us believe that we require something external to make us happy, are obstructions to that perfection. The *Purusha* is happiness and blessedness by Its own nature. But that knowledge becomes covered over at intervals, even when the Yogi has attained such right power of discrimination, by past impressions. And the Yogi becomes free, only when those impressions work themselves out.

27. *Hānameshūn klesavaduktam.*

27. The destruction of them (past impressions), is in the same manner as of

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारिभ्यः ॥ २६ ॥

ज्ञानमेषां क्षेपवदुक्तम् ॥ २७ ॥

ignorance, egoism, and so forth, as said before (in II. 10).

28. *Prasamkhyúnēpyakusīdasya sarvathā
viveka-khyāterdharma-meghaḥ samādhiḥ.*

28. Even after arriving at the discriminating knowledge of the essences, he who gives up the fruits (of that knowledge, namely, the powers), unto him comes as the result of perfect discrimination, the *Samadhi* called the cloud of virtue.

When the Yogi has attained to this sort of discrimination, all the powers mentioned in the last chapter come to him, but the true Yogi rejects them all. Unto him comes then, a peculiar knowledge, or a particular light, called the *Dharma Megha*, or the cloud of virtue. All the great prophets of the world whom history has recorded had this. They had found the whole foundation of knowledge within themselves. Truth to them had become real. And peace, and calmness, and perfect purity had become their very nature, only after they had given up the vanities of powers.

29. *Tatah klesakarma-nivrittih.*

29. From that comes cessation of pains and works.

When that cloud of virtue has come, then no more is there any fear of falling. Nothing can drag the Yogi down after that, and no more will there be evils or pains for him.

30. *Tadā sarvāvarāṇḍpetasya jñānasyānantyā-j-neyamalpaṁ.*

30. Then knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.

Knowledge itself is there then, with all its covering gone. One of the Buddhistic scriptures defines what is meant by the word Buddha as the name of the state in which comes knowledge, infinite as the sky. Jesus attained to that and became the Christ. All of us can attain to that state where, knowledge becoming infinite, the knowable becomes small. The whole universe, with all its objects of knowledge, becomes then as nothing compared to the realisation of the *Purusha*. The ordinary man, on the

ततः क्लेशकर्मनिवृत्तिः ॥ २९ ॥

तदा सर्वव्यापितस्य ज्ञानस्यानन्त्याज-ज्ञेयमल्पम् ॥ ३० ॥

contrary, thinks himself to be very small, while to him the knowable seems to be infinite.

31. *Kritārthanām pariṇāma-krama-samāptir-guṇānām.*

31. Then are finished the (series of) successive transformations of the qualities, they having attained the end.

Then all these various transformations of the qualities, which change from one species to another, cease for ever.

32. *Kṣaṇa-pratīyogī pariṇāmāparānta-nirgrāhyah kramah.*

32. The changes that exist in relation to moments, and which are perceived at the other end (that is to say, at the end of a series) are succession.

Patanjali here defines the word succession as the changes that exist in relation to moments. While we go on thinking, with each moment there is a change of idea, but we perceive these changes only at the end of a series. This is called succession.

कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३१ ॥

क्षणप्रतियोगी परिणामापरान्तनिर्याद्यः क्रमः ॥ ३२ ॥

For, the mind that has realised omnipresence there is no succession. Everything has become present for it; that is to say, to that mind the present alone exists, and the past and the future are lost. Time stands controlled to it, and all knowledge flashes into it in a second.

33. *Purushārtha-sūnyāndm guṇānām pratiprasavaḥ kaivalyam svarūpa-pratishthā vā chiti-sakteriti.*

33. The resolution, in the inverse order, of the qualities, bereft of any motive whatsoever, of action for the *Purusha* is *Kaivalya*, or it is the establishment of the power of knowledge in its own nature.

Nature's task is done now, the unselfish task which our sweet nurse, nature, had imposed upon herself for our souls. She gently took the self-forgetting soul by the hand, as it were, and showed him all the experiences in the universe, all manifestations, bringing him higher and higher through various bodies, till his lost glory came back, and he remembered his own nature. Then the kind

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चित्ति-
शक्तेरिति ॥ ३३ ॥

mother went back by the same way that she came, for others who also have lost their way in the trackless desert of life. Thus is she working, without beginning and without end. And thus through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, or self-realisation.

Glory unto those who have realised their own nature ; may their blessings be on us all !

APPENDIX

REFERENCES TO YOGA

SVETASVATARA UPANISHAD

Chapter II.

6. Where fire is churned or produced by rubbing (for sacrifice), where air is controlled (by Yoga practices), and where *Soma* flows abundantly (in sacrificial rites), there the mind attains perfection.

8. Placing the body in a straight posture, with the chest, the throat, and the head held

अग्निर्यत्नाभिमथ्यते वायुर्यत्नाभियुज्यते ।

सीमो यच्चातिरिच्यते तत्र सञ्जायते मनः ॥ ६ ॥

विरुद्रतं स्थाप्य समं शरीरं

हृदीन्द्रियाणि मनसा सन्निवेश्य ।

ब्रह्मोद्भूतेन प्रतरेत विद्वान्

सीतांसि सर्वाणि भयावहानि ॥ ८ ॥

erect, making the organs together with the mind perfectly established in (the lotus of) the heart, the sage crosses all the fearful currents (of ignorance), by means of the raft of *Brahman*.

9. The man of well-regulated endeavours controls the *Prāna*, with its other manifested forms, and when it has become quieted breathes out through the nostrils. The persevering sage should hold his mind (firmly), as a charioteer holds the restive horses.

10. By taking shelter in caves, where

प्राणान् प्रपीड्येह संयुक्तचेष्टः

क्षीणे प्राणे नासिकयीच्छसीत ।

दुष्टाश्चयुक्तमिव बाह्वनेन

विद्वान् मनी धारयेताप्रमत्तः ॥ ९ ॥

समे शुचौ शर्करावज्जिवालुका-

विवर्जिते शब्द-जलाश्रयादिभिः ।

मनीऽलुकूले न च चक्षुषीङ्गे

शुद्धानिवाताश्रयणे प्रयोजयेत् ॥ १० ॥

there is not too much wind, where the floor is even, free from pebbles or sand and from fear of fire, where there are no disturbing noises from men or waterfalls, and in places helpful to the mind and pleasing to the eyes, the mind is to be joined in Yoga.

11. Forms with appearances like snow, smoke, sun, wind, fire, firefly, lightning, crystal and moon coming before, gradually manifest the *Brahman* in Yoga.

12. When the five-fold perceptions of Yoga, arising from (concentrating the mind as) earth, water, light, air and ether,

नीहारधूमाकांनिलानलानां
 खद्योतविद्युत्-स्फटिक-अग्निनाम् ।
 एतानि रूपाणि पुरःसराणि
 ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ ११ ॥
 पृथ्व्यप्तेजोऽनिलसि ससुखिते
 पञ्चात्मके योगे गुणे प्रवृत्ते ।
 न तस्य रोगी न जरा न मृत्युः
 प्राप्तस्य योगाग्निमयं शरीरम् ॥ १२ ॥

have appeared to the Yogi, then he has become possessed with a body made up of the fire of Yoga and then he will not be touched by disease, old age, or death.

13. The first signs of entering Yoga are lightness of body, with health, thirstlessness of mind, clearness of complexion, with a beautiful voice, an agreeable odour in the body and scantiness of excretions.

14. As gold or silver, covered with earth, when cleaned, shines full of light, so the embodied man seeing the truth of the *Atman* as one, attains the goal and becomes sorrowless.

लघुत्वसारीग्यमलीक्षुपत्वं

वर्णप्रसादः स्वरसौष्ठवश्च ।

गन्धः शुभी सूत्रपुरीषमल्पं

योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३ ॥

यथैव बिम्बं नृदयीपलितं

तेजोमयं भाजते तत् सुधान्तम् ।

तद्वात्मतत्त्वं प्रसमीक्ष्य देही

एकः कृतार्थो भवते वीतशीलः ॥ १४ ॥

YAJNAVALKYA QUOTED BY SANKARA.

“Practising the desired postures according to rules, the Yogi will become conqueror of them ; then, O Gargi, he will proceed to practise *Pranayama*.

“Seated on a (deer or tiger) skin, placed on *Kusa* grass, spread on the floor, and worshipping Ganapati first with fruits and sweet-meats, he will then resign himself to His care, take an easy posture and place his right palm on his left. Then, according to the prescribed way he will sit facing the east or the north, and hold his throat and head in the same line with lips closed, body perfectly immoveable and eyes fixed on the tip of the

आसनानि समभ्यस्य वाञ्छितानि यथाविधि ।

प्राणायामं ततो गार्गी जितासनगतीऽभ्यसेत् ॥

नृदासने कुशान् सम्यगास्तीर्थ्यानिनमेव च ।

लम्बीदरं च सम्पूज्य फलमोदकभक्षयैः ॥

तदासने सुखासीनः सव्ये न्यस्येतरं करं ।

समशीर्षशिराः सम्यक् संवृतास्यः सुनिश्चलः ॥

nose. Avoiding too much food or fasting, he should thus purify the *Nâdis* carefully, in accordance with the prescribed way, for without it his practices will be fruitless. Thinking of the (seed-word) 'Hum' at the junction of *Pingalâ* and *Idâ* (the right and left nostrils), the *Idâ* should be filled with external air in twelve *mâtrâs* (seconds), then the *Yogi* will meditate on fire in the same place repeating the word 'Rung,' and while meditating thus, should slowly eject the air through the *Pingalâ* (right nostril). Again filling in through the *Pingalâ*, the air should

प्राङ्मुखीदक्षुखी वापि नासायन्यस्तलीचनः ।

अतिमुक्तममुक्तं च वर्जयित्वा प्रयत्नतः ॥

नाडीसंश्लेषनं कुर्यादुक्तमार्गेण यत्नतः ।

इथा क्षेप्री भवेत्तस्य तच्छ्लेषनमकुर्वतः ॥

नासाये श्वाश्वहीनं चन्द्रातपवितानितं ।

सप्तमस्य तु वर्गस्य चतुर्थं बिन्दु-संयुतं ॥

विश्वमध्यस्थमालीक्य नासाये चक्षुषी उभे ।

ईडया पूरयेद्वायुं बाह्यां द्वादश-मात्रकैः ॥

be slowly ejected through the *Idā*, in the same way. This should be practised for three or four years, or three or four months, according to the directions of one's Guru, in secret, that is to say, alone in a room, in the early morning, at midday, in the evening, and at midnight, until the nerves become purified. Lightness of body, clear complexion, good appetite and hearing of the *Nāda*, are the signs of the purification of nerves. Then should be practised *Pra-*

ततोऽग्निं पूर्ववद्वायुं स्फुरज्ज्वालावलीयुतं ।

रुषष्ठं विन्दुसंयुक्तं शिखिमण्डलसंस्थितं ॥

ध्यायेद्विरेचयेद्वायुं मन्दं पिङ्गलया पुनः ।

पुनः पिङ्गलयापूर्य्य प्राणं दक्षिणतः सुधीः ॥

तद्विरेचयेद्वायुमौडया तु शनैः शनैः ।

त्रिचतुर्वत्सरं वापि त्रिचतुर्मासेनैव वा ॥

गुरुणीकप्रकारेण रहस्येव समभ्यसेत् ।

प्रातर्मध्यन्दिने सायं ज्ञात्वा षट्कालं चाचरेत् ॥

सन्ध्यादि कर्म कृत्वा मध्याह्नेऽपि त्रितयशः ।

नाडीशुद्धिमवाप्नोति तच्चिह्नं दृश्यते पृथक् ॥

nayama composed of *Rechaka* or exhalation, *Kumbhaka* or retention and *Puraka* or inhalation. Joining the *Prāna* with the *Apāna* is *Pranayama*.

“Filling the body with air from head to foot in sixteen *mātras*, the *Yogi* keeping himself well controlled should throw it out in thirty-two *mātras*, and with sixty-four should make *Kumbhaka*, that is to say, should hold the air out and keep oneself free from any kind of motion. The holding in of the filled up air at the top of the head, O *Gargi*, has also been called *Kumbhaka* by other seers, who versed in *Pranayama*, conquer the breath and make themselves pure in body and mind.

शरीरलघुता दीप्तिर्जठराग्निविवर्धनं ।

नादाभिव्यक्तिरित्येतस्त्रिंशत् तच्छुद्धिसूचकं ॥

प्राणायामं ततः कुर्याद्रेचपूरककुम्भकैः ।

प्राणायामसमायोगः प्राणायामः प्रकीर्तितः ॥

* * * *

पूरयेत् शीङ्गैर्मात्रैरापादतलमस्तकं ।

मात्रैर्द्वाविंशकैः पश्चाद्रेचयेत् सुसमाहितः ॥

“According to that the body is to be filled in with air in sixteen *mātras*, then the *Kumbhaka* is to be made with sixty-four, and then with thirty-two the air should be ejected.

“By *Pranayama* the impurities of the body are thrown out; by *Dharana* the impurities of the mind; by *Pratyahara* impurities of attachment. And by *Dhyana* is taken off everything that hides the lordship of the Soul.”

ऋषयस्तु वदन्यन्ते प्राणायामपरायणाः ।

पवित्रीभूताः पृतान्ताः प्रभञ्जनकथं रताः ॥

तदादौ कुम्भकं कृत्वा चतुःषष्ठ्या तु मात्रया ।

रेचयेत् षोडशेर्मात्रेर्नासिनैकेन सुन्दरि ।

ततश्च पूरयेद्वायुं शनैः षोडशमात्रया ॥

* * * *

प्राणायामैर्दृष्टीषान् धारणाभिश्च क्लिष्टिषान् ।

प्रत्याह्वाराश्च संसर्गान्ध्यानिनानीश्वरान् गुणान् ॥

सम्पूर्णकुम्भवद्वायीर्निश्चलं मूर्द्ध्नि दैशतः ।

कुम्भकं धारणं गार्गि चतुःषष्ठ्या तु मात्रया ॥

SANKHYA

Book III.

27. By intensity of meditation (only), all things come to the pure-minded *Yogi*, as in the case of *Prakriti*; (that is to say, the fulfilment, of the *Yogi's* desires comes without any perceptible reason, as in the case of the evolution of *Prakriti* or nature.)

28. Meditation is the removal of attachment, (which with its consequence, restlessness of mind, is being brought about by the quality called *Rajas*).

29. It is perfected by the suppression of the modifications (of the *chitta*.)

30. By *Dharana*, posture and performance of one's duties, comes perfect suppression of the mental modifications.

भावनीपचयात् शुद्धस्य सर्व्वं प्रकृतिवत् ॥ २७ ॥

रागीपङ्कतिर्ध्यानिम् ॥ २८ ॥

वृत्तिनिरोधान्तत्सिद्धिः ॥ २९ ॥

धारणासनस्वकर्माणां तत्सिद्धिः ॥ ३० ॥

31. Posture is that which is steady and easy.

32. Restraint of the *Prana* is by means of expulsion and retention.

34. By non-attachment and practice, meditation is perfected.

73. By reflection on the principles of *Prakriti* or nature, and by giving it up as "it is not That (*Purusha*), not That," that discrimination is perfected.

Book IV.

3. Instruction is to be repeated.

5. As the hawk becomes unhappy if the food is taken away from him and happy if

स्थिरसुखमासनम् ॥ ३१ ॥

निरोधं कृद्धिं विधारणाभ्याम् ॥ ३२ ॥

वैराग्यादभ्यासाच्च ॥ ३४ ॥

तत्त्वाभ्यासान्नेति नेतीति त्यागाद्विवेकसिद्धिः ॥ ७३ ॥

आवृत्तिरसकृदुपदेशात् ॥ ३ ॥

श्वेनवत् सुखदुःखी त्यागवियोगाभ्याम् ॥ ५ ॥

he gives it up himself (so he who gives up everything voluntarily is happy).*

6. As the snake was happy in giving up its old skin.†

8. That which is not a means of liberation is not to be thought of ; it becomes a cause of bondage, as in the case of Bharata.

* The commentators have explained this aphorism thus—

There can never be any happiness in the world unmixed with evil, as in the case of the hawk, which became happy and unhappy at the same time when set at liberty by its kind keeper ; it then felt happy to think of its own freedom, but became sorry to be away from its keeper, who had been so kind to it.

अहिर्निर्लयनीवत् ॥ ६ ॥

† The aphorism has been explained differently by commentators as follows—

No such scruples as the consideration of the relation of me and mine, or of love on account of long association with *Prakriti*, should stand in our way of giving it up ; for, then it would be to our ruin, as the snake was captured and ruined by the charmer for keeping its old dropped off skin near its hole on account of love for the same.

असाधनानुचिन्तनं बन्धाय भरतवत् ॥ ८ ॥

9. From association with many persons there is obstruction to meditation, through the arising of passion, aversion, etc., like the sound produced by the shell bracelets on the virgin's hand while she was at work and while she did not want them to produce such a sound.

10. It is the same even in the case of two.

11. The renouncers of hope are happy, like the girl *Pingalā*, (who weary of waiting long gave up the idea of being loved by any man finally, and became happy).

13. Although devotion is to be given to many institutes and teachers, the essence is to be taken from them all, as the bee takes the essence from many flowers.

बहुभिर्योगे विरोधी रागादिभिः कुमारौशङ्कवत् ॥ ९ ॥

हाभ्यामपि तथैव ॥ १० ॥

निराशः सुखी पिङ्गलावत् ॥ ११ ॥

बहुशास्त्रगुरुपासनेऽपि सारादानं घटपदवत् ॥ १३ ॥

14. One whose mind has become concentrated like the arrow-maker's,* his meditation is not disturbed.

15. Through transgression of the original rules there is fruitlessness as in other worldly things, or in other words, (the purity of mind which leads to perfection in Yoga) becomes more unattainable.

19. By continence, reverence, and devotion to Guru, success comes after a long time, as in the case of *Indra*.†

20. There is no law as to time as in the case of *Vāmadeva* (who attained liberation, according to the scriptures, in an incredibly short time).

इष्टकारवन्नैकचित्तस्य समाधिहानिः ॥ १४ ॥

* The arrow-maker was so deeply intent on his work that he did not notice the passing of the royal procession by him.

कृतनियमलङ्घनादानर्थक्यं लोकावत् ॥ १५ ॥

प्रयतिब्रह्मचर्योपसर्पणानि कृत्वा सिद्धिर्बहुकालावद्वत् ॥ १८ ॥

† Indra worshipped his guru *Brahmā* thus for a long time and realised Brahman in the end.

न काकनियमो ब्रह्मदेववत् ॥ २० ॥

24. Or through association with one who has attained perfection.

27. Not by enjoyments is desire appeased even with the sages (who have practised Yoga for long).

Book I'.

129. The *Siddhis* attained by Yoga can never be attained by any other means, such as the power of *mantra* etc., and therefore are not to be belittled.

लब्धातिशययोगाद्वा तद्वत् ॥ २४ ॥

* Commentators have explained this aphorism differently as follows—

When one has become quite established in Yoga he attains the power of giving up naturally everything that leads to bondage, like the crane of the fable, which could drink the milk only out of a plate of milk mixed with water, and reject the water.

न भीगात् रागशान्तिर्मुनिवत् ॥ २७ ॥

योगसिद्धयोऽप्यौषधादिसिद्धिवन्नापखपनीयाः ॥ १२८ ॥

Book VI.

24. Any posture which is easy and steady is an *Asana* ; there is no other rule about it.

VYASA SUTRA

Chapter IV., Section. 1.

7. Worship is possible in a sitting posture.

8. Because of meditation.

9. Because the worshipping or the meditating person becomes motionless (and is compared to the immovable earth).

10. The *Smritis* also say so.

स्थिरसुखमासनमिति न नियमः ॥ २४ ॥

आसीनः सम्भवात् ॥ ७ ॥

ध्यानाच्च ॥ ८ ॥

अचक्षत्वापेक्ष्य ॥ ९ ॥

स्मरन्ति च ॥ १० ॥

11. There is no law about the place where worship is to be performed : it should be done wherever the mind is concentrated.

These several extracts give an idea of what other systems of Indian Philosophy have to say upon Yoga.

GLOSSARY.

<i>Ahaṁkāra</i>	Egoism.
<i>Ahimsā</i>	Non-injuring.
<i>Ajñā</i>	The sixth lotus of the Yogi's heart opposite the junction of the eyebrows.
<i>A'kāśa</i>	The all-pervading material of the universe.
<i>Anāhata</i>	The fourth lotus of the Yogis opposite the throat.
<i>Antahkaraṇa</i>	The internal instrument.
<i>Anumāna</i>	Inference.
<i>Aparigraha</i>	Non-receiving of gifts.
<i>A'pta</i>	One who has attained, who is self-illuminated.
<i>A'ptavākyaṁ</i>	The words of an Apta.
<i>Apāna</i>	The nerve current which governs the abdominal region.
<i>Artha</i>	Meaning.
<i>A'sana</i>	Posture.
<i>Asamprajñāta</i>	The highest super-conscious state.
<i>Asmitā</i>	Egoism.

<i>Asteyam</i>	Non-stealing.
<i>Avyaktam</i>	Indiscrete, unmanifested.
<i>Brahman</i>	The One Existence, the Absolute.
<i>Buddhi</i>	The determinative faculty.
<i>Brahmacharya</i>	Chastity in thought, word and deed.
<i>Chidākāśa</i>	Space of knowledge, where the Soul shines in its own nature.
<i>Chitta</i>	Mind-stuff.
<i>Chittākāśa</i>	Mental space.
<i>Devas</i>	The shining ones, semi-divine states attained by works of good desire.
<i>Dhāraṇā</i>	Concentration.
<i>Dhyāna</i>	Meditation.
<i>Ekāgra</i>	Concentrated.
<i>Gáyatri</i>	A certain holy verse of the Vedas.
<i>Guru</i>	Teacher.
<i>Hatha Yoga</i>	The science of controlling body and mind, but with no spiritual end in view, bodily perfection alone being the aim.
<i>Īdā</i>	The nerve current on the left side of the spinal cord.
<i>Īsvara</i>	The supreme Ruler.

<i>Indriyas</i>	The internal organs.
<i>Īsvara-praṇidhāna</i>	Worship of Īsvara.
<i>Jñāna</i>	Knowledge.
<i>Karma</i>	Work, also the effects of work ; the law of cause and effect in the moral world.
<i>Kaivalya</i>	Isolation. Supreme attainment.
<i>Kriyā Yoga</i>	Preliminary Yoga, or the prac- tice of preparatory exercises.
<i>Kundalini</i>	The coiled-up, the sleeping Divine power in all beings.
<i>Mahat</i>	Cosmic intelligence.
<i>Mahākāśa</i>	Ordinary space, or great space.
<i>Manas</i>	Mind.
<i>Mahāyoga</i>	Seeing the Self as one with God.
<i>Mantram</i>	A sacred word.
<i>Manīpura</i>	The third lotus of the Yogis, op- posite the naval.
<i>Mulādhāra</i>	The basic lotus of the Yogis.
<i>Nirvāṇa</i>	Liberation.
<i>Nirvikārka</i>	Without question.
<i>Niyama</i>	Cleanliness, contentment, mortifi- cation, study, and worship of God.
<i>Nirvichāra</i>	Without discrimination.

<i>Ojas</i>	All the energies of the body and mind transformed into spiritual force and stored in the brain.
<i>Pingalā</i>	The nerve-current on the right side of the spinal cord.
<i>Pradhāna</i>	Nature ; <i>lit.</i> the chief.
<i>Prakṛiti</i>	Nature.
<i>Prāṇa</i>	The sum-total of the cosmic energy ; the vital forces in the body.
<i>Prāṇayāma</i>	Controlling the Prana.
<i>Pratīvā</i>	Divine illumination.
<i>Prakṛitilayas</i>	Souls that failed to attain freedom and became mingled in nature.
<i>Pratyūhāra</i>	Making the mind introspective.
<i>Pratyakṣham</i>	Direct perception.
<i>Purusha</i>	The soul.
<i>Rajas</i>	Activity.
<i>Raja Hamsa</i>	Swan.
<i>Raja Yoga</i>	Literally, Royal Yoga. The science of conquering the internal nature, for the purpose of freeing the Purusha, or, in other words, realising the Divinity in every being.

<i>Rāsāyanas</i>	A chemist sect of ancient India.
<i>Sabda</i>	Sound.
<i>Saucham</i>	Cleanliness.
<i>Samādhi</i>	Super-consciousness.
<i>Sahasrāra</i>	The thousand-petalled lotus in the brain.
<i>Samāna</i>	The nerve current that performs the function of digestion, keeping up the internal fire.
<i>Samskāra</i>	Impressions in the mind-stuff that produce habits.
<i>Samyama</i>	<i>Dhāranā</i> , <i>Dhyāna</i> and <i>Samādhi</i> in one.
<i>Sānandam</i>	Blissful Samadhi.
<i>Santosha</i>	Contentment.
<i>Sattva</i>	The principle of goodness or purity.
<i>Sūttvika</i>	Having the Sattva quality developed.
<i>Savitarka</i>	With question.
<i>Savichāra</i>	With discrimination.
<i>Siddhānta</i>	Decisive knowledge.
<i>Siddhas</i>	Perfected beings, or Yogis, who have attained supernatural powers.

<i>Siddhis</i>	The supernatural powers attained by the practice of Yoga.
<i>Smṛiti</i>	(1) Memory. (2) A class of authoritative books next to the Vedas.
<i>Svādhīsthāna</i>	The second lotus of the Yogis in the pelvic region.
<i>Svādhyāya</i>	Sacred study.
<i>Tamas</i>	Darkness, inertia.
<i>Tannūtras</i>	Fine materials.
<i>Tapas</i>	Austerity.
<i>Udāna</i>	A certain vital force in the body.
<i>Udghāta</i>	Awakening the Kundalini.
<i>Vāda</i>	Argumentative knowledge.
<i>Vairāgyam</i>	Renunciation.
<i>Vishuddha</i>	The fifth lotus of the Yogis, opposite the throat.
<i>Vikalpa</i>	Verbal delusion.
<i>Vikshipta</i>	That form of the Chitta when it is struggling to centre itself.
<i>Vritti</i>	Wave form in the mind-stuff.
<i>Yama</i>	Internal purification through moral training, preparatory to Yoga.
<i>Yoga</i>	Joining; joining the lower with the higher Self.

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